



THE HOME MISSIONARY

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

VOL. III.

BATTLE CREEK, MICH., U. S. A., SEPTEMBER, 1890.

No. 9.

CHANGE OF MANAGEMENT.

COMMENCING with the next number, the editorial management of the HOME MISSIONARY will pass into other hands. The reasons for this change stated briefly are as follows: Elder Dan. T. Jones, who has been associated with the writer as managing editor of the HOME MISSIONARY since the beginning of 1890, has for some months in the past been absent from Battle Creek, engaged in the work on the Pacific Coast, as Superintendent of General Conference District No. 6. He has recently spent a few weeks in the East, attending the summer council; but by the time this paper reaches our readers, will again be on his way West to remain permanently in that field. This makes it impossible for him to render any practical assistance on the editorial work of the paper, except as a contributor.

For some months in the past a plan has been under consideration for the writer to make an extended missionary visit to Mexico, Central America, West Indies, South America, and Africa, laboring to strengthen the interests of our work which has already been established in different portions of these fields, and to explore new fields, and assist in making plans for commencing the canvassing work and locating other laborers permanently in such places as there seem to be favorable openings.

During the recent session of the Foreign Mission Board, it was voted that this trip should be taken, and arrangements have been completed for carrying on the different lines of work with which we have been connected since coming to Battle Creek at the commencement of 1890. While we feel exceedingly anxious for the work in the fields which we are to visit, and believe that by the blessing of God much good may be accomplished by the trip which has

been planned, it is with regret that we resign our connection with the HOME MISSIONARY.

This little paper was first started simply for the purpose of publishing the fourth-Sabbath readings, and a few items of instruction in regard to missionary work each month. During the year 1889, it was printed as an eight-page monthly, and received a wide circulation. At the annual meeting of the International Tract Society, held in November, 1889, it was voted to enlarge the paper to sixteen pages and provide for several departments: One for the consideration of foreign missions each month; one for religious liberty; still another for the home missionary work; and a fourth one for the consideration of the health and temperance work. In addition to these, four pages were to be devoted to the interests of the canvassing work. When the first number was being prepared, after this enlargement had been decided upon, it was found that even this additional space was insufficient for the important matter which ought to be furnished in this paper; and the editors took the responsibility of adding four more pages to the January number for 1890, making it a twenty-page paper. The Executive Board then took the matter under consideration, and decided to enlarge it to twenty-four pages, leaving the price the same as had been planned, 25 cents a year. This has been the size of the paper since that time; and with some slight changes, the original plan has been followed in its make-up.

We have tried as best we could to exclude everything from this paper except that which would be both interesting and profitable for our readers. How well we have succeeded in doing this, our readers are better able to judge than we; but if we can form

any opinion from the liberal circulation the paper has had and the letters of commendation which we have received from nearly all parts of the world, we may hope that a measure of success at least has attended our efforts to make the paper a source of benefit to our people.

In withdrawing from the management of the paper, it is a great satisfaction to us to know that those who have been selected to carry forward the work are men of ability and experience in this line of work; and we have every reason to expect that the paper will be made even more interesting and beneficial to our readers than it has been in the past. Brethren W. A. Colcord and W. A. Spicer have been selected by the Executive Board of the International Tract Society as managing editors of the HOME MISSIONARY, and will assume the charge of it, commencing with the October number.

Brother Colcord, as our readers already know, has had charge of the Religious Liberty Department for several months. He is the Corresponding Secretary of the General Conference, and is thus in touch with prominent laborers in all parts of the field; and having had a year or more of experience in editorial work on the *Review*, we feel satisfied that he will be able to do much more efficient work on the HOME MISSIONARY than we have been able to do in the past.

Brother Spicer has had considerable experience in editorial work on *Present Truth*, which is published in London, England. He has recently returned to America at the request of the Board, and has been chosen Secretary of the Foreign Mission Board in place of Elder W. C. White, who is to spend a year or more in Australia. Brother Spicer will have charge of the Foreign Mission Department, as well as being associated with Brother Colcord in the general management of the paper.

I wish personally to express my heartfelt thanks to many who have kindly contributed articles and items of interest for the paper, and others who have offered valuable suggestions on different points in regard to its management, and would hereby request the friends of the paper in all parts of the field to extend to the newly selected editors the same support and assistance which has been so kindly given to us in the past.

I also wish to request a special interest in the prayers of our readers as I enter upon the responsibilities connected with my important journey, that I may have much of the blessing of the Lord in my efforts to advance the interests of his work in these important fields.

I shall be glad to send frequent reports of the condition of the work in the different countries which I visit, some of which will doubtless appear in the HOME MISSIONARY from time to time, and others in the *Review* and other papers.

While we enjoy and appreciate these mediums of communication here, let us all look forward to that

glad time which is so rapidly hastening on, when the gospel work will be completed; the faithful will be gathered home; and those who have labored either at home or abroad for the salvation of souls who are out of Christ, may all come with rejoicing, bringing their sheaves with them. L. C. C.

"O TASTE AND SEE THAT THE LORD IS GOOD."

HAVE you been straying? The good Shepherd bids you come home. Do you not know the way? "I will guide thee with mine eye." Are you alone? "I am with thee, and will bless thee." Have you no certain dwelling place? "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Are you weary? "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Are you weak? "They that wait on the Lord shall renew their strength." Are you lost? "The Son of man is come to save that which is lost."

Are you hungry? "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Are you thirsting? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Are you poor and naked? "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed."

Are you carrying heavy burdens? "Cast thy burden upon the Lord, and he shall sustain thee."

Are you anxious and troubled? "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

Do you fear temptation? "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Have you sinned? "Who his own self bear our sins . . . on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Have you backslidden from God? "I will heal their backsliding, I will love them freely; for mine anger is turned away."

Are you discouraged? "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

Are you sorrowing? "Surely he hath borne our griefs, and carried our sorrows." Why should we carry them?

Are you weary with watching? "He giveth his beloved sleep." "Acquaint now thyself with him, and be at peace." C. G. HOWELL.

Bible Workers' Page.

CONDUCTED BY GEO. B. STARR.

NEW METHODS.

As God gives us increased light, and the precious truths of the gospel are put before our eyes in a new setting and with a new luster and brightness, we must as rapidly and definitely change our methods of labor among the people, so that God may give to them, through us, that which he has given us through other agencies. We must kindle our tapers daily, and go forth with lamps burning with all the light that to-day shines from the sacred page; and we must also let the light shine in the manner in which it has chosen for itself. Each new ray of light has a peculiar setting of its own, and we cannot possibly make it fit our old methods—our “old bottles.”

Bible readings, as well as sermons, should all be re-modeled. We should not even keep the old outlines, the old “shucks,” as it were, and endeavor to work new life into them; but instead, let every reading be arranged with the view to teach Christ, *first, and last, and all the time*, and to teach nothing but Christ. Let everything else be weeded out. A Bible reading several months or years old is no better than a sermon of the same age, and will certainly fail to awaken a deep and healthy interest in the mind of the reader. When our readings are worked over and put in a new setting, so that they bring light and comfort to our own minds, they will then be interesting and full of light to others. I would offer a few thoughts in reference to how our work might be arranged and spoken of to the people, and they are only suggestions, as I should oppose the plan of arranging set lists of readings to be followed by the workers.

Suppose we should speak of our work as a study of the subject of redemption, from creation to the second coming of Christ, or from “Eden to Eden,” as Elder J. H. Waggoner so happily puts it. We might begin with a reading on creation, comparing Genesis 1, with John 1, Colossians and Hebrews 1, showing Christ as the Creator, in which the Sabbath should be introduced, and Christ its author—no allusion being made to its change or to any differences of opinion upon the subject; but what an opportunity would here be offered to lay the foundation for further study! Then follows the fall of man; Satan and his connection with it; who Satan is, and the

nature of his work. Then the wonderful plan of redemption, as shown in early promises and types; then Christ in the prophecies; the prophecies of the nations of the earth as they relate themselves to the plan and work of redemption. In taking up the papacy, why not treat it under the head of anti-Christ,—his work in opposing Christ,—and compare the mystery of godlines with the mystery of iniquity. Then the first and second advents of Christ as related to Christ's work for man; the place they fill in the plan of redemption; the state of the dead; the destiny of the wicked; the nature of man; *life through Christ*, only; ministry of the angels; the sanctuary; the judgment and the message—all as related to Christ's work in man's behalf.

Although this is a brief presentation of the subject, I hope it will serve to make it appear possible and even attractive to every worker, so to arrange all the material with which he is furnished, as to present Christ “all and in all,” and all that is presented in its relation to him and his work.

THE SEVEN “I AM'S” OF CHRIST IN THE BOOK OF JOHN.

John 10:7: “I am the door,”—that is, the entrance.

John 14:6: “I am the way,”—that is, the road.

John 9:5: “I am the light,”—the light to walk by.

John 6:48: “I am that bread,”—the strength to walk by.

John 10:11: “I am the good shepherd,”—the companion and guide by the way.

John 14:6: “I am . . . the life,”—the power by the way.

John 11:25: “I am the resurrection,”—the end of the way.—*Notes from Moody's Bible.*

THE Christian on his knees sees farther than the philosopher on his tiptoes.

By the time this page is read, God prospering us, we shall be on our way to our new field of labor in New Zealand and Australia, and we feel encouraged to believe that we shall have the prayers of our fellow-laborers in the Bible work. We feel very thankful that this department is to be left in the charge of Elder E. J. Waggoner, whom we are certain will be able to offer many valuable hints to the workers. We hope he will be assisted by your prayers and by contributions to this page, which we hope ere long will grow to be a “department” of more than a page in size.

FOURTH SABBATH READING.

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

THE GOSPEL COMMISSION.

WHAT IS IT?

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15. We cannot conceive how language could be made more comprehensive than these few words of our Saviour to his disciples. "All the world" and "every creature" must include every phase of humanity wherever humanity exists or ever shall exist in any part of this wonderful universe of God. There are those who seem inclined to limit the application of these words to the generation in which they were uttered; and as proof that this position is correct, we sometimes hear the 20th verse quoted, which says, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

If we turn, however, to the language of the Saviour as recorded by Matthew, we find that the gospel commission extends down through the ages from the time it was first given, to our own time, and on into the future as long as the world stands. Matt. 28:19, 20. The Saviour in another place defines the field in which the good seed is to be sown, by saying, "The field is the world" (Matt. 13:38); and in the parable recorded in the 13th of Mark, he teaches us the very important truth that every one is to have some part in sowing the gospel seed in this great field. Mark 13:34. In other words, the gospel commission means simply this: All are to go, and to go to all.

The practical question for those who are connected with the special work which is now being accomplished in the earth, is—

WHAT IS OUR DUTY

as servants of God, laboring under the great gospel commission? It is our object in this article to present a few brief statements concerning the present condition of the field, and some of the openings which are appearing for us to enter.

As a denomination, we believe we are proclaiming the third angel's message of Revelation 14, or rather, the three-fold message of Revelation 14, which began to be proclaimed nearly fifty years ago by those earnest, devoted followers of God, who had by careful and prayerful study of his Word, discerned some of the important truths which were due to the world at that time.

Let us notice a few expressions found in this chapter concerning the nature and extent of the work in which we are engaged. "And I saw another angel fly in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and

to every nation, and kindred, and tongue, and people." "And the third angel followed them, saying with a loud voice, *If any man worship the beast,*" etc.; "Here is the patience of the saints; they that keep the commandments of God and the faith of Jesus." (Revised Version.)

From these quotations we see, first, that it is the *everlasting gospel* we are to preach; second, it is to be preached in *all the earth*; third, that "*every man*" is to know something of the message; fourth, that those who are engaged in this work will unite in keeping the commandments of God and the faith of Jesus.

There has been too often a misconception in the minds of many, even among our own laborers, of the nature and extent of the work which the Lord has committed to us to perform. While it is a fact that we as a people have the third angel's message to proclaim to the world, and this message, as a part of it, has certain truths which have been lost sight of in the past, and are overlooked at the present time by other denominations,—such as the Sabbath question, the nature of man, the coming of the Lord,—it is also a fact that the third angel's message is the *everlasting gospel* in all its fullness and completeness; and those who are proclaiming the third angel's message ought to take the broadest possible view of gospel work, both as to the nature of the work, and the extent of the field into which it must be carried.

