

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.

# THE HOME MISSIONARY

Arise, Shine: for thy Light is Come, and the Glory of the Lord is Risen upon Thee.

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## THE HOME MISSIONARY.

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This being the case, how great is the responsibility resting upon every child of God to manifest in his own life the power of the gospel of Christ! Every relation should be studied, every word weighed, every act regulated. He cannot afford to move from caprice or impulse. Love, loyalty, principle,—these should be the prompting motives of the soul. Policy may demand recognition, self may seek to assert its claims, but Christ is to be the One kept supreme in the heart's affections, and the promotion of his gospel the one end sought.

### CHRISTIANITY IN THE LIFE.

PRACTICAL Christianity in the lives of professed Christians is the greatest evidence to the world of a crucified and risen Saviour. Learned dissertations on the power of Christ may be given, and invincible arguments of the truth of the Scriptures may silence, for the time being, the infidel cavil; but as really convincing proofs of a divine gospel, these are of little force unless energized by a practical godliness in the lives of Christ's followers.

And after all, it is the life rather than the words which exert the greater influence. Perhaps the distinction between the two should not be so sharply drawn. Rather let us say that the words of the individual manifested in visible forms in the life, have far greater effect than when manifested only in speech. The speech may be broken, the words few, but Christ's power in the life speaks with a force and eloquence unknown to written language.

The Christian is studied. He is a living epistle, known and read of all men. His actions, his deportment, his dress, his language, and his general bearing are taken into account by his fellows. And this is but just. Men have a right to demand that the life of the Christian shall accord with his high profession.

### PRINCIPLES, NOT MEN.

THE soldier of Christ deals not alone with sin in concrete form, but with the great principles which sin represents. He fights not against flesh and blood, but against principalities and powers. He contends for great principles, not for petty details. He wars against great forces of evil, not with men. And the more closely this thought can be kept in mind, the more noble and ennobling will appear the work of God. The ambassadors of Christ are to represent the government of God, not the interests of self; This principle recognized, and sin, in its hydra-headed forms and multitudinous agencies, can be met and vanquished in the proper spirit and bearing. The representative of Christ will be sorely tried. Only by partaking of the divine nature, will he be able to manifest in his own life the precious principles which he enunciates to others. But in doing that, his power as a laborer for God will be increased.

Unreasonable and unreasoning men will withstand the truth, even as did Jannes and Jambres. Let the Christian realize that, with these as personal opponents, he has naught to do. He sees in their positions and teachings the danger to their own souls and to

the souls whom they may mislead. The burden of heart is not to defeat in argument or debate or to convince by superior skill of reasoning, but to win to Christ. And this can be done by love, not by sharp thrusts or unkind words, nor by holding up the wrong to ridicule or criticism. Loving words, kindness of heart, and the manifestation of a gentle, Christlike spirit, will have the greatest effect. The plain, simple, straightforward preaching of the cross of Calvary is the most effective way of winning men to Christ, whether those men be friends or enemies. Humanity cannot be argued to Christ, it cannot be driven, but it can be drawn by love, the most powerful cord in the universe of God.

But in the church, toward brethren and sisters of the household of faith, there is quite as much occasion and need for the exercise of a loving spirit, a practical Christianity, and the recognition of great principles, as in dealing with those who know not God. And often more grace is required here to manifest the Spirit of the Master than to exercise it toward unbelievers. The tendency is to forget that all men are fallible, and that so long as poor weak humanity is connected with any cause, whether it be in the church or out of it, mistakes will occur, and the human will be manifest. It is so easy to let personalities instead of principles influence the mind. Oftentimes a great principle is sacrificed because of the abuse of some little detail growing out of the same.

In the church as well as in the world the character and greatness of the work of God should be kept in mind. A common cause engages the attention of the church. A common enemy threatens its downfall. This thought should serve to unify the efforts of individual members. Instead of a divided front a solid phalanx should be presented to the foe. When a world is perishing in sin, how unreasonable for the church of God to be divided over trivial details! When the demands of the work of God require the fullest exercise of tact, skill, and energy, how criminal to prostitute to unholy ends, God-given ability! God's people have a high and holy calling. They are engaged in a great and mighty work, and only a continual and lively sense of its far-reaching importance and eternal results will lift the soul above non-essential differences and personal animosities. The world is against God's people, and they can illy afford to be against each other.

Principles, not men; these should be the object of study, and of serious thought. There are two elements present in the world, the positive and the

negative. So there are two elements in the work of God, the aggressive and the conservative. Perhaps each in a way serves its purpose as a gage to the other. Some minds are quick to discern new light, others more cautiously inclined, take longer time to study the evidences presented; let each exercise long patience toward those of the contrary mind. Religious liberty in the church and manifested toward brethren is as much in place as when exercised toward others or proclaimed as a theory. And this glorious truth is but a theory to professed Christians unless like every phase of religious doctrine, it becomes a fact in the life.

Let differences between brethren, whether they be in methods of labor or questions of doctrine, be compared seriously and prayerfully. Let prejudice die, and unkind criticism, uncharitable remarks, and all personalities be laid aside. Honest convictions may be followed, principles maintained, positions defended, plans developed, but let all be done in love, not in envy, nor strife, nor debate. Because two brethren may fail to see alike, how unreasonable and how unchristlike to permit the difference to engender strife! Each should cultivate a largeness of heart, a generosity of soul, a charitableness of Spirit, and a nobility of character, which will raise the mind above petty differences and little details. Sin may be held in abhorrence, but toward one regarded as a sinner or in the wrong, long patience and great charity should be manifested.

In these times of peril the children of God need to press together in love and confidence. Every position will be tested, every truth tried, but the Spirit of truth if sought for and received will guide the mind and direct the judgment. No rash moves should be made, no wild theories promulgated. Individual judgment, however sincere, may be misled, hence the need of counsel with brethren. "In the multitude of counselors there is safety," is as true to-day as when uttered by the prophet of God. Truth is progressive, and the heart which is open to that truth will be carried along with its advancement. The people of God should be progressive and aggressive, but not fanatics or zealots. Likewise should they be careful and conservative, but not stereotyped or fossilized. The happy medium, standing in the advancing light and advancing as it advances, is the desirable point to occupy. The inquiry of every honest heart should be, What is truth? To God and his word should each look for an answer to the question.

The great principles of the word of God should be studied as never before. The instruction given through the testimonies of the Spirit, should be carefully heeded. These are testing times, and only those will stand who have inwrought in their character the principles of righteousness contained in the life of Christ. Let self die, and the Christ life be resurrected in the soul. No trust in men or theories will prove a savor of life. The power of Christ in the heart is the only principle that will give triumph or bring salvation. Acquaint yourself with God. Know him as you know a friend, a brother, a parent. By this intimate knowledge in your own Christian experience, you may prove the genuineness of Christianity more certainly than it can be proved by external evidences. In this way Christ will become the light and life, the wisdom and the sanctification of every believer in Jesus.

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### THESE HARD TIMES.

THERE has been a great deal said during the last two years in regard to hard times. You ask a person to do something, and he says he would be glad to do it, "but the times are so hard" that he is afraid to undertake it. Business men of the world are afraid to launch out into many different enterprises because of the hard times, and the story of the hard times is talked about and listened to with a great deal of interest and earnestness. But Seventh-day Adventists must never forget the fact that God through human instrumentalities is giving the third angel's message to the world, and, further, we must have it in mind continually that the message is to go, regardless of every difficulty that may be presented, and the hard times included among the rest.

I was very much impressed by a brief conversation that I had a short time since with the president of a Western Conference and tract society. I knew that they had had but very little rain in that State for the last year or so, and I asked how things were coming on. "Well," said he, "we have not had rain or snow this winter in our State. It is perfectly dry and dusty. Little lakes seven miles long that I have seen frequently during the last twenty-four years, and always with water in them, are now completely dry. The large supply of fishes that were in these lakes of course have died as the water dried up." So in that Conference it can be safely said that it is the driest that it has been for the last twenty-four years, because we have the experience of this brother, who

has been there all that time, to support us in the statement. "Well," I said to him further, "evidently things are pretty dry, and the outlook must be very discouraging indeed to the farmers, but is the message going?" Said he, "The message was never going better since my connection with it in that field." Notwithstanding the hard times, he says the Christmas offerings were two hundred dollars more this year than last year. The truths connected with the third angel's message are being listened to with more consideration than at any time in the past. It is quite evident from these statements that some persons in that Conference have been talking the idea that the third angel's message is to go, no matter what the times are, and we see that it is going.

Brethren and sisters, let us lose sight of every obstacle that presents itself, and with our eyes and minds and hearts fixed upon the Captain of our salvation, go forward in this work, knowing that there is nothing that can rise up to stop its onward progress. By giving ourselves devotedly to God, and trusting in him fully, we may achieve success at every step. Let us turn the song of the hard times into that better song of the victories of faith, and the bright prospects that lie before us, as we view them from the standpoint of the field of prophecy.

A. O. T.

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### THE VALUE OF NATIVE EFFORT.

THE value of native labor in mission fields is thus stated by Dr. Bunkee, of Tongoo, Burmah, in the *Missionary Review* :—

"It requires long experience and much humility for a missionary to learn all he can from the natives in order to enable him to get down to the everyday life and thought of the heathen, and it is only in that low place that he can do his best work and reach the common people. . . . He cannot deal with them at arm's length. Moreover, he finds himself hedged about, as with a wall, by his ignorance of the language, manners, and customs of the people, and especially of their modes of thought. Through this wall he must work his way, requiring time and much patient labor.

"The native workers, however, have inherited this knowledge from their birth, and are at once in that place where they can best reach their countrymen after they themselves have found the truth. Best of all, they are in full and intelligent sympathy with their needs. Again, these workers can be more easily lifted into higher thought and life, and equipped for missionary work, than the foreign missionary can learn to adapt himself to these new conditions in which he finds himself. He can reach his native helper much more easily than he can the masses about him, and thus, instead of one, if he has the talent and grace, he becomes many, multiplying himself in the native converts made under his instruction."

## GENERAL ARTICLES.

## UNAWARES.

THEY said, "The Master is coming  
To honor the town to-day,  
And none can tell at what house or home,  
The Master will choose to stay."  
Then I thought, while my heart beat wildly,  
What if he should come to mine?  
How would I strive to entertain,  
And honor the Guest divine!

And straight I turned to toiling  
To make my home more neat;  
I swept, and polished, and garnished,  
And decked it with blossoms sweet.  
I was troubled for fear the Master  
Might come ere my task was done,  
And I hastened and worked the faster,  
And watched the hurrying sun.

But right in the midst of my duties,  
A woman came to my door;  
She had come to tell me her sorrows,  
And my comfort and aid to implore.  
And I said, "I cannot listen,  
Nor help you any to-day;  
I have greater things to attend to,"  
And the pleader turned away.

But soon there came another,—  
A cripple, thin, pale, and gray;—  
And said, "O, let me stop and rest  
Awhile in your home, I pray;  
I have traveled far since morning,  
I am hungry and faint and weak,  
My heart is full of misery,  
And comfort and help I seek."

And I said, "I am grieved and sorry,  
But I cannot keep you to-day;  
I look for a great and noble Guest,"  
And the cripple went away.  
And the day wore onward swiftly,  
And my task was nearly done,  
And a prayer was ever in my heart  
That the Master to me might come.

And I thought I would spring to meet him,  
And treat him with utmost care,  
When a little child stood by me,  
With a face so sweet and fair,—  
Sweet, but with marks of tear-drops—  
And his clothes were tattered and old,  
A finger was bruised and bleeding,  
And his little bare feet were cold.

And I said, "I am sorry for you;  
You are sorely in need of care,  
But I cannot stop to give it,  
You must hasten other where."  
And at the words a shadow  
Swept over his blue-veined brow;  
"Some one will feed and clothe you, dear,  
But I am too busy now."

At last the day was ended,  
And my toil was over and done;  
My house was swept and garnished,  
And I watched in the dusk alone;  
Watched, but no footfall sounded;  
No one paused at my gate;  
No one entered my cottage door;  
I could only pray and wait.

I waited till night had deepened,  
And the Master had not come;  
"He has entered some other door," I cried,  
"And gladdened some other home!"  
My labor has been for nothing,  
And I bowed my head and wept;  
My heart was sore with longing,  
Yet spite of it all, I slept.

Then the Master stood before me,  
And his face was grave and fair;  
"Three times to-day I came to your door,  
And craved your pity and care;  
Three times you sent me onward,  
Unhelped and un comforted;  
And the blessing you might have had was lost,  
And your chance to serve has fled."

"O Lord, dear Lord, forgive me;  
How could I know it was thee;"  
My very soul was shamed and bowed  
In the depths of humility.  
And he said, "The sin is pardoned,  
But the blessing is lost to thee,  
For failing to comfort the least of mine,  
Ye have failed to comfort me."

— Author Unknown.

O DEAR friends, we may live habitually in such nearness to the Lord Jesus, that the gentlest intimation of his wish comes to us with the force of a command, and with the consciousness that some way or other it is possible to obey, and that we shall be carried through in any service to which he calls us.—  
*Rev. J. Hudson Taylor.*

## THE LATTER RAIN.

As I go from place to place, I am sometimes met with the question, "If we are in the time of the latter rain, why do we not see more of the manifestations of the power of God among his people?" Some have said, "If we should pray more earnestly for the outpouring of the Lord's Spirit, should we not see it manifest in greater measure?" — Undoubtedly we should. The Lord has said, "Ask ye of the Lord rain in the time of the latter rain." The *asking* does not change the Lord, nor his purpose to give the "refreshing;" but if we seek him aright, we meet with a change, in that we are better fitted as temples in which the Spirit may dwell.

If we seek the Lord in a manner acceptable to him, there will be in that seeking, a searching out of hindering causes and a removing of them; an earnest inquiry for neglected duties, and a submitting to the Lord in the pathway of obedience.

What the Lord blesses, he blesses that it may be a blessing. If he grants us a special blessing, it is that we may be a blessing to others. The Lord does not bless one simply that he may sit down and enjoy the blessing; but he blesses to impart strength to the one so blessed, that he may diffuse the light of the knowledge of God to all within his reach. Thus he leads others to a dedication of themselves and their substance to God. As the individual thus yields, and is active in the Lord's service, he imparts to him still more of his Spirit. As expressed in *Apples of Gold Library*, No. 17: —

"As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul."

In a late special Testimony we read: —

"The Lord expects every one to do his best. When light shines into the heart, he expects our work to correspond with our light, to be in accordance with the measure of the fulness of Christ, which we have received."

If we look at the prophecy of Malachi, which so evidently applies in this time, we see in chapter 3 just *who* are to receive the fulness of the Spirit, and *what* precedes its outpouring. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In *tithes* and *offerings*. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts,

if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This language seems to indicate very explicitly that the final outpouring of God's Spirit is preceded by a special consecration of the substance of his people to him. The consecration of themselves, their faculties and powers, and their substance to God, places them *where* he can use them and bless them abundantly, that they may be indeed a blessing to others.

In the *Review and Herald* of Feb. 28, 1893, we read: —

"The ability God has given, if not exercised, will degenerate, and men and women unemployed, will become as tools that rust from inaction.

"All heaven is in activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. . . . God depends upon the church for a forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of God."

In the *Review and Herald* of March 6, 1893, we read: —

"In ministering to others, men and women may be educated to bear burdens, to wear the yoke of Christ, and thus exercise their entrusted talents in his service, until they shall be developed to fill positions of greater trust and heavier responsibility.

"A working church is a living church. We are built up as living stones, and every stone is to emit light; for every one is compared to a precious stone, that catches the glory of God, and reflects it to others."

Again, in the same paper of June 25, 1895, we read: —

"Those who have received the heavenly unction, will go forth with a Christlike spirit, seeking an opportunity to engage others in conversation, and to reveal to them the knowledge of God and of Jesus Christ whom he has sent, whom to know is life eternal. They will become living epistles, revealing the light of the world to mankind.

"When the Lord sees that little real effort for the conversion of souls is put forth in regions beyond, when he sees that golden opportunities are lost, and that the spiritual physician is devoting his energy and skill to those who are whole, neglecting the maladies of those who are ready to die, he is not pleased. He cannot pronounce the 'well done' upon such works; for it is not hastening but hindering the progress of his cause, when rapid advancement is most necessary.

"In places where the standard of truth has never been lifted, more souls will be converted as the result of the same amount of work than ever before."

Again: In the *Review and Herald* of July 2, 1895, the writer in referring to Malachi, third chapter, says: —

"The Lord will find every honest soul and be honored with his service — the windows of heaven will be opened, and he will be refreshed with such abundant blessing, that there shall not be room enough to receive it. Then there will be meat in the Lord's house, 'and all nations shall call you blessed: for ye shall be a delightful land saith the Lord of hosts!'

"The work, then, must be observed by all nations whether it is in an indifferent state or moving in the fulness of the power of God. When it reaches that stage that God's people walk with him in such confidence as this chapter describes, the message will be attended by the refreshing showers of the latter rain, and the earth will be speedily lighted with its glory."

It seems to me this language is explicit as to *when* and *how* the refreshing is to be *hastened*. The first message had its loud cry. The power that attended that message is to be manifest in still greater energy now. How was it manifested then? The people devoted themselves, their means, their all to advance the work; one would take a township, another, perhaps, a whole county, placing reading matter in every house. As to the manner in which they were exhorted to act then, let us quote the words of Brother Himes, from the *Midnight Cry*: —

"Let the believers in Christ's near coming consider themselves *apostles sent forth* to teach. If you have a house, invite your neighbors in and tell them what you know. Hold prayer-meetings and Bible classes. Lose no opportunity of calling attention to this momentous subject. When Christ comes, let us all be found like the faithful and wise servant, who gives to each his portion of meat in due season."

When this same spirit of activity pervades our ranks, we shall hear a "sound of a king in the camp."

J. N. LOUGHBOROUGH.

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### MINISTERS OR LAYMEN, WHICH?

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For some years past this people have enjoyed the distinction of being a missionary people, so much so, that I have often wondered if we really were, or had we by a season of activity during our early history created such a stir as to bring to ourselves great credit, and now, instead of keeping pace with the growing demands of our time, were resting on our laurels and pointing to the past as though it were a present fact. I would that we might see such a state of activity among ministers and laymen, that there could be no doubt at all of our being the greatest missionary people in the world. We surely have the greatest system of truth that was ever given into the hands of men to present. We have also the greatest promise connected with it to insure its success. Matt. 28 : 18, 20.