WHAT IS THE GOSPEL?

Paul tells us it is "the power of God unto salvation to every one that believeth;" and yet we find those who believe in the gospel of our Lord and Saviour Jesus Christ, and who accept the theory of its world-wide mission, claiming that there are those living in our own day and age who are so degraded and low in the scale of human existence that it is useless for us to make any effort to reach them with the *everlasting gospel*. We cannot conceive for a moment how any one who has learned by personal experience the truthfulness of Paul's definition of the gospel (Rom. 1:16) can for a moment take the position that the gospel—the power of God—is not able to save even the most degraded heathen that can be found upon the face of the earth.

If we had space and time, we might refer to scores and hundreds of instances in the experiences of missionaries in heathen lands where those who have been born and educated in the superstitions of idolatry, and who to all human appearances, were as utterly hopeless as it is possible for any human being to be, have been led, not only to rejoice in the gospel themselves, but through its influence and power have become useful in carrying it to others who were ignorant of it.

THE RESPONSIBILITY OF THE CHURCH.

The apostle Paul places the responsibility of the gospel work directly upon those who themselves have learned of its value, in the following words: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:13-15. I sincerely trust that the Spirit of the Lord will impress upon the minds of all of our readers their individual responsibility as brought to view in these words. We are to send preachers, missionaries, Bible workers, canvassers, the books, the papers, the letters; in fact, every means which God has ordained to carry forward the gospel, must be utilized by us, or else we fail in discharging the responsibility which the Lord has placed upon us.

When we have sent the gospel to them, and they have heard, and have learned to call upon the Lord, the promise is sure that they shall be saved. I hear the apostle Peter uniting his voice with frequent testimonies upon this point, saying, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. We might multiply texts to show the universal provision which God has made for all of his creatures to have an opportunity for salvation through the gospel. In writing to Timothy, the apostle Paul says, "For this is good and acceptable in the sight of God our Saviour; who will have *all men* to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:3, 4.

THE PRESENT NEED.

Dr. A. T. Pierson has well said that "facts are the fuel which is needed to keep the missionary fire burning in the hearts of the people." The facts, briefly stated, are that while we who read and listen to these words to-day are situated in comfortable homes, many of us with pleasant places of worship, and have a knowledge of the precious truth concerning the soon-coming of our Lord, and the power of the gospel of Christ, more than eight hundred and fifty millions of people are in entire ignorance of the gospel, and do not even know that there is such a being as the God we worship, who has placed upon us the responsibility of carrying the glad news of salvation to the world.

Wherever the gospel has gone in heathen lands, the rays of light have been gladly received, and to-day the Macedonian cry is heard from the north and the east, the south and the west, "Come over and help us." Faithful laborers have gone out under the direction of different denominations, and have given their lives to the work, in order that precious souls might learn for the first time of the gospel of Christ. Shall we who have the everlasting gospel to preach in all the earth, be less willing to consecrate our sons and daughters to this work, and give of our means with which the Lord has blessed us, than those whose knowledge of the gospel has not in-

cluded the special important features which have been committed to us? God forbid. The present need, as far as our relation to the work in heathen lands is concerned, is for a more careful study of the history of the work of other denominations in these lands, and of the present condition and the openings which are presented in every direction, which we might enter if we had consecrated laborers and means to support them.

THE LORD HAS GONE BEFORE US.

It has been but a short time since we as a denomination were greatly rejoiced at the remarkable success which attended the efforts of an elderly brother, a lay member of one of our churches, in carrying the truth to the people on Pitcairn Island. I firmly believe that the Lord directed Brother Tay to that island, and crowned his efforts with abundant success, in order to show his people that there is a work for them to accomplish in the island field, and that he is willing to go out before them, and prepare the way. We have since awakened to the truth that "the isles shall wait for his law;" and have built and equipped a missionary ship and sent it to those islands, and are seeing abundant evidences of the prospering hand of the Lord wherever it goes.

The Lord has also gone out before us in heathen lands. On the Gold Coast of Africa, nearly fifty have commenced the observance of the true Sabbath, and have for many months been maintaining a regular Sabbath-school and Sabbath worship, and are earnestly pleading for help. Although they have never seen the face nor heard the voice of a living Seventh-day Adventist, the Spirit of the Lord has impressed the truth upon their hearts; and by the aid of the publications which have been sent them by the International Tract Society, they have learned something of the truth, and have gladly accepted the light thus received, and are earnestly pleading for further instruction in the way of life.

We might mention other instances where the providence of God has gone out before laborers who have been sent to different parts of the world. We have every reason to know that the Lord's hand is in this work, and as our faith prompts us to give our lives and our substance to the support of the work, he will bless our efforts to the salvation of many precious souls.

But our work in foreign fields is not confined to heathen lands alone. Already the principles of the everlasting gospel have been gladly received in South Africa, Australia, New Zealand, the West Indies, South America, Russia, and other countries of Europe; and in all these fields native laborers are being raised up and developed, who, under the direction of those who have been sent there by the Mission Board, will assist in carrying forward the work.

As we look over the field, we can indeed exclaim, "The harvest truly is plenteous, but the laborers are few." We believe that we are living in the time of the end. We are looking forward with joyful anticipation for the coming of the Son of Man on the white cloud; for the time when we shall be able to say, "Lo this is our God; we have waited for him, and he will

save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." But before that glad day is ushered in, we must see the fulfillment of the words of Christ, "This gospel of the kingdom shall be preached in *all the world* for a witness unto *all nations*; and then shall the end come." Matt. 24: 14.

As you look upon a map of the world, and see the comparatively small portion of the great field which has been entered by the living preacher with this gospel of the kingdom, we must all realize that there is a vast work to be accomplished, and that every means which in the providence of God has been provided for extending the work, should be utilized to the best advantage in reaching out into the unoccupied portions of the world. If the words of our Saviour, found in John 4:35, were true then, they are emphatically so now, and as we lift up our eyes and look upon the fields, we can repeat and re-repeat the statement, They are white unto the harvest.

We are glad to see encouraging omens among the students in our educational institutions, in the direction of fitting themselves for foreign work, and we believe that the next few years will see a large corps of devoted young men and women giving their lives to the service of the Master in some of these foreign fields. But we wish to call attention in closing this article, to one agency which is already in active operation, that is accomplishing a noble work in preparing the way for laborers in some of the fields which have apparently been neglected. We refer to the —

INTERNATIONAL TRACT SOCIETY.

Many of our readers are familiar with the work which was begun in the West India Islands. Brother Arnold first went there and sold a large number of books. He furnished the International Tract Society with several hundred names, to whom publications were sent, and with whom correspondence was begun. About ten months ago, a single minister was sent to that field, Elder D. A. Ball, of Pennsylvania. There are at present about seventy-five Sabbath keepers on the islands where he has been laboring, nearly all of whom received their first impressions of the truth, and had their interest first awakened in it, by the books which Brother Arnold sold, or the correspondence which was done by our Society, or both.

By looking upon the map of the world, you will find that the islands where Brother Ball has been working, are, as it were, but a speck compared with the great fields which thus far have not been entered by our work. But we have here an illustration of what may be done by the International Tract Society in commencing an interest which may afterwards be developed at a very small expense in a short time by the living preachers.

Our Society is extending its work into many other fields, but not as extensively as we desire. The company of Sabbath-keepers on the Gold Coast of Africa, previously referred to, have received their present knowledge of the truth almost entirely by means of correspondence and publications which we have sent

them. In many other parts of Africa, and in South America, Asia, and in many of the islands of the sea, we have commenced our work. And there are almost unlimited opportunities for us to extend it as fast as we have means with which to secure the publications and bear the expense of sending them out and conducting the necessary correspondence.

It is supposed that this article will be read in the churches throughout the field on the fourth Sabbath in September. Not only this, but we trust it will be read in the homes of many who are not permitted to meet with others of like faith upon the Sabbath. If each one of the thirty thousand or more who read or hear this article, might be impressed with the importance of the work of the International Tract Society, and consider it a privilege to assist in our work, we might see the work extended very rapidly during the next year.

There are three ways in which you can assist the Society financially: First, become life members, if you have not already done so, by the payment of \$10; second, pay \$1 per year, and become annual members; third, a way in which we trust each and every one of our readers will assist, make a freewill offering on the fourth Sabbath of next month, October. It is doubtless well understood that the fourth Sabbath donations for the month of October each year throughout the field, are devoted to the work of the International Society, while those made during the other eleven months are devoted to the home mission work.

We fear that too many have regarded their efforts to assist in different ways the different branches of our work, in the light of *duty*. Would to God that we might all lose sight of the *duty* in the *privilege* which is offered us, in laboring to extend the proclamation of the "everlasting gospel," which is "the power of God unto salvation to every one that believeth."

We have received some liberal responses to our requests for financial assistance from time to time, and we are sure from the letters we have received from those who have thus rendered us needed help, that the additional interest they have taken in our work because of the financial investment in it, and the moral support and sympathy they have extended to us in our efforts, are fully as valuable as the money itself. It is with this in view that we feel like asking each and every one of our people everywhere to assist us financially as they are able, knowing that we shall also receive the assistance of their prayers and sympathy, as we try to carry forward our work.

Let us remember always the parable of the talents. While there are those whose talents consist in their ability to preach the Word, and others who can go to foreign fields to teach those who are in darkness, there are many others who have means which the Lord wants them to invest in his work, and we are sure that the increase will not be wanting, and that to those who unitedly assist in carrying forward the work of the Lord, it will finally be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

L. C. CHADWICK.

Extracts from Correspondence.

DURING the past few weeks an effort has been put forth to enlarge the work in fields where as yet very little had been done. To accomplish this, over two hundred United States Consuls were addressed, asking them to send to the International Tract Society addresses of English-speaking people, and up to the present time over one fourth have responded in a friendly manner, sending us about one thousand addresses. The countries of India, China, Japan, Belgium, France, Spain, Italy, Mexico, and numerous islands are well represented.

Now comes the demand from these persons, asking for publications in the Spanish, Italian, and Hindustani languages. Social purity tracts are called for in the Spanish and French. From a recent letter received from Cadiz, Spain, I append the following extract:—

"With pleasure I have received the package of literature which I shall read carefully, and afterward lend to persons worthy of reading it. I shall feel grateful if you continue to send me monthly whatever tracts come out of the press. With your leave, I mean to translate them into Spanish, and give them gratis to the working classes. If you think I can be of any use to the International Tract Society, you have only to command my services.

From another part of Spain comes the following:—

"Messrs. ——— have remitted me some of your publications, which I have read with much pleasure and attention, thereby being greatly edified. I am much interested in your humanitarian work, and feel a high admiration for your association, which makes in such a disinterested manner the propaganda for the promulgation of the principles of Christian purity and sanitary reform.

"I desire to offer you my humble services to co-operate in a modest measure with your elevated mission, in the limited sphere of my activity.

"Should it not cause you too much trouble and expense, I would beg you to send me a collection of your pamphlets, in preference or almost exclusively of the Social Purity series, which will be distributed with direct benefit in this Catholic country. I would prefer these in Spanish, but should you not have them in the Castilian language, French will do.

"I would add, that I may not remain completely unknown to you, that I am a Pole by descent, but educated in France. I occupy a secretaryship of various vice-consulships, and am foreign secretary to the large and well-known firm of ———."

The following is from the Rev. ——— of Genoa, Italy, who is pronounced by the U. S. Consul there as "one of the finest pulpit orators on the continent, and a more consecrated worker for the spiritual interests of his fellow-mortals cannot be found in all Europe:—"

"The U. S. Consul has kindly handed me your letter to him, with a package of publications. I have looked them over, and think some of them might be distributed to the sea-men. I have

superintended a mission in this port for over twenty years, and if your society thought fit to make an occasional grant of publications, our agent would see to their distribution on board ships, after they have lain awhile on our tables. I am one of the directors of the Italian Religious Publication Society at Florence. Our committee might see their way to have some of your tracts and books translated for sale and distribution, not only in Italy, but among the many Italians flocking to America."

Elder Holser has been put in communication with this gentleman, and expects soon to visit Florence, and through him secure a good translator for this language.