Why then are we not doing all we might? Is it not because we, as a people, do not fully appreciate our true position? Let us look at some of the different features of our work, and as we do so, study to see if they can be improved. If not, then the fault must lie in us as individuals in not using these God-given privileges as we should.

First would naturally come our publications. What more could be asked for than a series of tracts, pamphlets, and books, covering every phase of Bible truth, in all the principal languages of the world. Also our periodicals, issuing weekly and monthly from the same presses, filled with articles carefully written, and we believe indited by the Spirit of God. What more can be done along this line to make the work more efficient? And yet these are powerless unless they can be taken up by one or the other of the classes mentioned in the title of this article.

Next, consider the various subscription books that have been carefully prepared, and published at great expense. These, going more thoroughly into detail, are prepared to set before their readers the grand principles of the gospel of peace, in such fulness and richness as to leave no excuse for the one rejecting their teachings. And yet without the co-operation of minister or laymen they are entirely useless and fail of their mission. "But," says one, "are we not using these to the best of our ability?" We can but answer, No. To be sure, much is being done, and in some localities, no doubt, more zeal and earnestness are exhibited than in others. But in truth, it must be very apparant that not all is being done that might and should be.

What do you say in answer to the question placed as a title for this article? Whose duty is it to carry forward this work? Undoubtedly many will say, The minister's. He it is that God has selected and ordained to carry forward his work. True, in a measure; but in the case of the king going into a far country, he gave unto every man his work, and the account given of his return shows that he required of every man an accounting. Then as all cannot become ministers (see Eph. 4 : 11), are not all called?

If God has a work just suited to every one's talent, why are we not anxiously studying to know what that work is? It seems that God has very mercifully placed before us work, as it were stepping stones to enable us to advance toward that higher and better life, even such a life as he can pronounce the "Well done" upon. But can he ever speak that welcome plaudit to us while so little is being done, that we

often respond to the faithful librarian, "I have done so little I did not think it worth while to report;" or, "I do not think we should let our left hand know what our right hand doeth;" or, worse still, "I have had no opportunity." Each of these shows how little we appreciate the great work that Christ has done for us,—that of giving up heaven, with all it held for him, and coming to this sin-cursed earth and dying upon the cruel cross, that we through him might be redeemed. Shall we continue to make such *feeble* efforts to bring a knowledge of the Saviour to those about us?

Again we read of another class, that they shall become fishers and hunters of men. Jer. 16:16. Who is better described by this text than the faithful canvasser? Who can better hunt men from every mountain and hole of the rocks? Who could possibly be looked upon with more joy and love in the great reunion than he who tramps wearily, day after day, to find souls who are hungering for the gospel and perishing for lack of it? O the exalted privilege of becoming a co-worker with Christ! Yes, even as a canvasser.

"But," says one, "we cannot all leave home to enter the canvassing work." True. And for those who can labor only in a small circle near their homes, there has been prepared excellent matter just suited to the iropportunities. Publications like "His Glorious Appearing," "Gospel Primer," and "Christ Our Saviour," have proved themselves just adapted to these last named. By spending a few hours daily among their neighbors, they might sow seeds of truth that would gladden many hearts, and if done with a proper motive, would surely result in the salvation of souls in the kingdom of God. The promise is that the word shall not return void, but will accomplish that which he please, and "shall prosper in the thing whereunto he sent it." Isa. 55:11.

But suppose there are those who cannot spare even a few hours from their home duties, for visiting their neighbors. Are they excused?—No indeed. The tracts before mentioned are specially adapted to their wants. A supply costing but a small amount can be kept at hand, and if each opportunity be embraced, it will be surprising to note how many of them can be placed in the hands of those to whom a few words of love and interest have been spoken, thus preparing them for the reception of their contents. Not long since, an incident to the point came to the notice of the writer: A young man while working for one of the brethren, began to show an interest in the truth.

A tract was placed in his hands, which proved the turning point in his life. He was led to accept the truth and take his stand upon it. Many such cases could be cited.

Again: our periodicals should never be allowed to get old or worn after being read in the family, but sent while clean and crisp to some other person not so favored. Even the *Review* may be used without detriment. Only a few days ago we learned of a lady who had begun the observance of the Sabbath after reading a few numbers of the *Review*, which had been sent her by a friend. She wrote to the office expressing her appreciation of what she had received, and desired to learn more of the principles held by us as a people. We see how mercifully God has opened the way for every talent, and we have not mentioned even now every sphere in which one can work. It is hard to see where there is one individual now acquainted with present truth, who could not work along some one of these lines.

Now what shall we answer, is it the minister or the laymen?—Both, yes, both; but have we not as a people grown to act—if not think—as though the success of the work was to be gaged by the number and efficiency of the ministry?

Most stirring appeals have been coming to us for a long time, but especially in the last few months to "arise and shine." Shall we not heed the admonition and go to work as never before? Thousands are perishing all around us without a knowledge of the truth for this time. Do we wish to be held responsible for the blood of their souls? Read Eze. 33, especially sixth to ninth verses, and let us be up and doing while it is called to-day. GEO. E. HENTON.

#### DO NOT GET AHEAD OF THE PEOPLE.

OFTEN in going into various homes on our errands of mercy, we are deeply impressed with the necessity of the reforms which the people in whom we are interested should at once adopt. We see poverty and distress, where there would be sufficient for the comforts of life, if only wisely used. We see pain, where a wise application of simple remedies would give instant relief. We see a condition of discouragement and dependency of mind, where a little of the uplifting and cheering gospel of Christ would quickly to all human appearances, put them upon a higher plane. The reason we do not succeed in many such cases in accomplishing what the Lord intends, is that our zeal

leads us to attempt to do all of these things at one time; and when we find that our most sincere motives are misunderstood, and meet with no responsive chord in the hearts of those we seek to help, we are put back, discouraged with trying to do them any good, and give them up as "hopeless cases."

But if we were to study Christ's methods of working, we would at once learn a better way. Christ knew the wretched condition in which people were, and also had a just appreciation of what the grand and glorious truths which he possessed could do for the people. And yet in view of these, he said, "I have many things to say unto you, but ye cannot bear them now." John 16:12. In other words, the moment he saw that they could not comprehend or bear any further light or truth, he ceased the attempt to teach them any more at that particular time.

The same was the secret of Paul's method of work for the people. He writes to the Corinthians: "I caught you with guile." 2 Cor. 12:16. This certainly does not mean that Paul used any methods of working for them that were not legitimate, but he came so near the people that he discovered some jewel of truth in them on which he could commence to work, and, simply adding to this, he carried the people with him. When he was among the Jews, he would begin with some point upon which they could agree with him, as the grand and glorious truth of the coming Redeemer; and, leading them down step by step without stirring up their prejudice, vast numbers were willing to accept the Redeemer who had come.

"We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people *where they are*."—"*Testimonies for the Church*," Vol. III, p. 20. When we meet with families surrounded by the circumstances of which we have already spoken, to work for them in this way seems a very slow method, but it is the divine one, and the only one which promises success in the fullest sense of the term. "In reforms, we would better come one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people."—"*Testimonies for the Church*," Vol. III, p. 21. If we work with people from that point of view, we are their friends every step of the road, and they will hail our visits with delight, and feel grieved when we go away. If, on the other hand, we attempt to make others come up to the same point at once to which God has led us during a series of years, we

shall certainly fail in the majority of cases. If we fully grasp the Saviour's method of dealing with people, then when we are persecuted, and shut up in foul dungeon cells, there will be tearful eyes and broken hearts, because we have been taken away from the community.

DAVID PAULSON, M. D.

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### COLPORTEUR WORK.

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THE more we study the great harvest field, and watch the results of labor performed, the more we are convinced that there is in the church to-day a valuable factor which might be used to a greater degree than is being done in carrying the message to those around us. We are living in a time when every available means should be used in the great work before us; and more and more are we impressed with the fact that the Spirit of God is working among the people as never before, preparing the way that the truth may go with power, among the masses.

We are told in the Testimonies that in the last closing work, the "humble instruments" will bear an important part, and that "few great men will be engaged." God can use a very "humble instrument" to the glory of his name and the salvation of souls, if it is wholly consecrated to his service. There are in most of our churches, God-fearing, humble, consecrated men, who are respected by the church and world, and who really desire to do more for the Master than they are doing, but who, in consequence of existing circumstances, are kept at home the greater part of the year with their farms or other employment. These men are well informed in the Scriptures, and could they receive a word of encouragement from their Conference, or from those in whom they have confidence, would gladly spend some time each year, perhaps the winter months, in doing colportage among those not of our faith. This work would be practically self-supporting, though, if thought best, a little financial encouragement might be given by the Conference. All through the country are many plain, humble people, who can be reached by devoted, earnest men, who, we believe, are already qualified to carry the message to them.

In the Nebraska Conference the committee has written to such ones, who, in their judgment, seemed prepared to do judicious work in the field as colporteurs, inviting them to go out with tracts among the people, hold Bible readings, and labor from house to



house, as God seems to open the way. We generally find these brethren glad and willing to respond; and having an income from their farms or other occupations, they have not asked any special remuneration from the Conference.