From a gentleman in St. Lucia, West Indies:—

"Through the kindness of your distributor, I have read your valuable papers and tracts, which I very much prize, and through which I learn that you have publications in foreign languages. I would be glad if you can see your way to send me in the Hindustani language all your matter. I am chief Hindustani interpreter and government compounder of medicines, and would use every means to circulate your tracts among the Indians here. All expense will be refunded. I will also do my best to distribute your English tracts among the Roman Catholics. I wish you every success in your labor of love."

Thus we see the way is being opened up slowly but surely, that the "message" may reach "all nations, tongues, and people."

From a gentleman in St. Kitts, West Indies:—

"I cannot express my gratitude to the society for the interest they have taken in us by sending those papers. If one soul is saved, it will more than compensate for the trouble you have taken. You must believe that prayers are offered for the success of your labors among us. Please do not think me troublesome, but I have read of the 'sleep of the dead' and all the Scripture references, and believe this doctrine. I cannot say that my mind is fully satisfied when I take our Lord's own word in Luke's Gospel."

Later he writes:—

"I beg to acknowledge your letter and parcel, with a book, 'Man's Nature and Destiny,' which has removed all doubt from my mind. It gave me great joy to receive such instruction with reference to the future state. Before I communicated with the society, I kept the first day of the week as the Sabbath, but now I see things in a different light. I trust and hope the day is not far distant when the inhabitants of this island will observe the day according to the Scriptures. There are some who are caviling about this truth, but the word of God must stand as long as eternal ages roll on, and many will be convinced of the present truth."

From a new correspondent in Gibraltar, Spain:—

"Many thanks for your letter and assorted publications. I think they are splendid; just the kind of healthy, manly, natural tracts to do good in the present day. The question is, Does it pay to send tracts such a long way? If you think so, I can distribute any number, especially tracts upon temperance and purity for men.

"The number of men who come under my notice day by day is at least one hundred on an average, all the year round, the ships they are on being bound to all parts of the known world."

FOREIGN MISSIONS.

CONDUCTED BY W. A. SPICER.

PAPAL EUROPE.

WHEN the apostle Paul was at Troas, he had a vision, in which he saw a man in Macedonia beckoning to him, and saying: "Come over into Macedonia, and help us." From that time, Europe has been the most interesting field of the world. Both her political and her religious history are marvelous. In the days of the apostle Paul, the gospel penetrated as far as France and Spain. It soon spread to all parts of Europe; and since, this country has been the chief battle ground of truth and error.

The mystery of iniquity which began to work in the days of the apostles, early gained the supremacy, and established its seat at Rome. From the days of Constantine, this Roman hierarchy, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God," has waged war with the truth of the gospel. As described by the prophet Daniel, "It cast down the truth to the ground; and it practiced and prospered." The result of this practice was to hide the word of God from the people, and darken the mind; and it was by this means that it prospered in gaining a power over benighted minds filled with superstition. From the days of its establishment to the present, the masses of Europe have been under the sway of this power. Directly or indirectly, it has been the cause of most of the disastrous wars. More than once, as the result of Roman intrigue, the strongest, proudest nations of Europe have been laid waste: while millions have suffered a martyr's fate for adhering to the word of God rather than the decretals of the popes.

The great Reformation burst the bands of this power, liberating several nations of Northern Europe; but the nations of Southern Europe struggled in vain. While a few here and there gained liberty in the gospel, the masses of the Latin nations have been held under the power of the papacy. Belgium, France, Spain, Portugal, and Italy are strongly Catholic; in Switzerland, nearly one half the population are adherents of Rome. These nations have a total population of 101,368,200, only two and one-half per cent of which are Protestant. Leaving out Switzerland, there would be less than one per cent of Protestants. Hence, when we speak of Southern Europe, we may truly speak of it as papal Europe.

For fifteen centuries, Rome has held sway in these countries. Her hold upon the people to-day is strong. In some districts, the superstition of the people is great. At Treves, the so-called "holy, seamless coat of Christ" will be exhibited this year; and it is expected that about forty thousand pilgrims daily will visit the city. In other portions of Europe, the "Holy Father" is represented as being

in such a state of poverty that he is compelled to sleep on straw, in proof of which the priests produce the identical straw on which "his Holiness" has lain, and sell the same to the people.

In Spain, not long since, the Virgin Mary appeared to a young lady. The place thus made sacred at once became a noted resort for pilgrims; a chapel was erected on the spot; and many sick, it is claimed, have been healed, and even incredulous Protestants have been converted on visiting the place. In a Catholic almanac for 1891, appears a full account of these wonderful occurrences, with several full-page illustrations in glowing colors. We have been in Catholic families, and heard them recount these things with as much enthusiasm as Protestants could manifest in telling the story of the gospel.

These items give some idea of the present condition of good Catholics of Europe. Many of them are unable to read, and believe only what the priest tells them. As a rule, the more intelligent have no religion. From the standpoint of vital godliness, there is very little difference between the Protestants and Catholics. If there be any difference, it is in favor of the latter. They are more faithful in doing what they believe to be right.

Protestants have quite a number of missions and evangelists in the Catholic countries of Europe; but so far, they have labored with but little success. At the present time, however, there are more favorable omens. In some portions of France, there is a special interest to hear the gospel. In some instances, Catholic communities have sent petitions to evangelical societies to send them a man to preach the gospel to them.

But the insignificant success which has attended Protestant missions in Catholic countries should be no criterion for us. Protestantism itself needs reforming; hence it is not to be wondered at that it has so little success in Catholic countries. Had it the same power and vigor as at the time of the Reformation, entirely different results would be seen. Then such power attended the teaching of Protestants that nothing could stand before them. All the charms and superstitions of Rome were powerless.

As an illustration of this power, take an item from the experience of Froment, in Geneva. On entering that city in 1532, he found every door closed against the gospel. Finally, he succeeded in renting a hall for a school-room, and advertised that he would teach people to read and write in a month. The priests declared the man to be a devil, who bewitched people by the practice of magic, and warned against even looking at him. But the power of the simple gospel was such that large numbers went to the school, where they heard the New Testament explained.

One lady of noble birth became interested, and began to work for a special friend, and labored untiringly to get her to attend just once. Being a very superstitious Catholic, her friend replied: "I have so great a horror of him that I will neither see nor hear him; I look upon him as a devil; if I go to hear him, I shall be damned." The continued entreaties of her friend prevailed, however; but before going, she took care to supply herself with all the antidotes provided to protect from sorcery, fastened rosemary leaves to her temples, placed virgin wax upon her chest, hung relics, crosses, and rosaries round her neck, etc. Once in the school-room, she would not trust herself to look at the teacher, but sat with downcast eyes, crossing herself and repeating prayers. As the teacher read from the New Testament, and unfolded the treasures of the gospel, her heart was touched. At the close, she asked for a copy of the Testament, went home, locked herself in her room, and for three days continued fasting, praying, and reading her new-found treasure. At the end of that time, she had found the Saviour, and determined to acknowledge him before the world.

This is but one from many illustrations that show what power attended the Reformation. There was then a special work, special truths for that time. We likewise have a special message for our time, and may we not expect the same special manifestation of God's power wherever we preach this message? There are doubtless many honest-hearted among the Catholics, who would rejoice in the truth were it brought to them in the spirit of the gospel.

In connection with this special message, we have the promise of the latter rain. If we go forth clothed with the Word and Spirit of God, the powers of earth and darkness cannot stand before us. Viewed from this standpoint, there is hope for papal Europe. Shall we not, then, go forth, carrying to the millions of Europe the precious truth which the Lord has committed to our care?

Surely, the third angel's message must go to these peoples before the end. The word of the Lord says so, and therefore it will be accomplished. Seeming difficulties should not occupy our attention. The Lord can make light to shine out of the darkness. We do not judge of what we can do by what others have done among Catholics. Papal Europe will yet hear the message; the Lord will inspire in his people ways of accomplishing this work; he will use us and our means, if we will permit him to. If the battle be hard, the victory will be the more glorious. In eternity we will doubtless rejoice the more that we had faith and courage enough in the Lord to enter the thickest of the battle. As in the beginning of the gospel work, so now at its close, comes the call from Europe, "Come over and help us."

H. P. HOLSER.

Basel, Switzerland.

TO-DAY, where forty years ago no Protestant worship would be allowed, there are thirty places within sight of St. Peter's dome, where Protestants meet for worship and preach the gospel unhindered.

HISTORY REPEATS ITSELF.

THIS statement is not only verified in every age and in the history of every nation, but above all, the word of God testifies to its truth. As the world was in the days of Noe and Lot, so it will be before the Saviour comes. The experience of the children of Israel on their journey to Canaan will be the experience of God's people in our days; and the fall of Babylon of old will be repeated in the fall and utter destruction of great Babylon at the end of time. But while this may hold true as to defeats and falls, it is equally true as to victory; and the triumph of the cloud of witnesses of the past is to strengthen and to encourage the believers of the present day in the race that is set before them.

Thus we may say that, if history repeats itself, the triumphs of the past can and will be re-enacted again; and especially if the work of the past has been accomplished under far greater difficulties. While looking at papal Europe and its chief countries, such as Italy, France, Austria, Spain, Belgium, etc., we are apt to think that, being Catholic, not much can be done for them. But in this we reason from our present standpoint, because our main efforts and success have not been in the direction of labor in papal lands, and we forget entirely that our way are not God's ways.

Considering God's ways in holy writ, we find that the third angel's message is not only to warn against the papacy, but to warn also the papists; for it is to go to every nation, kindred, tongue, and people. Among these the different countries of papal Europe are surely included. But as the message is to warn all, we must also remember that, according to his word, the seed when sown in faith and in the wisdom of God, and not of man, will not return empty. And while we may not see everywhere the same fruit, one soul saved is more than to have gained the world. Again: while it is stated that the image of the beast will speak and persecute (Rev. 13: 15), we may safely conclude that the beast itself will not remain silent or unconcerned, but will do its utmost to enforce its worship in its own dominion. And if it does speak, it will not be simply because the warning is given, but because this very warning bears fruit in the papal countries. Thus in the message itself is the assurance of success, even in papal Europe.

This appears still more when we study the history of the past in the light of God's word. At the time of the apostles, the church kept the commandments of God and the faith of Jesus. But this true church had to flee and work secretly for nearly thirteen centuries. Yet it existed. And during the same period of time that it was thus persecuted and suppressed, the time and law of the Most High were hid and suppressed likewise. During all the bitter persecutions, one ray of hope remained to the believers,—that he who leadeth into captivity, should be led into captivity, and that if the saints of God would patiently wait, they would finally see the time when they were free to proclaim the message, even at the papal headquarters. To-day the truth is free

to go nearly all over the world, and the city of Rome opens its doors to the preaching of the gospel. But when this liberty is made use of, and light and truth spread everywhere, then the dragon will be wroth and will make war with the remnant of the seed, which keep the commandments of God and the faith of Jesus. This is the picture as we find it in Revelation 12.

When we turn to history, it strikingly confirms the prophetic picture. The apostolic church kept the true Sabbath, had the faith of Jesus in its purity, and rejoicing in the prophetic word, waited for their coming Lord. They knew of the trials before them, and expected, when Pagan Rome should fall, that something worse would take its place. In this they were not mistaken, and facts show that while there were once many Sabbath-keepers in the different countries which we now term papal Europe, the papacy spared no pains to obliterate them. It was only by God's power that a remnant was preserved. And most remarkable it is that the papacy itself must be the witness, and in fact the only witness, that in spite of all its persecutions, the truth of God remained. According to prophecy, the papal supremacy was established in 538 A. D. But while supreme, we yet find that in 602 A. D., Pope Gregory the Great had to write an epistle to the citizens of Rome against Sabbatarian preachers in that very city, terming them the preachers of Antichrist. Had their preaching had no effect, the pope himself would surely not have written against it. But if the preaching of the truth then had an effect, why not now? In 743 A. D., a council in Belgium, at which Boniface presided, warned against Sabbatarians there, referring to the Laodicean decree, A. D. 364.

As late as A. D. 791, the Sabbath was still observed by many of the Italian country people, as is seen by the proceedings of the Council of Friaul. In the twelfth century, at the Council of Verona, we find that the different bodies of true believers were, in spite of the great spiritual darkness, so strong that the pope had to anathematize them, and the emperor placed them under interdict. The Sabbatarians are especially mentioned. For one hundred years and more, we find that state and church councils sent forth their edicts, and instigated the bloodiest persecutions in different countries against the Sabbatarians, as well as other bodies of Christians; but all in vain. God prepared refuge after refuge, and when we reach the Reformation, we find them springing up in the very countries to which the Christians of earlier days had fled. Moravia and Bohemia of those times reveal bodies of Sabbath-keepers well versed in the word of God and in their mission. From here we can trace the Sabbath even to distant Transylvania; and there are up to the present day witnesses that the truth could not be entirely obliterated. A wonderful chain of Sabbath-keepers right among Catholics and in the heart of papal countries, is thus shown to us.