As to results: One brother has gone out twenty-five and even fifty miles among the people, lending tracts, holding Bible readings, conversing and praying with families, as the way opened; and souls have been brought to the truth. This has been a valuable lesson to the man, brightened his own experience, brought joy to other hearts, and helped him to feel that perhaps, in some humble way, God might use him personally in leading others to the light.

This last winter two brethren in one of our Western churches, went to a community with some other helpers from the church, and began to visit and hold Bible readings with the people. As a result, some twenty or twenty-five adults are now rejoicing in the truth. A good Sabbath-school is organized, and we trust a church may ere long be founded there. Two other brethren went out into another field, the Conference furnishing them with some tracts with which to work; and after a few weeks' labor, a number of souls were brought to a knowledge of the truth. These people were well instructed by our brethren in all points of faith; and as far as we are able to discover, are as clear in their experience and as true to the cause of truth as though they had been converted under the labors of a minister.

It is possible in this work to be so cautious in getting out of our accustomed channels of labor, that much talent, which if properly encouraged and directed would greatly advance the cause of truth, may lie idle. Great caution should be exercised in the selection of these colporteurs, the Conference keeping closely in touch with them, visiting them and encouraging them in their work. If such a line of work can be done by men who are already prepared to do it, may the Lord give us wisdom to encourage it to the glory of his name and the advancement of his cause.

W. B. WHITE.

WORK enough at home? There will be more work at home if we don't take hold of missions more in earnest. . . . Christianity is nothing if it is not missionary. *Your* Christianity is nothing if it is not missionary.—*J. Broadus, D. D.*

“LORD Jesus, anything, but I must be filled with thy Spirit.”—*Andrew Murray.*

## RELATIONS OF LOCAL SOCIETIES TO STATE SOCIETIES.

In the February number of the HOME MISSIONARY we considered some of the relations of the State society to its local societies. Now would it not be well to consider some of the relations of the local societies to their State society? The plans of God are grand; and among them we find that “every one has his responsibilities to bear in the cause of Christ. The efficiency of the Spirit of God will make effective the labors of all who are willing to submit to his guidance.”

The State societies could not do their work without the local societies, neither could the local societies carry forward their work successfully by dispensing with the State societies. God in his infinite wisdom and mercy has given us this system, and each of these organizations is necessary to do the work advantageously. Every society must first realize that God is directing in the work. “O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of his allies on earth!” Without this assurance we will not have the confidence in our State officers that we should have; but we ought first to be sure that we put those persons in such responsible positions who fear God, and who will seek him for wisdom and guidance to discharge their responsibilities.

When plans are submitted to a society, what should be its attitude toward them?—At least they should give them due consideration. It is impossible for the State secretaries, from their standpoint in the office, to know the field as well as the society situated upon the field of action. It will be necessary for each society to study its field, also its workers, carefully and prayerfully, to see whether the proposed plan is suitable for their location, and whether they have the talent with which to execute the plan. Let not any society think that there is no talent among its members. However small and humble a society may be, there is some talent there.

“The humblest believer, who may regard his talent as of little value, will find that by the exercise of his powers, his talents will increase, and using the mites, he may gain pounds by trading with his abilities for the glory of God.”—*Review and Herald, Sept. 10, 1895.*

It is best as a rule to adopt the plans coming through the State society, for the reason that in almost every case these plans have been operated with success in

some part of the great field, before having been submitted to the societies. In many societies there is talent which, when brought into use, can devise plans of work which prove very successful in their individual fields. It would be well, when such is the case, for the local society to submit these plans to the State officers for their consideration, and they in turn could give the other societies the benefit of them. God is not alone leading one man, or any set of men, but the whole army of workers.

"The eye should not be so constantly looking to man, studying the plans which men devise, but rather looking for a knowledge of the plans which are determined by the Source of all wisdom. Then there would be no danger of having plans for the work contaminated by flowing through impure human channels."—*Review and Herald, July 23, 1895.*

At times several lines of work may be before a society for their consideration. They all appear to be excellent, but the society seems at a loss to say which one they will adopt. They would like to follow them all; but through lack of means or other causes this is impossible. What shall be done? There seems to be but one answer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it *shall* be given him." Societies should use judgment guided by the Spirit of God, then they will adopt the right plan at the right time, and success will crown their efforts.

We are living in an age of extremes, and there is some danger of going off on tangents. It is a commendable feature to keep within the happy medium. The work is a progressive one, and we must not keep running in the same old rut. New plans and new methods must be put into operation as we advance.

Another matter for our consideration is that of reporting. It seems one of the most difficult tasks of a librarian to get reports from the individual members. Should this be so? We think not. It only requires a little thoughtfulness and carefulness to keep an accurate record of the work done, and if all were faithful in the little, much larger reports would appear. A company of men are commissioned to do a certain piece of work, with instructions to report to an overseer who, in turn, is to report to the one having the work in charge. The workmen grow careless and fail to report. Is there any means of telling how much material will be needed or when and how the work is done? One advantage is gained, if no other, through the system of reporting. It enables those placed at the head of the work to the better plan for the work. Let us be careful in the small details of God's work,

and we will find that we have made one grand step toward the accomplishment of greater works.

In every well-regulated family each member has his responsibilities, and all work in perfect harmony, each one feeling that it is necessary for him to do his work faithfully. Our associations as societies should be the same,—each having the other's good in view, and laboring in every way possible for the upbuilding of the Lord's work in all its varied lines and branches.

R. T. DOWSETT.

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### MISSIONARY WORK IN MANITOBA.

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It is nearly two years since I came to this field to labor under the direction of the General Conference. Previous to that time my experience in the work had been confined to Michigan. On entering the work here, I soon discovered that old methods which I had employed with success in Michigan, were just about a failure in Manitoba. The workers who have entered this field, have had many things to learn, and not a few to unlearn. All we had to do in our old fields, was to go into a place, announce meetings, and go ahead. The people flocked to hear, and in a few weeks a company of twenty or thirty Sabbath-keepers would be organized.

Not so here, however. If by dint of much advertising, visiting, etc., we succeed in getting a congregation of twenty or thirty to come out and attend regularly, we feel highly gratified; and if after six months' hard work, we get half a dozen to take a firm stand for the truth, we feel that a good work has been done. We did not feel so at first, but experience has wrought a change in our feelings. Of course there are exceptions to this, but I have stated the rule.

The people generally are very much attached to their churches and pastors, and this makes it difficult to secure a hearing when once the pastor issues a warning note against the so-called heresy. We have found that visiting, lending packages of tracts, holding Bible readings, correspondence, and the sending of reading matter by mail, have proved effective methods of bringing people into the truth, but I will speak more fully of these in future articles.

In whatever way the work is carried on, it requires much patient, painstaking labor. The people do not move from impulse. They listen, read, reflect, examine, study, and after being thoroughly convinced, and we have about despaired of them, they surprise us by

taking a bold stand for the truth. When once a beginning is made in a place, the work will grow, and from time to time individuals and families will step out to obey. We have learned one thing, and that is, the average Englishman or Scotchman cannot be hurried. They must and will take their time. And those who labor for them must expect to put forth earnest, *persevering* effort, and to often call to mind the scripture, "Let us not be weary in well doing : for in due season we shall reap, if we faint not."

Some of our experiences will illustrate this point. I have in mind one old gentleman who studied the Sabbath question six months and attended a series of meetings, before taking his stand for the Sabbath. After another year of study and another series of meetings, he has decided to be baptized and unite with the church. His son, who is head bookkeeper in a large wholesale hardware store, has attended two series of meetings, has bought and read a large number of our books, and has taken the *Review* and *Signs* about a year, has decided we have the truth, but has not yet decided to obey, although I understand he is making preparations to do so. He has shown his appreciation of the truth by contributing over forty dollars for the work.

Another young man attended a whole series of meetings a year ago, but failed to step out. We lost sight of him for a long time and had fully given him up. A few weeks ago he commenced coming to the evening meetings and has attended the last two Sabbath meetings, and we are sure will fully identify himself with us ere long.

These are only examples of many cases we meet here, and show some of the difficulties with which we have to contend. However, our courage is good, and we feel to praise the Lord for the many evidences he has given us of his care and love.

W. H. FALCONER.

### ECHOES FROM SOUTH AMERICA.

KNOWING the interest felt by the brethren in foreign missions, we have determined to take a brief glance at the different parts of this vast field, so that the readers of this highly appreciated paper may glean some items of interest from the doings of the laborers spread throughout this immense, and truly benighted continent.

As we review the past four years, we can call to mind the time when but three canvassers came to our offices, seeking information. We were informed

that they were pioneer workers of the "Seventh-day Adventist Association." We remember them, and frankly admit that at that time our anticipation did not portend a great future for the organization they represented. Three years the canvassers have labored incessantly, with a zeal and consecration worthy of the message of which they were the bearers. Truth was scattered broadcast over the field. People here and there were illuminated with light divine in places where the celestial rays of truth had never before shone. There are many isolated Sabbath-keepers as a result of efforts put forth by the canvassers, and many a sheaf will be gathered into the heavenly garner as the fruit of their labor during these three years.