And now, while the papacy in the height of its power has not been able to crush out the truth, and while the efforts of the true believers have borne fruit in the darkest days of superstition, can

there remain any doubt, with the present liberty, and with the great truths of the third angel's message at our command, that we shall be able to do something in these countries? Papal Europe is open before us, as never during the last thirteen centuries. The spread of the Bible has prepared the way, and the progress of education enables millions to read it. Why should we as a people not improve the opportunity? Why should we not fulfill our debt? We undoubtedly see many obstacles, many hindrances, but these have existed in the past in a far greater measure. Yet the truth went on. What we need is faith that works by love, and the results will soon appear. If we spare no efforts on our part, educating men for these fields, providing them with the necessary means of support, preparing and sending forth reading matter in these different tongues, we may not only expect that souls will be saved, but that by these means men in these very countries will embrace the truth, who will be able to help to carry it forward. Hus, Hieronimus, Wycliffe, Luther, Zwingle, were all Roman priests; but God converted them into mighty instruments to carry forward the gospel.

And while the papacy itself has changed God's time and law and corrupted the faith of Jesus, God will the more be glorified if from among its adherents men turn to the true worship again, and the standard of truth is lifted up in these very countries. God does not prepare the way in vain, and woe unto us if we do not follow where his providence leads us. As there was a true church at the beginning of the gospel age, so there will be one also at the end of it, composed of persons from all nations and tongues, and from all denominations. And as there were then persons of the household of Nero converted, so we may yet see persons of the very household of the pope accept the truth. History repeats itself. And when once the saved of all the nations of the earth are gathered at the feet of the only true holy Father, there will also be many trophies from papal countries gathered in the final contest to crown the victory of the only true Shepherd and true Cornerstone.

L. R. CONRAD.

Hamburg, Germany.

MISSIONARY APPROPRIATIONS.

FOR YEAR ENDING JUNE 30, 1891.

CENTRAL EUROPE.

For the work in Switzerland and France.....	\$1,750	
“ colporters' school.....	550	
“ distribution of publications in Italy, Turkey, and Austria.....	1,100	
“ ship mission.....	250	
“ new books.....	2,000	
“ payment on debt of Imprimerie Polyglotte.....	1,350	
Total.....	\$ 7,000	
Less surplus from last year,	3,000	\$4,000

GERMAN MISSION FIELD.			
For the work in Germany and Holland.....	\$3,500		
“ colporters’ school.....	550		
“ distribution of publications in Hungary, Bohemia, and Russia.....	300		
“ stock of publications.....	1,391.29		
Total.....	\$5,741.29		
Less surplus from last year,	1,241.29	\$4,500	
RUSSIA.			
For the work.....	\$1,400		
“ distribution of publications.....	300		
“ colporter’s school.....	400	\$2,100	
SCANDINAVIA.			
For the work in Norway, Sweden, Denmark, and Finland.....	\$4,250		
“ colporters’ schools.....	1,000		
“ school furniture.....	350		
“ improvements in printing office.....	574.80		
“ ship missions.....	350		
“ payment of debt.....	2,475.20		
“ interest.....	700	\$9,700	
GREAT BRITAIN.			
For the work in England, Ireland, and Scotland.....	\$8,170		
“ city missions and education of new Bible workers.....	1,080		
“ ship missions.....	800		
“ <i>Present Truth</i>	850		
Total.....	\$10,900		
Less British tithes and donations,	\$3,750		
“ surplus from last year,	1,650	5,400	\$5,500
SOUTH AFRICA.			
For the work.....	\$2,000		
WEST AFRICA.			
For the work.....	\$1,300		
WEST INDIES.			
For the work.....	\$2,000		
AUSTRALASIA.			
For the work.....	\$2,750		
“ transportation of workers.....	1,250	\$4,000	
POLYNESIA.			
For ship missionaries.....	\$2,120		
“ crew of the “Pitcairn”.....	2,880		
“ insurance, port dues, and raising of cabin of the “Pitcairn”.....	2,000		
“ sending out workers.....	1,500		
“ distribution of publications.....	500	\$9,000	
GENERAL EXPENDITURES.			
For International Tract Society.....	\$5,000		
“ general European canvassing agent.....	1,000		
“ new books.....	5,000		
“ the administration of the Board.....	1,900	\$12,900	
Total.....	\$57,000		

THE CORRESPONDENCE OF THE FOREIGN MISSION BOARD.

At the close of the last General Conference, the Mission Board voted that I should go to Australia with others who are now expected to sail in October. At the same time, Brother W. A. Spicer was recalled from his work in London, as associate editor of *Pres-*

ent Truth, that he might act as Secretary of the Board of Foreign Missions.

During the recent meeting of the Board, my resignation as secretary was accepted, and W. A. Spicer was elected to the office. It is with mingled feelings of regret and rejoicing that I lay down this work, in which I have been engaged for about four years. It has been a great privilege to be in constant communication with our missionaries in different parts of the world, and to note the progress of their work. It has also been a pleasant task to communicate to our brethren in America, information regarding the progress of the work abroad. It is with an indescribable feeling of loneliness, that I think of separation from this correspondence.

But as I turn from this personal consideration of the work, and view it from another standpoint, I am heartily thankful the rapid development of our work at home and abroad demands changes in the corps of workers. These changes develop experience and strengthen the working force.

Brother Spicer brings to the work a good knowledge of the organization and development of our work at home and abroad, as well as an experience in editorial work which will be of service in communicating missionary information through the *Review* and the HOME MISSIONARY.

All communications to the Board of Foreign Missions of the Seventh-day Adventist Church, should hereafter be addressed to W. A. Spicer, 267 West Main St., Battle Creek, Mich. W. C. WHITE.

MEETINGS OF THE FOREIGN MISSION BOARD.

FREQUENT meetings of the Foreign Mission Board were held in Battle Creek last month, and many plans were laid for the advancement of the work of foreign missions. We have space here to give only a brief summary of the more important actions taken, involving the movement of laborers. It was recommended,—

1. That Elder R. C. Porter be released from his appointment to the South African field.

2. That Elder A. T. Robinson go to South Africa to take the superintendency of the South African Mission.

3. That L. C. Chadwick visit during the coming year, in the interests of the general work, Mexico, the West Indies, Central and South America, and Africa.

4. That Elder E. J. Waggoner locate in England next May, to engage in editorial work in London, and to teach in our European Bible schools.

5. That Wm. Hutchinson, of Ireland, return to America in time to attend the institute in Dist. No. 3, to be held in Battle Creek next November.

6. That, as some person of experience in the Bible work should visit Australia, we request Elder G. B. Starr and wife to accompany Elder W. C. White and Sister E. G. White to that field.

7. That Elder L. J. Rousseau go to Australia in May, 1892, to engage in teaching.

8. That Elder D. A. Ball remain in the West Indies until next spring.

RELIGIOUS LIBERTY.

CONDUCTED BY W. A. COLCORD.

OUR DAY AND ITS PRIVILEGES.

THAT every succeeding year is marked by indications of the fulfillments of prophecy, must be apparent to all who are giving attention to what is occurring around us. We have long looked for the time when this government would make a universal Sunday-law. Nearly thirty years ago, when the National Reform Association was organized, we thought that much was done toward the fulfillment of the remarkable prophecy of Revelation 13; but the developments of that movement have been so gradual that we hardly realize the extent of its work at the present time. If the pioneers in this message could have been suddenly brought face to face with the condition of things as they are to-day, they would have aroused themselves, and zealously engaged in the work. But coming along gradually as it has, there is danger that we shall fail to appreciate the important fulfillments of this prophecy, that are seen on every hand. The wisdom and mercy of God may be clearly seen in thus allowing this movement to develop only gradually, to give us an opportunity to prepare for it, and to meet it at every stage of its development. Faithful admonitions have been given us from time to time through the spirit of prophecy, that there would be danger in allowing ourselves to become negligent, because we would not see a more rapid progress in the Sunday-law movement. But nevertheless we see its development, and we have only to compare its beginnings with what we see to-day, to give us a vivid picture of what has already been accomplished.

The movement to secure a Sunday law has been ridiculed by a great many people, and that such a law as would cause persecution might ever be passed in this free government, has been a subject of derision wherever it was presented; but these sentiments are changing very rapidly. Those who formerly regarded these Sunday-law movements as fanatical, are now becoming zealous advocates of such laws, and influential periodicals are publishing articles that even go so far as to say that every one should be compelled to keep Sunday, and that those who will not submit to Sunday laws, should be dealt with according to the most rigorous exaction of Sunday legislation.

The present summer has been especially marked by unusual developments in the direction of Sunday laws. Many of the larger cities of our country have been carrying on a heated discussion in regard to closing all forms of business on Sunday. We might mention among these, the agitation at Minneapolis and St. Paul, Minn., some accounts of which have recently been given in the *Review and Herald*. Denver, Colo., has also been making quite a stir upon this

question, ostensibly for the purpose of closing the saloons on Sunday. But, as we have heard the leaders in this Sunday movement say, they are only taking this step in order that they may secure further legislation later on in regard to the first day of the week. Atlanta, Ga., has secured the enforcement of a strict Sunday law. A cessation of all kinds of business is required, and on a recent Sunday, when the putting down of a new street-car track had completely blocked up some of the main streets around the fire-department's house, the mayor gave a permit for the street-car men to work on Sunday, and thus clear away the rubbish so that the fire-department might have no obstruction in case of a fire. The church, to which the mayor belonged, censured him for thus allowing Sunday labor, and talked of turning him out; a good deal was said also in regard to prosecuting all the men who worked on that day. If such a thing had happened two hundred years ago, it would not have appeared so strange; but when there is a sufficient amount of sentiment in a large city to condemn the mayor, in no mild terms, for protecting the city against fire by allowing some Sunday work to be done, it is an unmistakable indication of the advanced sentiment in favor of Sunday legislation.

The Chautauqua assemblies that are becoming so popular in many parts of our country, have also been utilized by the American Sabbath Union and National Reform Association this summer, with hardly a single exception, to create sentiment in favor of Sunday laws. At these assemblies, there are usually many thousands of people together, representing various institutions and lines of public life throughout the country. As they thus come together and hear the enthusiastic presentation of the needs of a universal Sunday law, especially to protect the laboring man, many of them go to their homes with a purpose of laboring to advance the interests of this movement. The writer had the privilege of attending one of these assemblies for a short time this summer, and was very much impressed with the prominence that seemed to be given to this Sunday movement. It is being discussed, and the importance of enforcing Sunday upon all is strenuously urged.

Besides these places that have been mentioned where this Sunday agitation has been going on, we might mention scores of other towns and cities in all parts of our country, where the subject is being brought to the front. The decision that has been given in the case of Brother King, contains a good deal of matter for the consideration of our people. We have thought that our government would protect us against Sunday legislation, and that an amendment to its Constitution would have to be

secured before we could be oppressed by Sunday laws to any extent ; but the decision of Judge Hammond shows us that, if the sentiment of the people is in favor of Sunday laws, it will not be necessary to have any change in the Constitution. Judge Hammond informs us that the Constitution contains no guarantee for the Sabbath observers against being compelled to observe Sunday. The States can each make their Sunday laws and compel all to observe them, and it would only take a little further development of this decision to have it fully decided that the United States could make a universal Sunday law, and that it would be in perfect harmony with the Constitution of the United States as it now stands.

The agitators of this Sunday-law movement ignore the fact that anything oppressive will ever grow out of Sunday laws ; yet it is a noticeable fact that, while they are denouncing Russia for her treatment of the Jews, they remain silent upon the persecution of Sabbath-keepers in this boasted land of freedom. We have not yet heard one of them say anything against the decision that has been rendered in the case of Brother King. This serves to show us the spirit of the movement, and if we consider the condition of things as they are seen around us to-day, we can certainly see that the work of securing the enforcement of a universal Sunday-law is very rapidly advancing.