We take another retrospective view of this field and see again how the divine, yet invisible Hand is still leading through the thousand and one difficulties, which rise up as mountains to impede the progress of the all-important message for the last times. We can see the wisdom of the step taken by the Foreign Mission Board in sending Brother F. H. Westphal to superintend the work in South America. We cannot but express that the prudence of such determination was clearly manifest from the very outset, in most blessed and encouraging results. Brother Westphal having a perfect knowledge of the German language, this has stood him in good stead; and since his arrival, he has worked almost exclusively among the people of German descent. In the early part of 1895 he went to Brazil, where he stayed some four months; the Lord blessed him abundantly; many were brought from beneath the influence of error and of the evil one; but as is generally the case where truth dispels darkness, Satan becomes enraged, and persecution—the legacy Christ hath left us—was the natural result. But it is only those who pass through the waters of persecution who can realize the preciousness of that promise, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Upon his return from Brazil, he and the writer journeyed together to the Uruguayan Republic, to labor among the descendants of the famous Waldenses, who suffered and bled and died for the cause of the gospel in the dark ages. From there Brother Westphal went on to the Swiss colony, five leagues hence, where he held a few meetings, and where much interest was aroused. It has been determined to go there with a tent at a little later period, also to Colonia Waldensa, where meetings will be held in

German French, and Spanish. The work among the Waldenses was especially difficult, since they have the idea that their religion is the only true religion, and love to recount the facts relating to the martyrdom and persecution of their ancestors; they are a people who follow their pastors blindly, and as a consequence are filled with prejudices; their church service and preaching is without power, and it is really sad to see this once great and glorious organization dwindle down to a formalistic and ritualistic church. We labored among them some four months; our meetings were well attended, despite the opposition of some, who strove all they could, in the most indefatigable manner to hinder. However, God manifested his power, and convinced several of the necessity of leaving the old conventional rut of error, and breaking loose from the chains which have hitherto bound them, and bade them enter into the glorious liberty and light of the gospel of Christ, which they did. There are now eleven keeping God's commandments, and obeying implicitly the new light God is at present revealing.

One great obstacle to be encountered in these countries is the illiterate condition of the vast majority of the natives—a large percentage being unable to either read or write. You will of course understand how the untutored and uneducated mind is open to be the victim of the first false doctrine or theory that may be disseminated, since it is unable to comprehend the truth of what it hears. Understanding this difficulty, one can see how essential it is to teach slowly, patiently, and prayerfully, the gospel from the very beginning. O may the Lord work powerfully among the people to bring out his own, that many of the intellectually ignorant may sit at the feet of Jesus, and receive the divine instruction.

Sister Post and Brother Vuilleumier have been laboring at Nueva Palmira, Uruguayan Republic, and according to reports we know the Lord has richly blessed their efforts, and many have determined to take hold of this present truth. Brother Nowlen has recently returned from a prolonged canvassing tour of over two years. He has traversed some very wild regions in the extreme south of the continent; has visited a large Welsh colony of about three thousand people; he advises that a Welsh-speaking minister be sent there, as a great interest is aroused. Falkland Islands, a British possession, Chile, and Patagonia were included in his journey; altogether he has had blessed experiences in his solitary labor. We trust that many will be led into the truth through the

perusal of the books purchased from him. Brother Stauffer is in Brazil, and from what we gather, God is blessing him abundantly in his work among the Germans of that immense republic. Brother Snyder and wife are laboring in Buenos Ayres, making strenuous efforts to promulgate the everlasting gospel. Since his arrival Brother Oppgard has been especially called upon to put his medical knowledge into practise, and give treatment of various kinds to families needing same. Brother Brooking also has been canvassing up North, and he recounts victories the Lord has given him at different steps of the way.

In Buenos Ayres we have started a Spanish Sabbath-school, a Spanish singing class for children, and also Spanish meetings for adults, which we pray that God may bless in his own way. As we look upon the vastness of the field, our hearts rejoice at the manner in which the work has sprung up; the third angel's message has raised up many a church—like an oasis in the desert—to cheer the pilgrim, revealing its beautiful truths in contrast to the error prevalent at the present time. We should judge that the number of Sabbath-keepers in the republics of Argentina and Uruguay must approximate two hundred. O brethren, look prayerfully upon the map of South America; you see there large countries completely destitute of workers; other immense territories in which but few laborers are spreading the truth; countries of immense size, dominated by error and superstition—a whole continent in a benighted condition—and yet but a handful of laborers to give this final warning. O, as we sing that beautiful hymn, "Anywhere, dear Saviour, to Work for Thee," let our hearts send up the prayer of truly consecrated beings, that we may offer ourselves unreservedly to Jesus, to carry this glorious message to the thousands who have never heard of the truth as it is in Christ. Offer yourself now. "Ye are not your own," the Lord has bought you; will you rob him of what is his? Nay, but say, "Here I am, dear Saviour, send me where thou wilt." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." JOHN M. MC CARTHY.

WHOEVER goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armor bright."—*Robert Moffat.*

### VEGETABLE DIET FOR HUMAN BEINGS.

By a vegetable diet is not meant a diet purely of vegetables, but a diet consisting of the productions of the vegetable kingdom, the best of which are the various grains and fruits. The body is composed of several kinds of tissue, portions of which are continually being destroyed and removed. To repair this waste, there must be renewed supplies of tissue-building material taken into the body, and these are furnished by the variety of elements contained in the food we eat. Only the purest food is capable of being converted into the purest blood, and only the purest blood can support the highest and best kind of physical and mental activity.

The proportion of solid food elements required by the body is one part nitrogenous to about seven parts carbonaceous. Generally, both these elements are contained in all food substances furnished by the vegetable kingdom. The nitrogenous is about the only food element in lean meat, but in this form it does not meet the needs of the system as well as in the form furnished by the vegetables, grains, fruits, and nuts. These are much less likely to be diseased than is the flesh of animals. If these productions are diseased, it requires but little skill to detect it. A three-year-old child can tell a bad nut, but experienced inspectors cannot always detect diseased meat.

If the vegetable product is healthy, there is no poison taken into the system when it is eaten; but the healthiest flesh contains the poisons which are constantly being formed, and which are retained in the venous blood at the time the animal is killed. It is this that tastes so nice in the tender, juicy steak, which is relished as a delicious luxury. These juices, without which meat would be flat and tasteless, are saturated with all the waste material and other poisons in process of elimination, which can be carried no further when the animal is killed. It is shown by cases which are daily becoming more numerous, that animal food is likely to communicate disease, through diseased flesh used for food, and through changes which meat often rapidly undergoes.

There is no doubt but that the extensive use of a flesh diet has increased the use of spices and condiments without which flesh is hardly relished. Some cannibals in Africa, when told that it was horrible to eat their fellow creatures, replied: "No; it is delicious with salt and spices,"—like the story of Brillat de Savarin's famous sauce, "so good that a man could eat his father with it." The poisons taken into

the system through a flesh diet act as a stimulant. It is this stimulating effect of meat, as with alcohol, which people misinterpret to be strengthening.

Flesh-eating animals are much more vicious than others, and there is no reason why the same cause should not produce the same effect upon man.

Some argue that the amount of oil or fat required by the body can best be furnished by meat. Free fats in the form of suet and lard are most difficult of digestion. Recent experiments made by Dr. Kellogg show that the poison eliminated in twenty-four hours by the kidneys of a person while living upon a mixed diet, is three times as great as in the same person while living upon a purely non-flesh diet.

All the elements necessary for food are contained in the vegetable kingdom. The Sanitarium cooking-school has shown by its experiments on the different combinations of the various varieties, that a proper and symmetrical diet can be prepared without the use of meats or free fat.

A letter of inquiry respecting the influence of a non-flesh diet was sent to the presidents of each of four colleges, in three of which a mixed diet was formerly employed, a change having been made within two or three years. The replies received state in each case that the health of the students has greatly improved on this regimen, and that their minds are clearer and more active. One writes that a number of their students who had lived on a mixed diet before coming to the college, gained in a few weeks ten, fifteen, and twenty pounds respectively, and that those of dark and sallow complexions became fair and ruddy, like Daniel and his fellows of old.

G. F. FRIEGEL.

### MEDICAL MISSIONARY WORK IN TRINIDAD, WEST INDIES.

I HAVE now been here over five weeks, and find the work very interesting, and plenty of it. The people are in a suffering, helpless condition, physically as well as morally and spiritually, and they take help readily and gladly. At first they were very shy of me, but after I had been out on the streets two or three days with my nurses' bag, having the words in large letters upon it, "Nurse's Bag," and had been friendly with them, and successfully treated a little boy, they began calling me in, and in a week's time I had all that I could do. I visit both the creoles, and the coolies, and am specially interested in

the latter. There is much to be done for them, and they so readily receive help. They are in a suffering condition because of their customs which they retain rigidly after coming from India. The women are very sad, and after I have been to them once, they cling to me like children. I can do but little for them, as they understand but little English; but as I have begun the study of Hindustani, I hope to be able soon to do more for them. After treating them for sickness, and being kind to them, it is very easy to talk to them of Jesus, and often, where they can understand English, I can read the Bible to them.

This is a small place, Couva, and I desire to go to Port of Spain as soon as possible, to begin work.

I was obliged to receive a license in order to work thoroughly, and had to pass an examination before the medical council of the medical board of the island. My case was a peculiar one, as the law is that one must have taken a course here, but after I had met the Board, and been questioned about our course and the Sanitarium work, they amended the law so that by passing a satisfactory examination, they would permit me to practise. After they had examined me, they congratulated me for having so thorough a knowledge of my subject, and concluded our course must be very thorough.