There is another point in connection with this that we should never lose sight of. Rev. 13 : 14 says that he "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." We understand that these deceptive miracles will be performed through the agency of modern Spiritualism. While the work of securing Sunday laws is so rapidly advancing and demanding so much attention, the work of Spiritualism is advancing in a more quiet manner, and is undermining almost all forms of belief, and is preparing to sweep everything in its course. When the time comes that God lets these forces loose, the whole matter may be consummated very quickly.

As we see these things developing, the question should come home to us with a good deal of force, What are we doing to meet this incoming tide of deception, and to sow the seeds of truth so that those who desire to do God's will may be able to take their stand on the side of right ?

During the past eight months, our Association has sent out one and a half million pages of literature. This, of course, has accomplished a great amount of good, and has enabled a great many to see the general trend and spirit of the movement that is working to secure Sunday legislation. The articles that we have sent to our press agents, have also created sentiment of the right kind, and have led a good many editors to take their stand for religious freedom, and advocate it quite freely in their columns.

We took pains to look up the circulation of the papers in which one of our articles appeared, and found that this article alone went into eighty thousand families. Making the liberal estimate that there would be four individuals in each family,—and there

would certainly be an average of more than that,—we would have over 320,000 persons that read the article. This would give 1,000 congregations of the average size to which any ordinary minister in his general work would preach.

Besides this regular work that we are doing in this way by sending out our literature and articles, we also have an immense amount of correspondence with various individuals, and we are receiving letters from them expressive of the deepest interest in the work that the Association is doing. Some of these persons are principals of schools, lawyers, judges, doctors, and other influential men. We have been able to get them to circulate our literature for us, and otherwise use their influence in favor of religious freedom.

While we have been doing what we could in these lines, with our limited facilities, the past years, we can see great necessity for enlarging and otherwise extending this branch of our work. We ought not to work only as the energy and zeal of our opponents would seem to crowd the work upon us ; but we should lead out in this work, and sow the seeds of truth in the minds of the people before error is lodged there. The coming year should mark a greater increase in the circulation of our literature and the promulgation of our principles in various ways, than has ever been seen before. We are very thankful to our brethren and sisters for the assistance they are rendering us by the hearty responses they are making to our requests for means to assist in carrying on the work. As the World's Fair seems to be a battle field toward which all the Sunday movements are turning their forces, we can see the necessity of energetic action on our part, especially as we near the time of this great exhibition. We shall prepare to meet these issues, and to do what we can to advance the truth ; but our efforts will necessarily be in proportion to the means and other assistance that our brethren may give us. The case of Brother King, which is being carried to the Supreme Court of the United States, will also call for quite an outlay of means ; but we believe that under the circumstances, it will be money well expended. By this means the truth will be brought prominently to the attention of the nation. We trust that our brethren and friends will keep all these lines of our work in mind, and remember the Religious Liberty Association whenever they have means to use in the advancement of the work.

We believe that every Seventh-day Adventist should be a member of the Association. The annual dues thus paid in by the denomination, would furnish us with a good supply of means with which to carry on our work ; and yet the amount coming from each one would be so small that no one would feel it. We trust that those who are not now members, will decide at once to join us, and that those who are members, will take a lively interest in securing as many other members as possible.

All money intended for this department of the work, together with any correspondence in regard to it, should be addressed to the National Religious Liberty Association, Battle Creek, Mich.

A. O. TAIT, *Cor. Sec. N. R. L. A.*

HOME MISSIONS.

CONDUCTED BY MISS JENNIE THAYER.

MISSIONARY CORRESPONDENCE.

It was in the early history of the denomination that the line of work termed "Missionary Correspondence" was instituted. The Lord blessed the efforts of the faithful few who first conceived the thought of writing to those to whom they could not communicate by word of mouth the glad news of which they had learned, and the seeds sown began to spring up far and near. Soon this method of labor was regarded as an effectual door through which many could be brought to a saving knowledge of the truth. And from its inception to within a few years past, there has been a steady growth in the volume of work done by this means. But for various reasons, this branch of work has not received the attention in later years that it formerly did, and has diminished to such an extent that we are led to ask, (1) If the period of its efficiency is past, and if so, what has superseded it that is reaching the class that it once did? (2) If still recognized as a means in the hands of God of saving souls, what is its relative importance to other lines of work? and (3) Who should engage in missionary correspondence?

IS THE PERIOD OF ITS EFFICIENCY PAST?

That, in the fulfillment of prophecy, the development of new phases of our work has created a demand for the introduction of new methods of labor, is apparent. In the order of God, these new features have been established, and his blessing has attended them. The question we wish to consider is, Should these new lines of work so engross our attention that the older methods which God has blessed in the past should find no place? When we remember the need that was felt in the beginning, of enlightening those to whom we could not go, it would seem that missionary correspondence still occupies a distinctive sphere in the great work of saving souls; for ours is a world-wide message, and there yet remain very many dark portions of the earth that are not lightened by the living witness for the truth. While we may hope that the time will soon come when all these fields may be entered by the minister, the canvasser, the Bible-worker, by families, or by individuals who are willing to leave their more favorable surroundings for the love of

souls and settle in localities where they may hold up the light of truth,—while we look forward to such a time as this, and pray earnestly for it, is there not a work that we can do for these unenlightened ones, many of whom are all unconscious of their great need? May the Lord help us to sense our great responsibility, and the debt we owe to our fellow-men.

ITS RELATIVE IMPORTANCE.

The first impulse of the renewed heart is to labor for others. Those nearest to us will claim our first attention. "Let him that heareth say, Come." By precept and by example we seek to enlighten those around us and such as are accessible. There is no medium so effectual as lips that have been touched with a coal from off the altar. If we could labor personally for all, there would be no need of missionary correspondence. But while we are under the greatest obligations to those nearest to us, we should not under-merit the duty we owe to those in less favored localities, many of whom are perishing without the help that we could give them.

WHO SHOULD ENGAGE IN MISSIONARY CORRESPONDENCE?

It does not seem to be God's plan that all should engage in any one specific line of work. In his infinite wisdom he has placed a diversity of talent in our midst, and while he has given to every man his work, he has not given to every man the same work. If in faith and humility we will seek from the great Source of wisdom to know what *our* work is, it will be revealed to us. "Lord, what wilt thou have me to do?" is a question just as pertinent for us to ask as it was for Paul in his day. While it is proper to counsel with others, and to seek advice especially of those set in places of responsibility to direct the work, let us be careful not to lose our sense of individual responsibility to God. Let us look not so much to human counsel as to the Lord, that he may guide us; for we are his servants, the work is his, and it is from him that our help comes. He has given instruction, "If any of you lack wisdom, let him ask of God," and again, "In all thy ways acknowledge him, and he shall direct thy paths." Is there anything in which the Lord would be more ready to guide than in our service for him?

Let us ask the Lord if he has not a part for us to act in this missionary correspondence. He has used others, and seen fit to bless their efforts, will he not use us?

PREPARATION FOR THE WORK.

In order to do acceptable work, we must have much of the aid of the Spirit of God. To obtain this, we must seek it earnestly and in faith. A heart filled with the love of God, and a deep burden for those for whom we labor, is the best preparation possible; for this will include all else. It will lead us to study carefully the evidences of our faith, and to seek to know how we can present them to others in such a way that they will see their force, and be led to obey. It will lead us to look not so much to any set form that we may follow, as to God to teach us what course we should pursue in working for each individual case.

PLAN OF WORK.

Thus far we have spoken only of the correspondence. These missionary letters are accompanied by reading matter. We depend quite largely upon the papers and tracts we use to give the truth to those for whom we work. We are blessed with an abundance of reading matter on a great variety of subjects, and such as is adapted to the wants of all.

Much importance is attached to the first letter; for it will either impress the receiver favorably or otherwise, and first impressions are apt to be lasting. The letters should express a kind, benevolent, Christian spirit, giving the reason for sending the paper, in language that will show that the sender has no pecuniary object in view, and that the copies sent will be without cost to the receiver. One of the objects of the first communication is to show from whom the papers come. If no letter accompanies the first paper, the individual addressed will often obtain the impression that it comes from the publishers, who are trying to force the paper upon him, that they may collect the subscription. Thus, in addition to the loss sustained in our work—for many will not take the paper from the post-office—there is danger of bringing reproach upon the office of publication. The work should be neatly and correctly done, care being taken to use terms that will be understood. The second communication should be somewhat longer than the first, and in this the writer seeks to call out a reply, and to learn what impression has been made by the papers sent, calling attention to the important truths they teach, and offering to send the paper longer, or other reading on any particular subject treated, if so desired. When

a response is received, it will guide the worker in the course he would best pursue in that particular case.

LOOKING TO RESULTS.

One of the most common excuses urged against engaging in this branch of work, is that we can see so little fruit of our labor. If we are working in our own strength alone, well may we question our ability to accomplish any good. But if we have the help that God is ready to give, we need not be doubtful as to the results; for he has said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

Ours is a message of warning to the world. Are we not doing the work of the Lord as much when faithfully warning those who reject the light as when warning those who accept it? Let us recall the experience of Noah. For one hundred and twenty years he gave the warning message of his day; but we do not read of any large numbers that were converted by his labors, and when the flood came, there were but eight souls saved. Surely it was not to the results that Noah looked as an incentive to his work. His was a deeper inspiration.

It is to the "good and faithful servant" that the Saviour pronounces the "well done." Note, he does not say *successful* servant. Let us be faithful in the work before us, and soon this commendation will be ours.

ANNA L. INGELS.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so;
And your own heart may be strengthened
By the help that you bestow.

PROGRAM.

1. Opening song.
2. Responsive reading, Isaiah 55.
3. Prayer.
4. Consideration of the lesson.
5. Items of experience in missionary work.
6. Business.
7. Closing song.

HEALTH AND TEMPERANCE.

CONDUCTED BY MISS LAURA C. BEE.

HOW TO DRESS COMFORTABLY, NEATLY, AND HEALTHFULLY.

As the Creator put man here to work, even before the fall, and promised to those who would work for him the inspiration of the Holy Spirit, and has given to every one the privilege of fitting up a temple more glorious than Solomon's of old (for which two generations worked in getting the material and building), it surely is fitting that mankind should give thought to, and be painstaking in, their manner of treating their bodies, in order to be capable of working as much as possible with them, since they are the only tools we have to use in this world.

The body, to be properly treated, must be clothed and fed. The clothing should be for modesty and for protection from changes of temperature, and the food for building material.

The prudent farmer and mechanic stores away his machinery carefully in the tool house. Are not the machines of God's building worthy of as careful protection as those of man? The fashionable dress of women is not modest. In going up stairs and in many ways it exposes a woman's form in a way condemned by Scripture. The party dress also exposes the upper part of the body; it does not protect it so as to secure an even circulation of the blood, but over-clothes some portions, and under-clothes others. The waist is bound and compressed by corsets and bands overlapping one another and crowding stomach, liver, kidneys, and bowels out of place, besides causing displacements of the pelvic organs and weakening the muscles of the back and abdomen. Our Christian sisters have had, so far, no other standard of dress than that of the world. This is an age of science. Man is turning his attention to nature and to her laws and forces, and utilizing them for the benefit and convenience of the race,—just what the Creator intended he should do when he gave him the dominion over the earth. Now these should be used to further God's work on the earth, but they must be guided by intelligence. Is it not worth while to become acquainted with the working power of our own minds and bodies, and know under what conditions they can accomplish the most for God and humanity?

The Creator has given us two nervous systems,

one to enable us to think, act, and feel, and to guide all the conscious, voluntary acts of the body; the other—a subordinate system—to regulate all the work necessary for the growth and development of the body, independent of our consciousness if the body is in health. It is only when diseased that we are conscious of a heart, stomach, liver, etc., and when the superior intelligence is obliged to recognize any organ by feeling its working, it must neglect some necessary work, or do it imperfectly. One is not prepared to give a Bible reading so as to accomplish good, with a sour stomach, aching head, or the consciousness of some other diseased organ. The mind will be more concerned with the suffering member than with the important subject of enlightening the minds of men with the truths of the gospel.

These facts bring us to the important question of the arrangement of our garments so that they shall help us to forget, and not compel us to remember by the suffering they cause, the members of our body.

In the matter of this arrangement, we can learn much from nature's clothing, the skin. It is a complete whole, throughout, without any overlapping or unneeded folds. The first garment should be of some elastic, knit goods, made to fit the body evenly from wrists and neck to ankles, and in the majority of cases in this climate, should be of wool. In a few cases of irritable skin, silk or cotton may be needed. The thickness of the garment should vary with the season. If this garment is made of knit, ribbed material of the right length, and ribbed stockings are worn, no garters or supporters will be needed, which consideration is very important, as the garter around the leg impedes circulation, and the supporters more or less interfere with the free movement of the shoulders. A second union garment made of light flannel may be worn in cold weather. It is better to use two light garments than one of very heavy material, as they are much warmer, and can be changed to meet the variations of temperature, putting one off when it is hot, and on again when colder. Over that may be worn one skirt, also union. In winter, the long-sleeved, knit divided skirt is the warmest, handiest garment. It is easy-fitting, elastic, and covers the other garments evenly. It can be bought ready-made, as can also the union garments worn under it.

This skirt can be folded around the limbs in wet weather, and tucked into the tops of a pair of leggings, or even into the tops of the stockings, and so be kept clean and dry. Our mission and Bible working sisters would run much less danger of chilling the lower extremities with dampness, and would also be more cleanly in their persons and save themselves much work and expense in washing, by using such undergarments, three pieces only being required in very cold weather, and two during moderate and warm weather.

The last garment is the gown, which should be made and draped on a form. This should be fitted neatly, but yet loosely on the wearer. The proper way is for each person to get some cheap material, and have the model form cut and fitted. This will serve as a pattern for the lining of every other dress. The effect of a plain skirt and basque, or any other style, can be obtained by arranging the outside material over this form. A certain amount of fullness about the waist in the form of plaits, puffs, or shirring, will help conceal the outlines of the bust, and do away with the necessity for the snugness which is called for in the fit of the plain waist. It is also more modest, the fullness not making conspicuous any part of the figure. All these garments should be made of light-weight goods, as Henriettas, nun's-veilings, light-weight cashmeres, and light-weight flannels, for winter wear, avoiding all heavy goods, as broadcloths, heavy flannels, serges, etc. Even in silks, the lighter the material, the better for dresses. In summer, all light summer goods may be worn, made up unlined, and a separate white dress-form worn underneath, if very thin. The union suits can be bought of knit goods more cheaply than made. Divided skirts for summer may be made of white muslin, sateen, or any other light goods. A very pretty skirt for full dress can be made of wash India silk. Women can use the undergarments they already have by combining their knit vests and drawers, thus getting rid of bands. They should also take the bands off their skirts, and discard all corded waists or stays of any kind, and all corsets, even the so-called health corset. The old dress can be ripped up and fitted on a new lining dress form, and thus many of its evils be corrected.

In going out in wet weather, a woman needs a pair of good leggings and a good waterproof, buttoning close to the bottom, and reaching to the shoe tops; also good rubbers and a "dress lyft" for raising the dress up out of the wet and mud under the waterproof cloak. With her divided skirt covered by leggings and out of the way, she can feel clean, comfortable, and warm, and give her mind to her Bible reading or other mission work, instead of thinking of dragged skirts, wet, chilled feet and ankles, and being mentally dismayed by the thought of a coming cold, or suffering because of the added expense of a ruined garment and extra washing.

"Let us take unto us wisdom and knowledge, and know for ourselves what is good," and discard the evils in this matter of a suitable dress for Christian women.

KATE LINDSAY, M. D.

Among the Mongols, "the dress of both sexes, as far as shape is concerned, is much alike. The main difference is that the men gird themselves with a belt, while the women allow their long garments to hang loose from shoulder to heel, and hence it comes that the common word for 'woman' is 'beltless.' The outer garment of both sexes is a wide, roomy coat, which reaches down to the ground, with sleeves so ample that the arms can be withdrawn from them, and re-introduced at pleasure, without disturbing the buttons.

"This forms the blanket under which the wearer sleeps. Surrounded by this ample covering, the Mongol, withdrawing his arms from his sleeves, finds himself for all practical purposes inclosed in a little private tent from which his head projects. Shrouded by it he rises from his couch in the morning, covered by it he sinks to rest at night; and the less happily situated foreigner cannot but envy the facility which this robe affords the wearer, of dressing and undressing in perfect privacy, though surrounded by the crowded inmates of a full tent.

"A traveler crossing the desert in a camel-cart, was for a time one forenoon puzzled to know what the woman was about, who, mounted on a camel, led his cart camel. Her hand disappeared, and inexplicable leanings and movements were seen about the shoulders, till at last the gown slid off and revealed another, more suitable to the increasing heat of the day. The girl had managed to change her dress while riding her camel and leading her cart, and had done it so adroitly and modestly, that it was impossible to tell what she was about, till the process was complete."—*Among the Mongols.*

QUESTIONS.

1. From what unselfish motive should we care for our health?
2. In clothing ourselves, what should be our purpose?
3. What lesson may we learn from the prudent farmer or mechanic?
4. Why is the fashionable dress of women objectionable?
5. Why is intelligence necessary in the care of the body?
6. Show how the usefulness of the Bible worker may be impaired by disease.
7. Give some general directions in regard to how the body should be clothed.
8. What kind of goods is the best for dresses?
9. What precaution should be taken in wet weather?

PROGRAM.

1. Opening song.
2. Short Bible reading on clothing.
3. Prayer.
4. Essay on "Healthful Dress in Foreign Nations."
5. Questions on "How to Dress."
6. Business.
7. Closing song.

CANVASSERS' DEPARTMENT.

CONDUCTED BY L. C. CHADWICK.

RECENT recommendations of the Foreign Mission Board, which are referred to in another article, have made it necessary for me to resign my position as general canvassing agent, and Brother F. L. Mead, who has served so efficiently as district canvassing agent in Dist. No. 4, has been selected as my successor. Brother Mead will have the management of the Canvassers' Department of the HOME MISSIONARY, commencing with the October number.

In laying off the important responsibility which is connected with the work of general canvassing agent, and the management of this department of the HOME MISSIONARY, I feel very glad to know that one so well fitted to continue the work which I have for a time had charge of, has been chosen for the place.

It may be fitting in this connection to refer briefly to the developments and the present condition of our canvassing work. It has been only a few years since it was thought to be practicable or even possible for very many of our brethren and sisters throughout the field to engage in the canvassing work with our denominational books. At the time of the General Conference held in Battle Creek in the fall of 1886, the first systematic plans were made for the thorough organization of our canvassing forces, and from that time till the present, there has been a steady, healthy, and at times rapid increase in this important branch of the work.

Several new books have been prepared for sale by subscription, and those which were in the market at that time have been materially improved in many ways, till now we have several books in several languages, so carefully prepared, and so substantially manufactured and tastefully finished, that they would be a credit to any publishing house, and which, as will be seen by our published reports, are meeting with a ready sale in all parts of the world where they have been introduced.

Although we are a comparatively small denomination, with but little influence, we are selling more books by subscription than any other denomination in the world. The Methodists are the only denomination who sell more books than we do, and theirs are nearly all trade books, and a large portion of them are sold to the five millions of their own members. We find that we are selling more books to people outside of our membership than any other denomination in the world. In fact, it is coming to be a source of wonderment to other denominational book publishers, and to subscription book publishers in general, as they learn of our book business, to know how we succeed in making such large sales. It has been the privilege of the writer to meet during the last few months several prominent publishers and their representatives, and I have taken pleasure in answering their inquiries by saying that we attribute

the success of our subscription book business to three principal sources: *First*, and most important, the fact that it is a part of the Lord's work, and that his blessing is added to our efforts; *Second*, our thorough system of organization of our canvassing forces, and dealing between our publishing houses, tract societies, and agents; and, *Third*, to the earnest, devoted efforts of a faithful, conscientious corps of Christian canvassers.

During the last few months, since I have had the general oversight of the canvassing work, I have become firmly convinced of the importance of thorough instruction on the part of all those who enter the field as salesmen for our books. Within a few months, in almost every portion of the field, institutes have been held; and while we have not seen any material increase in the number of workers in the field, we *have* seen an increase in the efficiency of their work, and the amount of their sales.

The plan of having district agents in charge of the different districts in the United States, is a successful one, and we would as soon think now of dropping out our State agents as dispensing with our district agents. In some of the foreign fields, the labors of Brother Morrison have been similar to those of the district agents in this field; and we trust that the few months he will spend in Europe will result in placing the work there upon a more substantial basis.

There is no limit to the extent to which our canvassing work in foreign fields might be carried, as fast as we find those who have had sufficient experience in the home field who are willing to go wherever their services are most needed, and labor under difficulties, if need be, in order that the work may be advanced.

Reference is made in another column to the success which has attended the work in England, which has always been considered a very hard field. Two tons of books were shipped recently at one time, from the London office, to one company for a single delivery. If we had scores and hundreds of such companies in different parts of the foreign field, what might we not expect as the result of our work?

The prospects in America were never better. The Review and Herald Office, at Battle Creek, has been obliged to add to their force of laborers till now they have more than 320 employed, and the presses and some of the other departments are kept running till far into the night. They are so crowded that they have been obliged to ship one large lot of books to Chicago to be bound, and expect to send others soon.

We confidently look forward to the time when we shall be a denomination of book-makers and book-sellers. Not only this, but we look for the time when we shall not have book-makers enough in our ranks to supply the demand of our canvassers, and when we shall be obliged to have large quantities of books made by outside publishers. We feel as though

we were doing a great work now, and yet this is only a beginning of what may be accomplished when all are as deeply in earnest as the few who are now engaged in the work and accomplishing such noble results. As Captain Eldridge, our former General Canvassing Agent, recently remarked, "We are simply sending out a few sample books now, and as the people seem to like them, we shall try to supply their orders later." These statements may seem extravagant to some of our readers who have given but little attention to the canvassing work; but to those who have been watching the progress and development of the subscription-book business, and who have seen with joy the glad omens which indicate the soon-coming tidal wave of success which will soon sweep over the land, these statements will not seem imaginary, but real.

As I sever my connection with the general management of the canvassing work, I wish to say that I feel very grateful for the unanimous support which I have had from the district and State agents and others who have been prominently connected with the work while I have been trying to serve as general canvassing agent, and I bespeak the same cordial support for Brother Mead, who is to be my successor in this place.

One of the most important objects of my trip in foreign fields will be the assisting and development of the canvassing work. I expect to spend several months in South America, rendering such assistance as I may be able to the company of canvassers who will then be located there, and exploring other portions of the country with a view to securing information that will assist in locating other companies, which may be sent later.

All communication for the Canvassers' Department of the HOME MISSIONARY, or the General Canvassing Agent, should hereafter be addressed to F. L. Mead, care Review and Herald, Battle Creek, Mich.

L. C. C.

HEALTH PUBLICATIONS.

THE question as to how we can best secure an extensive sale of our health publications, is one that has been a source of much perplexity to those who have been in any way prominently connected with the canvassing work.

The Lord has kindly revealed to us many important principles on the subject of health and temperance. These principles when thoroughly understood and accepted, have been a great benefit to us in many ways, and they will be of equal benefit to thousands of others, if presented to them in such a way that they will see their value. These principles have been carefully treated upon in the various health publications which have been and are now being issued by the Good Health Publishing Company. We have not only that most excellent journal, *Good Health*, which has attained an almost world-wide reputation, but we have excellent medical works prepared especially with the view of being sold by subscription, and many smaller books, pamphlets, and leaflets which should be circulated

widely in all parts of the world where the English language is spoken, and not only this, but they are worthy of being translated into many languages, in order that their usefulness may be increased.

How the sale of these publications can best be accomplished, is the question under consideration. At the State agents' convention held in February, 1890, careful attention was given to this subject, and a plan devised and recommended, for the selection of assistant State agents, who should have the charge of the sale of health publications in their respective States. We thought that this plan would accomplish the desired results. A practical working of the plan, however, in a large number of States, has convinced all who have given it any attention that the plan is not a wise one, and so far as we know, it has been abandoned by all who have tried it.