Our work begun among the children is having a good influence, but it was quite difficult getting started. At first the people were very timid, but after I had given them a few treatments in their houses, I could persuade them to come for treatment, and that has led them to come to meeting. The first week I visited the parents, inviting the children to come to the sewing school to learn to sew. Many promised to come, and eighteen were so enthusiastic that I was sure of that number, but on the day appointed not one put in an appearance. I was not discouraged, but did the same work over the next week, and had six; from that number the school has steadily increased each week, the same ones coming with others.

I am delighted with my work, the climate, and the food. It does not seem to me that the climate is the cause of so much sickness, but rather, the habits of living; this is shown by the fact that those who are beginning to adopt a more healthful way of living can already see an improvement in their health.

I have believed, without experience, for some years, that with our health principles, missionaries can go to any part of the world, and enjoy good health, and I am stronger in this opinion to-day than

when I came. But these principles must be consistently and persistently lived. We all enjoy the best of health. We have to make a study of the foods to combine them properly, and, not understanding the analysis of many of them, it has been somewhat difficult. Of course we have had the help of our health foods, but I have been studying to combine the native foods for the people who do not use those, and I am quite sure a good diet can be obtained. The people are not used to a variety; rice and fish constituting the diet of the creoles, with some of the very starchy foods. The Indians do not use flesh, so the difficulty is not so great with them.

STELLA E. COLVIN.

### WHAT HAST THOU DONE ?

CHRIST says of his work: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." What was the work given him to do? — "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Christ's life answered the question in tones louder than words.

But to us as a people the question comes home with particular force. When two thirds of the world's inhabitants have not as yet heard the gospel, what hast thou done toward carrying out the great commission given by Christ: "Go ye into all the world, and preach the gospel to every creature"? What hast thou done for Africa's dark and benighted millions? What hast thou done for Asia's one half of the world's inhabitants? What hast thou done for thy friends and neighbors? We profess to believe that the Lord is soon coming — and it is true. But there is one thing — the all-important thing — yet to be accomplished; and that is: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The great commission does not read "Go ye unto the *United States* and preach the gospel; but "Go ye into all the world, and preach the gospel to every creature." "The same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."

The work is a great one, and it has only begun. "Then," says one, "it will take ages for its accom-

plishment." Remember it is the Lord's work; but also remember he uses the human agent as his instrument. The Lord is calling, "Whom shall I send, and who will go for us?" Who (when his lips are touched with a coal from off the altar) will, with Isaiah, respond: "Here am I; send me"? When we are asked, "What hast thou done?" shall we begin to frame excuses? or shall our lives testify that we have finished the work which the Lord gave us to do, and hear the words spoken: "Well done, good and faithful servant; enter thou into the joy of thy Lord"?

S. E. HYATT.

### MISSIONARY WORK IN NOVA SCOTIA.

THERE have been some thirty or forty different readers of the *Signs* in Annapolis, N. S. Quite a number of them have paid little or no attention to the paper, but more than half of the papers have been read with interest. I have secured three yearly subscriptions. The people here take their stand for the truth or against it nearly as quickly from reading as from hearing it preached; for this reason the circulation of the *Signs* in this field is an important work. A man who is reading the *Signs* said to me not long since, "I find the paper logical and Scriptural throughout." The articles bearing on church and state, and religious legislation were of deep interest to him. After reading the papers himself, he sends them about thirty miles away to his father, who says he reads every word, and has them made into a book for others to read.

The following is an answer to a letter and papers sent by one of our church missionaries:—

"Your letter solved the problem, Where did the papers come from? I thank you very heartily for your kindness in sending them. I have not read them all through and through, but it is a paper I like to read whenever I can catch a few spare minutes. When I found that they were coming regularly, I told the children to take care of every one, and we would make a book of them."

Below is a letter to the same missionary worker from one to whom papers were sent.

"I want to thank you and your family for those papers (*Signs of the Times*) which you have been sending to me. It is very thoughtful and kind on your part to send them, and I can assure you that my appreciation of them is in keeping with the spirit of the sending. It is what I call choice reading. People with receptive minds and a desire for spiritual growth, cannot fail to find the necessary food; to my mind it is the best exposition of Bible truths I have ever seen. Its contributors are doubtless inspired with the right kind of wisdom."

Nova Scotia is by no means an easy field to work in, because money is very close, and a large number of the people on the shores are fishermen and sailors; besides, church prejudice against new comers is very strong. But for all this it is not the hardest field in the world, as results will show. Two of our brethren here, with families of five and six children respectively, have for several years past supported their families almost entirely by canvassing. Their method of work is to go over the same ground again and again with a different book each time. In this way they have become known as the Bible book canvassers, and have established their reputation as honest, God-fearing, Christian men, and their visits to the people are very welcome; in some cases persons have accepted the truth through reading. One very encouraging feature of their work is that one of the brethren is the church elder; the other is the deacon, and this has the effect of encouraging others in the church to work. The plea has often been made that to take the church elder and deacon away from our small churches would so weaken the church that the work would go down, but it has been different in this case, as the remaining members of the church have taken twenty-five copies of the *Signs*, and are sending them out week by week, and writing missionary letters. From the same church we hope to secure other canvassers. The only thing that is needed to make the canvassing work a success is consecrated, earnest, faithful, God-fearing men and women who will put their whole souls in the work, giving as much time and energy to it as they would to any other business. This will surely bring to them success, and be the means of saving their own souls and the souls of others.

H. J. FARMAN.

### SELLING OUR PERIODICALS.

SOMEWHAT over a year ago we organized what is called the "Children's Periodical Club." The object was to have the children sell the *Signs* and the *Sentinel*. Several of the children engaged in this work, and some of them were quite successful, and it created a missionary spirit in their young hearts; this spirit, however, did not stop with the children. We soon learned that older ones could also make a success of this kind of missionary work. I will mention only two instances.

One old brother, a cripple, who cannot walk without a cane, took hold of this work, and was very successful in selling the papers. The other, a sister

of limited education and young in the faith, had a desire to carry to others the blessed truth which she had received. She engaged in this work, and, although having quite a large family to care for, managed to find time to sell fifty papers each week. Some time ago this sister, with her family, moved to another large western city, where she continued the good work of selling papers. It was soon necessary that her club of fifty papers be increased to one hundred copies.

This is indeed a good work. It is the quickest way to introduce our reading-matter to the people, as many will read a paper when they will not read anything else; thus the way is opened for additional truth. Again, it is self-supporting, affording a fair compensation for the work done. Is it not time that this branch of the work be taken hold of and pushed as never before? Who will do it?

*Sioux City, Ia.*

C. FREDERICKSON.

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### SENDING NOTIFICATIONS TO SUBSCRIBERS.

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DIFFERENT opinions are held by experienced agents in regard to the advisability of sending notifications to subscribers a few days before delivering their books. Some urge that notifications are valuable, while others as strongly argue that they are not necessary or in any way beneficial. Whether helpful or otherwise we leave, for the present, to the judgment of the agent, but if a notification is sent, we urge that it be sent in a sealed envelope under letter postage, and not on a postal card.

Our reasons for this are these: 1. The subscriber has confided to the agent an order for a book, and now if the agent desires to send him a special notification, thus reminding him of the date of delivery, business courtesy says, Do not send it on a postal card so that curious eyes can have free access to it. Especially in small country places, postal cards are liable to the inspection of different parties who are so situated that they have ample opportunity to gratify their curiosity in this direction, and thus informed, they can easily advertise your soon-coming and the object of it. 2. By sending a notification in a sealed envelope, an agent can easily and profitably add a cheerful word, thereby refreshing the memory of the customer upon some pleasant occurrence when the order was secured. This, if properly done, will have a very favorable effect upon a subscriber. But when

notifications are sent on a postal card, this could not well be done.

With these reasons in mind, the extra expense of sending a notification by letter rather than by a card, sinks into insignificance.

F. L. MEAD.

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### THE CANVASSING WORK IN SWITZERLAND AND FRANCE.

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ANOTHER year of labor in the cause of the Master has passed, and I deem it duty to report what has been done in our canvassing field during the year 1895.

A special effort has been made in France with "Bible Readings," but our experience in canvassing has convinced us that, in order to do something for that country, we must be able to present to the people printed matter in the form in which they are accustomed to buy it. Four or five of our best canvassers have labored there during six months, and I have helped them occasionally, still we only sold a hundred copies of that book.

We are more than pleased with the success attained in Switzerland. Although the number of German canvassers was reduced early in the year, we were happy to see financial prosperity. In 1894, 5400 orders were taken, representing a sum of \$11,000. In 1895, 7400 orders were taken, representing \$13,400. The refusals were much less than in 1894. The canvassers who remained at their post of duty have worked with more zeal, employed their time better, and have felt the blessing of God. Thus they were enabled to accomplish more, although their number was reduced one third.

Ten of our French agents have begun this year to secure subscribers for our excellent journal on hygiene, *Le Vulgarisateur, et Messager de l'Hygiène*. Their success is encouraging; each of them securing from forty to eighty subscribers each week.

GUSTAVE ROTH.