We are not to suppose for a moment, however, on this account, that the sale of health publications cannot be made successful. From recent experiences in several States, we are convinced that the only plan which will produce the desired results, will be for the district and State agents, and the general agents for foreign fields, to treat the sale of these publications as a part, and an important part, of their regular work, and secure and instruct a sufficient number of agents for health publications to give them that prominence which their relative importance demands. Where this is being done, success is seen, as will be shown by the following items:—

The general agent for New Zealand writes that he has recently secured three new agents for medical works, and that they are meeting with good success. Two of them—brothers—took 55 orders for "Man the Masterpiece" in 28 hours. They are working among the gold miners, and have to work at all hours of the day or night to catch them off their "shifts."

Geo. L. Miller, Emmetsburg, Iowa, has canvassed the following-named places with the results stated: Shibley, two and one-half days, 32 orders; Ashton, one day, 7 orders; Everly, one day, 8 orders; Sanborn, two days, 15 orders; Hartley, one and one-half days, 18 orders; Total, eight days' work, 80 orders.

R. A. Burdick of Brookings, S. Dak., reports that they now have six agents in the field for *Good Health*, and that these agents have taken in the past few weeks, more than 500 orders. Two young men are working in the country where the houses are one-half mile or more apart. One of these agents traveling on foot took forty-two orders in one week. The State agent secured fifty-three orders in less than four days' time. He reports a number of instances, showing that people are eager for information on health topics. The physicians readily indorse the journal, and one physician has given three subscriptions besides his own. Many subscriptions are received unsolicited, people calling at the house or sending word that they would like to have an opportunity to examine the journal.

The Dakota agents seem to be very much in earnest, and report that they expect to be able to increase the list for *Good Health* very materially

within the next two months. The subscription list of *Good Health* last January was less than 5,000, since which time by the aid of the agents it has more than doubled. Thirteen thousand and five hundred copies of the August number were printed.

The Testimonies have said plainly that the health and temperance work is an important part of the third angel's message. This being the case, the health and temperance publications must necessarily be an important part of our denominational literature, and when treated as such by those who have charge of the canvassing work rather than as a side issue, we may reasonably expect to see the results which we have long been hoping for.

L. C. C.

DISTRICT NO. 1.

WE are very hopeful concerning the work in this part of the field. Cool weather has returned in the northern Conferences, and is working its way south, and the summer vacation period is ceasing to trouble the canvassers. They can now work with greater energy, and they will find the people at home to receive them. The extreme heat and the almost universal custom here in the East of taking long vacations away from home, have seemed to hinder more this summer than ever before; but we see evidences that the work is already coming up.

Our sales each week this year, have been a considerable more than the corresponding weeks last year. The books have been sold, too, in a manner to do more good, and public sentiment has changed, so that the special points of present truth have become the strongest features to recommend the books to the favor of the people. Several persons have been found during the past month who are rejoicing in the new light received from the books, and some of these are preparing to carry this light to others, and will be at work ere this report reaches the readers of the HOME MISSIONARY.

Our books are now so widely circulated that they are heard from on every hand, and so far as we are able to learn, they are, almost without exception, read with interest and highly prized. We are endeavoring to strengthen our forces by calling back any who have dropped out of the ranks, and by enlisting recruits; also by exhorting to greater diligence. We feel that the standard must be raised a little higher in our district, by putting in more time and more real heart work, such as the Master himself would do were he here in our stead. We have some most excellent, good-spirited canvassers, and we want all to be of this class; persons who will work in earnest for the Lord because the love of Christ constrains them. If we are wise, we shall be especially active now to supply the extra demand for books, that comes with the long evenings and the holiday season. All of our books are well adapted for presents, and now is a good time for the young to gain an experience with "Sunshine at Home," and with *Good Health* and the premium book that is prepared to go with the journal. Those who cannot go away from home would do well to canvass their own neighborhoods.

E. E. MILES, *District Agent.*

DISTRICT NO. 3.

THE Ohio institute was a delightful occasion to me, because of the good-sized class composed of capable, earnest persons, who not only entered into the mechanical preparation zealously, but into the heart preparation which is so necessary for every worker. Although some of Ohio's best men will leave the field temporarily for the sake of school privileges, she still has a force of fifty workers; and Brother Hay enters upon his duties as State agent under very favorable circumstances.

The work in Indiana has been somewhat hindered by sickness and two recent deaths in the family of Brother Craig; yet the institute at Indianapolis was attended by over thirty persons, some of whom were entering the field for the first time; others were to change to the use of a new book.

It is a source of gratification to know that a fair proportion of the workers in Dist. No. 3 are handling either Vol. I or Vol. IV of "Great Controversy." Illinois sends word that at their coming institute forty will prepare to use Vol. IV.

At the workers' meetings following our institutes in Ohio and Indiana, a class was conducted by Brother N. B. Smith, for the handling of *Good Health*.

My connection with the canvassing work, both as State agent in Illinois and as district agent of No. 3, has been in many ways both pleasant and profitable to me. It is with regrets that I lay down the work for a time, having found many kind friends and helpers and much blessing while connected with it. But feeling the importance of the work as I do and the need of a better preparation for it, duty seems to point toward my spending some time in college.

It is a satisfaction to know that the work which it fell my lot to do, is placed in the hands of a competent man, Brother R. B. Craig of Indiana, and I bespeak for him the same sympathy and support which has been so universally accorded to me, and feel sure that with the blessing of the Lord, success will attend his efforts.

J. E. FROMM, *District Agent.*

DISTRICT NO. 4.

THE work in Dist. No. 4 is showing a fair degree of prosperity this summer. From every State, good crops are reported, which gives an assurance of a good delivery. Contrast this with the loss of crops in Nebraska last year, and in South Dakota the past three years, and the prospects are encouraging.

The various State agents are doing much hard work to help those who are in the field, as well as to secure new recruits.

We have been at work in Manitoba for nearly three years, and previous to my last visit there, we had somehow gained the impression that Manitoba and all that joined it, in the far Northwest, was about all worked that was worth canvassing; but by personal knowledge gained by observation, inquiry, and study, I find that we have but just commenced work in the Northwest territory.

Assiniboia, Alberta, and Saskatchewan, with thou-

sands of intelligent inhabitants, and emigration flowing into each of them all the time, have not been entered with our books.

We need a good corps of workers for this field, and a first-class State agent to take the personal oversight of the work and push it forward. There are many reasons why this is a promising field for labor, and three years' experience has proved it a good field in which to sell our books.

At the late State camp-meeting, Brother J. J. Devereaux was chosen State agent of Nebraska; and knowing him to be a man of faith and courage in the canvassing work, we look for a good work to be done in Nebraska the coming year.

At this writing, we have on our list of prospective canvassers, several who expect to enter the work in Nebraska this coming fall, many of whom are leaving other work to enter the canvassing field. This is as it should be. Elisha was called from the plow, and many of the disciples from their trades to enter the service of God. So to-day, the Lord wants scores of men for his service, who are now busy with the trades of the world. To such as enter his work with the right motives, there is plenty of work, with success all the way along to keep our courage good.

F. L. MEAD, *District Agent.*

DISTRICT NO. 5.

SINCE making my last report, I have attended the workers' meetings, and a part of the camp-meetings in Texas, Missouri, and Arkansas. In Texas those who came as canvassers, and those who came to receive instruction in this work, numbered about forty. There seemed to be a general feeling among our people, that the time had come when they must be in the work. Several, who are farmers, are preparing to go into the work in the near future.

In Missouri, two meetings a day were held with the canvassers. The Spirit of God came near, and many would say, "These are the best meetings of the kind we have ever had;" but we realized that we were only instruments in his hands. A number of new canvassers will soon enter the work here.

Arkansas is doing nobly. Although but a small Conference, her best men are going out to sell our books. Eighteen started from the camp-meeting to enter the field as canvassers, and it is encouraging to see that *all* expect to make it a life work. As the servants of God presented the truths for these times, his spirit impressed them upon the hearts of his people, and I believe the canvassers will be enabled to do more and better work in the future.

We realize that Satan will do all in his power to discourage, but they are learning that we have a Saviour to whom all power is given, and that *he* is with them. As we listened to the experience of canvassers, telling how God had worked for them, and led them to find precious souls, who were hungering for the truths that were contained in the books they were selling, we could not help but rejoice that we had a part in this branch of the work.

N. P. DIXON, *District Agent.*

SUCCESSFUL WORK.

As we look over the reports of the canvassing work from week to week and from month to month, and find that a certain individual has taken a large number of orders in a certain number of hours, we are apt to pronounce his work successful, without taking into account other points which are equally as necessary in securing complete success, as the taking of a large number of orders in a given length of time. We have sometimes thought that our system of reporting our canvassing work might lead to a misconception of the real object to be gained. We have noticed how some agents seem to delight in telling how many orders they have taken in a day or week or month, and have feared that the desire on the part of the agent to make a good showing in his report, might lead him to hurry over the territory which he has contracted to canvass, without doing his work as thoroughly as he ought.

It seems to us that true success in the canvassing work consists in taking the largest number of orders possible *in a given territory*, as well as taking as many as possible in a given time. In other words, the canvasser who takes one hundred orders in a township in four weeks, is more successful than the one who would go over the same township in two weeks, and take seventy-five orders.

We find by watching the reports carefully for several successive months, that some of those agents who make the highest record in the number of orders taken in a day or a week, are often idle nearly as great a portion of the time as they work. They seem to feel that because they have had good success for a few days, they can afford to rest for a few days, and thus at the end of a year their work does not amount to as much as those who have continued week after week and month after month, putting in full time, working their territory thoroughly, although they may not have made as great a record in any one week of that time as the first ones mentioned.

Another failing which some of our agents have, is that of working only for a half day at a time, and at the end of the week reporting two and one-half days or three days; or if they worked a half day on Monday and a half day on Tuesday, and are idle the other two half days, they will report it as one day's work, so as to make a big showing.

We hope but very few of our agents have allowed themselves to drift into these habits, and the only object in writing this article is to try to impress upon the minds of all the fact that true success can be secured only by continual, steady, devoted work.

L. C. C.

BROTHER J. J. DEVEREAUX, formerly the State agent of South Dakota, who has for some time been engaged in the canvassing work in England, has just returned to America on account of failing health. The climate in England did not agree with him; but he hopes to be able to resume his work in this country in a short time, and will enter upon his duties as State agent for Nebraska.

SELECTING LABORERS.

DURING the last month a few additional changes have been made in the fields of labor of some of our agents. We do not, of course, refer to the changes made by individuals or companies in their home Conference or regular field; but those who have been chosen to go from one State or country to another.

John M. Craig of Illinois, will go to the Cumberland Mission Field to have charge of the work as State agent; and J. B. Utley and wife of Michigan, will go to the same field as canvassers.

I. S. Loyd, who has for some time served efficiently as State secretary of the South Dakota Tract Society, has gone to Indiana in response to a request from the Conference Committee of that State, to serve as State agent in the place of R. B. Craig, who was recently chosen as district agent for Dist. No. 3.

Last month we mentioned the probability that G. H. Baber of Illinois, would go to South Carolina, but since that time Brother Baber has decided to spend some time in school before entering upon so important a work.

Three Scandinavian canvassers, Carl Jensen of Iowa, and Bertha and Lizzie Erickson of Minnesota, will go to Omaha to commence the sale of our Scandinavian books among the thousands of Scandinavian people in that important city.

Before the next issue of this paper, the three canvassers for South America will doubtless be on their voyage to that great country.

Thus we see that with our present systematic methods of conducting our canvassing work, we are able to make selections from the faithful laborers in different fields to meet the demands for other fields more destitute, and so the working force is distributed where it will accomplish the greatest amount of good.

L. C. C.

ENGLAND.

As an evidence of the successful sale of our books in England, which has always been considered a very difficult field, we need only to refer to the work of Brethren Strobe and Thomas, who recently went from America to that country. They have each taken from twenty-five to fifty orders per week, varying from \$55 to \$120 in value. Brother E. M. Morrison writes that the London publishing house has recently shipped two tons of books to the company at Bristol for a single delivery. He also states that it would take one thousand men one year to canvass one-half of Great Britain with one book.

We ought to have the present number of laborers in that field largely increased by recruits from America, and we trust also that many new workers will be secured and developed in that field.

One canvasser who recently went to England from America, in seven consecutive weeks' time following the institute held at London, worked 264 hours and took 296 orders, amounting to \$670.40. This shows what may be done even in a hard field by earnest, devoted, diligent effort.

INTERESTING FIGURES.

ITEMS from weekly reports of Illinois canvassers for year beginning Aug. 1, 1890, and ending Aug. 1, 1891, show the following:—

Number of reports received, 1,490. Average number reporting per week, 29. Retail value of orders reported for subscription books, \$39,261.59. Average value of sales per week during the year, \$755.03. Average value per week for each canvasser, \$26.03. Total number of days represented in above reports, 4,675. Average value of orders per day for each canvasser, \$8.40. Total number of hours represented in above reports, 35,036. Average value of orders per hour for each canvasser, \$1.12.

Dividing the above amounts by two gives the amount of profits to the canvassers as follows: Fifty-six cents per hour, \$4.20 per day; \$13.01½ per week for each worker reporting. The above represents what 1,490 persons accomplish in one week. Had these 1,490 worked forty hours per week, the number of hours would be increased to 59,600, which at the same average, \$1.12 per hour, gives us the handsome sum of \$66,752, which divided among the same number, would bring the average up to \$44.80 per week, and *who can estimate the value laid up in the bank of heaven?*

PRINCE EDWARD ISLAND.

ONE canvasser who labored nine weeks in Prince Edward Island, put in forty-five days' time (315 hours), and took \$850 worth of orders, the average value of his orders being \$3.45; the average amount per hour, \$2.66; average number of exhibitions per order, one and seven-tenths; average number of minutes spent to secure a sale, thirty-four.

Another canvasser in the same island averaged \$2.68 per hour, but did not put in as many hours in the same length of time. The average value of his orders was \$3.35; average number of minutes per order, seventy-two; average exhibitions per order, one and sixty-eight hundredths.

BEATEN THE RECORD.

As far as we have been able to learn, the following beats the record of any of our canvassers in any part of the field. In three days, August 18-20, a brother took seventy-six orders for "Bible Readings," amounting to \$264.25, and also sold \$2.80 worth of "helps," on which he made a profit of \$1.92, and his expenses were only \$1.70. Of these seventy-six orders, twenty-three were for full Morocco, twenty-four half Morocco, twenty were Library, and nine were Gilt. We do not speak of this because we think that every one can do this, or that they should be expected to reach anywhere near this amount; but it illustrates the possibilities that are before us in the book business. This agent will soon go to Dist. No. 2 to work.

REPORT OF THE CANVASSING WORK FOR AUGUST, 1891.

	STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Dist. No. 1.	Atlantic.....	23	21	281½	1406	804	\$2069 25	854	\$2247 75	\$ 35 35	\$2283 10	
	Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov. ...	12	8	116	866	25	59 75	439	1124 75	.....	1124 75	
	New England ...	42	40	538	2633	684	1704 80	1376	3479 95	100 94	3530 89	
	New York.....	30	23	307	1555	437	1019 25	837	2138 00	31 22	2169 22	
	Pennsylvania....	63	37½	494	2155	486	.....	1260	3064 65	110 33	3174 98	
	Quebec.....	4	2½	39	337	13	29 25	166	353 00	.....	353 00	
	Virginia.....	8	3	52	304	21	46 25	171	409 00	42 60	451 60	
	Vermont.....	13	5½	74	551	135	.....	178	429 50	25 95	455 45	
	West Virginia ...	10	7	88	623	105	230 75	276	607 00	47 37	654 37	\$14247 86
No. 2.	Alabama.....	2	2	23	117	45	108 25	83	204 00	9 30	213 30	
	Florida.....	1	1	13½	81	36	96 00	57	133 75	.....	133 75	
	Georgia.....	7	5½	76	536	86	170 50	235	589 50	2 70	592 20	
	Louisiana.....	6	1½	.....	.....	118	286 50	94	258 00	3 90	261 90	
	Mississippi.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Carolina..	4	.....	118	825	.....	.....	612	1361 75	.....	1361 75	
No. 3.	Tennessee.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2562 90
	Indiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Illinois.....	59	54½	796	5412	672	1716 25	2317	5450 20	23 05	5473 25	
	Michigan.....	38	37	421	3153	168	438 50	1270	3045 25	.....	3045 25	
	Ohio.....	12	12	56	259	.....	.....	179	433 50	.....	433 50	
	Ontario.....	53	41¾	676	4956	441	1077 50	1810	4534 75	.....	4534 75	13486 75
No. 4.	So. Dakota.....	20	15	234	1628	.....	.....	808	1854 45	78 00	1932 45	
	Iowa.....	36	20	224½	1792	47	115 50	897	1765 40	64 79	1830 19	
	Manitoba.....	3	1¾	29	193	.....	.....	106	316 25	.....	316 25	
	Minnesota.....	44	38¾	.....	4258	199	584 50	5563	13600 60	.....	13600 60	
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Wisconsin.....	36	25	.....	2088	250	582 50	1134	1828 65	104 55	1933 20	19612 69
No. 5.	Arkansas.....	20	2	101	692	143	604 00	352	929 25	33 27	962 52	
	Indian Territory.	4	3¾	53	419	.....	.....	304	777 25	21 15	798 40	
	Kansas.....	8	2½	61	343	62	108 75	110	222 75	33 75	256 50	
	Missouri.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Colorado.....	6	4	63	336	.....	.....	313	958 75	109 25	1068 00	3085 42
No. 6.	California.....	.....	.....	.....	.....	1510	2858 75	2204	6173 75	286 32	6460 07	
	North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6460 07
	Great Britain ...	25	22½	417	2981	3	7 54	1437	3242 30	.....	3242 30	
	Germany.....	11	.....	163	1350	.....	247 00	.....	196 00	111 00	307 00	
	Central Europe..	8	5	.....	555	.....	.....	31	73 63	41 16	114 79	
For'N.	South Africa....	15	15	269	.....	112	481 14	1145	5242 39	44 74	5287 13	
	Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Scandinavia.....	8	.....	.....	.....	.....	74 90	.....	51 00	.....	51 00	9002 22
	Totals.....	631	458½	5789¼	42404	6602	14717 38	26618	67096 72	1361 19	68457 91	68457 91

It will be noticed that the summary for Great Britain is the largest ever reported.

THE report from Ohio is for two weeks; from Florida for three weeks; from California and Michigan for five weeks; and the total number of orders and value of same for Minnesota is for two months.

WE learn that on Wednesday, September 2, a sufficient number of the presses of the Review and Herald Office were running on "Bible Readings," so that the entire book was being printed at the same time; and that the printed sheets of the books were turned from the presses at the rate of more than five books per minute, which would be more than 3,000 copies per day.

THE company of canvassers who went to Glasgow, Scotland, a few weeks ago, are doing well. Their report is included in that from Great Britain, and for the week ending August 14, the three canvassers put in 122 hours, and took 75 orders, amounting to \$149.25.

BROTHER J. W. DOWNS, who recently went to North Carolina to engage in the canvassing work, took \$57 worth of orders the first week, \$64.50 the second week, and \$39.50 the third; or a total of \$161 in three weeks, and was hindered considerable of the time the third week. This demonstrates the success which may be secured by those who go from the North to this field. The State agent of North Carolina writes that he could use one hundred new agents in that State to good advantage.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., SEPTEMBER, 1891.

BROTHER JOHN N. NELSON, who has for several months been connected with our general work in Battle Creek, has been chosen by our Executive Board to have the general management of the business of the International Tract Society during the absence of the President. Brother Nelson has already entered upon his duties.

REPORT OF LABOR, AUGUST, 1891.

Main Office.

RELIGIOUS WORK.

Pages books and tracts sent to foreign countries.....	96,762
“ “ “ “ “ “ United States.....	230,867
Number periodicals sent to foreign countries.....	8,655
“ “ “ “ “ “ United States.....	2,257
Number letters written to foreign countries.....	608
“ “ “ “ “ “ United States.....	32

Mrs. S. L. STRONG.

HEALTH AND TEMPERANCE WORK.

Pages books and tracts sent to foreign countries.....	35,391
“ “ “ “ “ “ United States.....	80,760
Number periodicals sent to foreign countries.....	983
“ “ “ “ “ “ United States.....	449
“ letters written to “.....	43

LAURA C. BEE.

NATIONAL RELIGIOUS LIBERTY WORK.

Pages books and tracts sent out.....	83,650
Number <i>Sentinels</i> “ “.....	361
“ “ “ “ “ “ “ “.....	5,700
“ “ “ “ “ “ “ “.....	33
“ “ “ “ “ “ “ “.....	14

MARY E. SIMKIN.

GERMAN WORK.

Pages tracts and pamphlets sent to foreign countries.....	11,102
“ “ “ “ “ “ “ “.....	4,550
Number periodicals sent to foreign countries.....	123
“ “ “ “ “ “ “ “.....	168
“ letters written to foreign countries.....	108
“ “ “ “ “ “ “ “.....	185

LENA STEINEL.

Chicago Office.

Pages denominational publications sent out.....	21,784
“ N. R. L. Publications sent out.....	20,202
“ health and temperance publications sent out.....	1,004
Number <i>Signs, Present Truth, and Instructors</i> “.....	408
“ <i>Good Health and Pacific Health Journals</i> “.....	22
“ <i>Sentinels</i> sent out.....	580
“ letters “.....	460

JENNIE THAYER.

SCANDINAVIAN WORK.

Pages books, pamphlets, and tracts sent out.....	2,004
Number <i>Zions Vaktare</i> and <i>Evangelists Sendebud</i> sent out..	196
“ letters written.....	45

TENA JENSEN.

“THE CHILDREN’S TREASURY,” is the title of a beautiful book of 128 pages 5½ x 7½ inches, printed on fine tinted paper, and nicely illustrated. It contains more than ninety stories, in prose and poetry, which are interesting and instructive, not only to the children, but the youth and even the grown-up children. Publisher’s price, 75 cents. Copies will be sent postpaid on receipt of 50 cents by addressing—

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Chicago & Grand Trunk R. R.

Time Table, in Effect May 10, 1891.

GOING WEST.						STATIONS.		GOING EAST.						
am	pm	pm	pm	pm	am	pm	am	pm	pm	pm	pm	pm	pm	am
5.00	9.00	7.00					Boston	8.50	7.30					
6.00	6.00	8.00					New York	9.55	7.40	5.07	10.10			
6.00	6.00	1.00					Buffalo	3.55	5.00	4.20	8.30			
7.45	7.35	2.45					Niagara Falls	7.30	3.17	3.10	7.10			
		1.00					Boston	8.30	9.50		7.30			
8.40		11.55					Montreal	8.10	7.45		7.45			
		1.00					Toronto	8.42	5.30		7.40			
							Detroit	9.50	7.45		11.55			
Chi. Pass.	B. C. Pass.	Lmtd Exp.	Pacific Exp.	Pacific Exp.	Mail Exp.			Lmtd Exp.	Attle Exp.	Day Exp.	Prt.H Exp.			
am	pm	pm	pm	pm	am	Dep.	Arr.	pm	am	am	pm	am	am	am
7.28	6.40	1.20	10.10	8.55	8.31	Port Huron	10.31	12.31	7.35	8.22	10.45			
8.05	6.27	1.48	10.49	9.45	9.05	Lapeer	8.55	11.15	6.17	7.01	9.17			
8.48	7.20	2.14	11.28	10.30	9.35	Flint	8.00	10.45	5.40	6.27	8.35			
10.00	8.25	8.00	12.38	11.30	10.30	Durand	6.50	10.20	5.03	5.55	7.40			
10.37	8.58	8.25	1.00	12.05	11.00	Lansing	5.37	9.30	4.00	5.05	6.35			
1.00	10.00	4.10	2.00	1.00	11.50	Charlotte	4.58	9.01	3.25	4.37	6.02			
1.45	pm		2.50	1.48	12.30	BATTLE CREEK	4.05	8.20	2.35	3.55	5.15			
1.58			1.58			Vicksburg	2.55	7.43	1.48		am			
2.52		5.25	8.48	2.45	1.22	Schoolcraft	2.42		1.38					
3.40		6.00	4.25	3.35	2.10	Cassopolis	1.50	7.00	12.45	2.35				
						South Bend	1.00	6.20	12.00	1.57				
						Haskell's								
5.15		7.21	5.55	5.10	3.40	Valparaiso	11.25	5.00	10.30	12.40				
pm		9.30	8.05	7.30	5.50	Chicago	8.40	3.00	8.15	10.40				
		pm	am	am	pm	Arr.	Dep.	am	pm	pm	am			

Where no time is given, train does not stop.
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Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
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