*Weihweg 48, Basel, Switzerland.*

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WE are to look at something larger than the gathering of a few natives, whether they are hundreds or thousands, out of indescribable error and woe. No doubt, since the work of the rescue of the individual draws its impulse from the pricelessness of the human soul, it must always be eminent and inspiring, and is the basis on which all wider aims rest. But the greatness of the modern mission, as we apprehend it, is in this, that it has infused into one, two ideas that were



often distinct,— the rescue of the individual, and the building up of a universal kingdom of God ; that it does not recognize any limits short of those which Christ assigned to his church,— the whole world ; and that it aims to win for him the busy life of vast peo-

ples, their existence as races, their polity, their literature and commerce, and all the springs of national being ; to change, in fact, and that everywhere, heathendom into Christendom.— *W. F. Stevenson, D. D.*

REPORT OF THE CANVASSING WORK FOR MONTH OF FEBRUARY, 1896.

(Furnished by the General Canvassing Agent.)

	STATE.	No. Canvassers.	Av.No. Re-ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....											
	Maine.....	4						57	\$145 25	\$19 00	\$164 25	
	Maritime Prov.....											
	New England.....	11	6 $\frac{3}{4}$	86	444	263	\$626 10	303	544 55	31 15	578 70	
	New York.....	5	4 $\frac{3}{4}$	75	428			118	275 00	48 41	323 40	
	Pennsylvania.....	38	30 $\frac{3}{4}$	365	2191	1150	774 95	1679	2005 70	368 95	2374 65	
	Quebec.....											
	Virginia.....	6	2	29	98	43	89 50	49	101 25	96 75	198 00	
	Vermont.....											
	West Virginia.....	8	6 $\frac{1}{2}$	73	406	49	118 50	158	419 25	111 00	530 25	4169 26
No. 2.	Alabama.....											
	Cumb. Mis. Field.....											
	Florida.....											
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina.....											
	South Carolina.....											
	*Tennessee.....	13	8	148	723	92	202 25	267	496 60	111 34	607 94	607 94
	Indiana.....											
No. 3.	Illinois.....											
	Michigan.....											
	Ohio.....	20	11	156	1017	34	80 50	479	512 20	110 85	623 35	623 35
	Ontario.....											
No. 4.	South Dakota.....											
	Iowa.....											
	Manitoba.....	2	2	37	187	28	73 50	63	197 25	17 30	214 55	
	Minnesota.....											
No. 5.	Nebraska.....											
	Wisconsin.....											214 55
	Arkansas.....	5	12	35	294	4	8 50	67	173 50	22 15	195 65	
	Oklahoma.....											
	Kansas.....	19			604	153	402 75	73	185 95	146 54	332 49	
No. 6.	Missouri.....	17	16	64	845	240	145 51	392	349 55	81 73	431 28	
	Texas.....											
	Colorado.....											959 42
	California.....											
No. 7.	North Pacific.....											
	Upper Columbia.....											
	Montana.....											
	Australia.....	19	13	412	2744			1136	4219 17	209 41	4428 58	
	New Zealand.....	6	6	120		45	30 40	152	604 24	48 70	652 94	5081 52
	Great Britain.....	30	25		2209			961			1485 95	
	Central Europe.....	20	1					197	285 35	200 88	486 23	
	Germany.....	24	23	300	2375	136	175 08	361	555 00	250 00	805 00	
	Norway.....	10		43	263			251	211 12	24 08	235 20	
	Denmark.....	25	18	202	1469			754	595 27	14 10	609 37	
No. 8.	Sweden.....	28			1748		211 21	401	840 50	3 30	843 80	
	South Africa.....											4015 55
	South America.....	4		83	830		175 60	150	485 60			
	Jamaica.....											
	Bahamas.....											
Misc'l.	West Indies.....	6	6		632	20	7 99	125	223 37	7 04	230 41	230 41
	Totals.....	320	217 $\frac{3}{4}$	2228	19,507	2257	3122 26	8193	13,979 32	1922 68	15,902 00	15,902 00

\* Two months.

## LESSON SERIES.

## STAR AND SUN.

BECAUSE you cannot be  
 An overhanging bow,  
 Whose promise all the world can see,  
 Why are you grieving so ?  
 A dewdrop holds the seven colors too ;  
 Can you not be a perfect drop of dew ?

Because you cannot be  
 Resplendent Sirius,  
 Whose shining all the world can see,  
 Why are you grieving thus ?  
 One tiny ray will reach out very far ;  
 Can you not be a perfect little star ?

The smallest, faintest star  
 That dots the Milky Way,  
 And sends one glimmer where you are,  
 Gives forth a faultless ray ;  
 Learn then this lesson, O discouraged one !  
 A star can be as perfect as the sun.

— *Julia H. May, in the Advance.*

## MISSION STUDIES.

## COLOMBIA, SOUTH AMERICA.

IN the northwestern part of South America is a republic composed of nine departments and two territories. Its area is a little more than five hundred thousand square miles, and it has a population of about four million. Its present name is the republica de Colombia, and dates from Aug. 5, 1886.

The country was first visited by Europeans in 1499, and its conquest by the Spaniards followed shortly afterward. The settlements of to-day extend but little, if any, beyond the immediate territory conquered by the early Spaniards. There exist in four parts of the republic, tribes of Indians who have never been subjugated, and who have withstood the attacks of both the religion and civilization of the country. To subdue them would require nearly if not all of the military power of the republic. Their number is estimated at from two hundred thousand to two hundred and twenty-five thousand, but having to meet them in their own country, one Indian is worth more than four times as many soldiers.

The habits and customs of the people of Colombia are still much the same as those of their forefathers ; and but little has been done in the way of modern improvement ; the changes which have come are of quite recent date. We can confidently expect to see

some remarkable changes take place in this country during the next few years. Should the church lose the power that she now exercises in the affairs of the government, there is little doubt but that the country would be thrown open so that any one could enter, and then, about the only thing that Protestant missionary workers would have to meet, would be the prejudice and ignorance of the people ; but this would soon vanish, if the influence of the priests was removed. This is a point that the church leaders fear, and therefore they are doing all in their power to retain the position they now occupy.

The liberty of the press consists of what the ruling party is pleased to tolerate. A single word or expression is a sufficient reason for fining or imprisoning the editor, or suspending the periodical. That the papers might be entirely under control of the government, the following was put into the present constitution : "No editor or periodicals shall, without the permission of the government, receive aid or help from other governments, or from foreign companies."— *Article 42, of the Constitution of 1886.* One of the reasons assigned for this restriction upon the press, is that through it an attack could be made upon the church, and as the church was defined, in Article 38, to be the "essential element of social order," accordingly it would be against social order, and therefore could not be permitted.

The larger part of the teachers in the public schools are priests and nuns. We have been told that there is a law which prohibits the employment of any but Catholics as public school-teachers. Article 41 of the constitution reads : "Public schools shall be organized and directed in harmony with the Catholic religion." The schools are really in the hands of the church, and according to the government's report just published, out of 51,088 parents only 31.9 per cent. could read and write. From another report we take the following data. This is for the year 1893 : —

Number of public schools in the republic, for children, 1825 ; colleges and normal schools, 138. From what we have seen of the schools denominated "colleges" they would not compare favorably with the village schools of the United States. Their value as educators is seen in the number who cannot read. The fact is, education is not being fostered as it should be, for the report reads : "Education is in a

bad state, and without fear of exaggeration, we could say that it is wretched." Continuing in the same line of thought: "Only one out of five or six can read and write, or only read." This is a lamentable condition, and much more so, when it is remembered that in places they call spelling out a word "reading," and "to write," the ability to sign one's name more or less legibly. In this department, Cundinamarca, the one in which is the capital, and which is the center of education for the republic, only 21.8 per cent. of the people can read and write. Who, in the face of these facts, will say that the Roman Church is an educator? If a trial of four hundred years is not long enough, how much time would be needed?

As far as natural talents are concerned, these people are as capable as any people, and are what they are, simply because they have been denied the opportunities to gain knowledge. As they have advanced in knowledge, they have demanded their rights, and have wished to govern themselves, but this has not pleased the church leaders, therefore they have set about to keep the people under their control, and have opposed every step toward liberty, civil or religious.

The religion of the Colombian people is the Catholic religion, and the morals are those taught by that church; therefore what we see worked out in the lives of the people must be accepted as receiving the approval of that church. And why so? Because there are no other religious teachers, and there is no other power that claims so much authority over its people as does this church. It has but to *command* a thing to be done, and its votaries blindly obey; it then necessarily follows that when we see immorality, ignorance, and drunkenness existing on every side,—see it going on unrebuked,—there can be but one conclusion formed, and that is that these sins are of but little importance in the sight of the church.

According to the reports of the general government, the number of illegitimate children born during the year 1892 equaled 31 per cent. of the births. The report did not include the larger cities, and it is probable that they would not rate higher than did Bogota for the year of 1893. Bogota for that year showed that 50 per cent. of her children were illegitimate. This showing was bettered a little during 1894, by reducing the per cent. to 46.1, but the first nine months of 1895 has again raised it to 46.7 per cent. In some of the departments the rate was as high as 62 per cent. This was in the department of Panama, where also the most ignorance prevails.

There are many varieties of climate in Colombia. Along the sea coasts and in the valleys the heat is oppressive, and fevers of various kinds are common. The high tablelands are cooler and have more even seasons, and might be said to have spring all of the time. The mountains furnish the cold of the far North, so that one can find any climate that he may wish in a few hours' ride.

The products of the soil are diversified, and could still be increased both in number and quality. The means employed in producing all kinds of fruits, grains, and vegetables is hand labor, and the horse, mule, or ox is the agent used to bring it to market. If they are lacking, the men and women themselves supply their place by bringing their produce to market on their own backs. In fact, the peon is not regarded as being of as much account, apparently, as an animal. He is treated worse and is more scantily fed than the majority of the horses. Beggars are also very numerous, and it is no uncommon thing to see as many as eight or ten within a block or two. Many make a business of begging, because it is a more easy way of gaining a few cents than by work. Nearly all spend what they get for liquor, and so receive no real benefit from the help given to them. It is indeed a sad sight to see the poverty and misery that exist among the common people. Living is high, and wages are low; yet from these poor people, the priests of various orders will solicit alms. They pass around from one to another, carrying a picture of the Virgin, or possibly of Christ; but it is usually of the Virgin or some of the many saints. These pictures the people will kiss reverently, and at the same time drop into a box a piece of coin. Some few will put in the donation, but it is with an air which seems to say, "I don't want to, but I am afraid to refuse." This is particularly true of the young men.

The mode of transacting business is on the cent scale, among the poor people; and it also exists among those in higher walks of life. The ten piece is the standard of value. Generally you can buy more to buy five or ten cents' worth at a time than a dollar's worth. For example: Step into a store and ask the merchant how he sells flour. His reply will be, "two reals and a medio [twenty-five cents] a pound." You ask for a price on a larger quantity, and he will inevitably ask more than he sells it for by the single pound. We suppose that this way of dealing came about because of the ignorance of the majority of the people, who not being able to count in larger denominations, a smaller one was taken.

The products of the country are varied. The hot parts produce the tropical fruits, such as the pineapple, plantain, banana, coconut, and other native fruits, some of which are excellent, but the oranges and apples do not compare with those produced in the United States.

We have not seen as many varieties as we had expected, but as there are many kinds that are not brought to the markets of the cool regions, this may explain why. The grain raised here does not present as favorable an appearance in many respects as that raised in many other places.

Modern means for its cultivation would doubtless improve both the quantity and quality. The soil is able to produce many times more than it now does, and with modern means of raising and marketing the products, living could be made very cheap in this country.

Nature has made every provision for the comforts of the people who should live in this part of her domain. Mines of gold, silver, and other precious stones and metals, abound. This is a rich soil, and for the most part, the climate is healthful; yet misery and discontent, discord, suspicion, hatred, and strife abound on every hand. It is impossible to tell about this country without appearing to contradict one's self; for here exists a mixture of the good and bad that would be hard to find anywhere else. The people are mixed; the climate is mixed; so are the products of both the soil and the mines. The only predominating elements seem to be sin and Catholicism.

Protestantism has only a small representation here. The Presbyterians are the only Protestant denomination doing regular organized missionary work in this republic. They began working here in 1856, and now have three stations, with a membership of one hundred and fifty. They also conduct five schools and last year had enrolled three hundred and twelve scholars. This year their school work, at least in the city of Bogota, has been more successful than last year, even though their college was placed under the curse of the Roman Church. This would seem to indicate one of two things, either that the curse of the church is powerless, or else there is a power back of the Presbyterians and their work, that is stronger than the power whose spirit animates the Catholic Church.

The present political aspect is one that indicates that it will be but a short time ere the nation will be engaged in another civil war. In fact, the country

has never been officially declared to be in peace, since the war of last spring. The government is making every preparation possible for active service, and those who are in a position to know something of the real condition of affairs are slow to express opinions upon the situation, but when pressed, will say that trouble is not farther off than spring or early summer. The general idea is that when it does come, it will be a bloody war. While we are writing these words, a friend enters and tells us that the government yesterday declared martial law at an end in all parts of the republic, save Bogota and the Provincia of Cucuta. He also stated that one of the editors of a Bogota paper had been thrown into prison and fined \$200. He named the paper, and we remember of seeing an article in said paper, which we at that time thought would be apt to get the editor into trouble, as it spoke quite plainly the truth concerning some of the actions of the government.

#### QUESTIONS.

1. In what part of South America is Colombia, and what is its form of government?
2. What is its area and population?
3. By whom was it first visited?
4. Did the Spaniards conquer all of the Indians? How many still retain the freedom, and what is their strength?
5. What can you say of the habits and customs of the Colombian people?
6. What would be the probable result, should the Roman Church lose the power that she now exercises in the affairs of the government?
7. In what does the liberty of the press consist?
8. What is the probable reason for this restriction being placed upon the newspapers?
9. Who compose the larger part of the school-teachers of Colombia?
10. With what religion must the schools conform?
11. What part of the 51,000 parents can read and write?
12. What can you say of the public schools of the republic?
13. How long has the Roman Church been on trial as an educator in what is now Colombia?
14. What is said concerning the natural abilities of the people?
15. What is the religion of the Colombian people?
16. How have the morals of that religion manifested themselves in the lives of the people?

17. What part of the children are said to be illegitimate in the republic? and what part in the city of Bogota?

18. What can you say of the climate?

19. What is said of beggars and the peon?

20. What is said of the soil, its cultivation, and its products?

21. What provision has nature made for the happiness of the people?

22. Describe the actual condition of the people.

23. What are the only predominant elements.

24. What is said of Protestant mission work and its success?

25. What are the present political indications of the country?

D. FRANCISCO CORTIS.

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## HEALTH STUDIES.

### CAUSES OF DISEASE.

As the earth's population increases, disease will increase unless extra preventive precautions are taken. It is not necessary for a family living on a hundred-acre farm to exercise very much precaution to prevent disease. They have pure air to breathe, and may strike pure water in almost any locality where they may choose to dig a well. These luxuries may be even enjoyed in places thinly populated, without paying much attention to hygiene. But in crowded cities, or even in little settlements, it is becoming more difficult to get water free from contamination. The air also becomes more dangerous, being filled with poisonous gases arising from thousands of barnyards, cesspools, hen-coops, etc., instead of one. Frequently we see wells located near such places. These simply become receptacles for filth. Rivers and lakes are becoming saturated with filth running into them from sewers from many large cities and towns.

Wherever we have decaying or dead matter, we have disease germs; they are therefore nearly everywhere present; in the food we eat, in the water we drink, and in the air we breathe. Then why do not we all fall victims to the various diseases produced by these germs?—They thrive only on dead or diseased tissues. As long as the body is kept in a fair condition of health and the tissues have a good degree of vitality, we are not in danger of being stricken down by these agents of death. They really serve an important purpose; they carry out the work of reducing dead bodies to dust, whence they were taken.

The body must be in a diseased or dying condition, before it can fall a victim to these germs. A man possessing a good degree of health may inhale the germs of consumption, yet not contract the disease. A person who has good digestion may drink water containing germs of typhoid fever, yet not fall a victim to them. A healthful condition of the lung tissue and of the digestive organs forms a barrier against their growth. Whether a person falls a victim to these diseases or not depends upon his general health.

From this we see that it is our constitutions that require attention rather than the germs. The important consideration, then, is not how we may fight germs,—although this is important,—but how we may preserve our bodies in such a degree of health that we will not fall victims to their attacks. I am sure that if the same amount of time devoted to finding out methods for destroying germs and to searching for cures for consumption and other diseases, were devoted to ascertaining the causes which undermine the constitution, and which lessen its resistance, thus preparing it for the growth of germs, a much better state of health would exist.

We will now consider some causes which have a tendency to undermine the system, and which prepare it for contagious diseases. Undermining the system simply means a poisoning of the system. Poisons are continually being formed in the body, but they are not allowed to accumulate. They are constantly eliminated and thrown off through the lungs and kidneys and skin as fast as formed. If these organs become impaired, the poisons accumulate, and the tissues become diseased, thus preparing them for disease germs. This shows the importance of exercise, and of keeping the blood circulating freely, thus keeping every organ in a healthful condition, and in this way assisting elimination. We also see the necessity of keeping the skin clean and the pores open by bathing frequently, so that these poisons may be thrown off, and that their absorption may be prevented.

Poisons may be introduced into the body in the form of alcohol, drugs, tobacco, or in the foods we eat. They may be inhaled into the lungs in the form of gases from decaying substances, or from badly ventilated rooms. They may be formed in the stomach or intestines of the body, by making bad combinations of foods, or by eating foods which readily undergo decay. If an intemperate man receives an injury, it is very apt to result fatally; for this reason

surgeons refuse to perform even slight operations upon drunkards. The wounds do not heal, and are liable to produce death. The tissue, being filled with alcoholic poison, has lost its healthy tone. The constitution is enfeebled, and is not able to resist disease germs. Dr. Anderson, of Glasgow, says that in Warsaw, ninety per cent. of all who died of cholera during the epidemic of 1832, were habitual drunkards. Another author says that persons given to drinking were swept away like flies.

What is true of alcoholic poisoning is true of other poisons, such as drugs, tobacco, or poisons formed in the alimentary canal. Poisons in the system, no matter what they are, lessen the vital resistance of the body and prepare the soil for disease germs. Their effect upon the system may be seen in the pale, waxy face of the morphine eater, the person using drugs freely, the tobacco user, the tea drinker, the dyspeptic, and the man living in a malarial climate, where poisons are constantly given off from decaying substances and inhaled by them. These poisons, as we have seen, may be formed in our cellars, sinks, wood boxes, or by decaying leaves in our yards. Our aim should be to keep our surroundings clean, and not allow any decay to take place, thus preventing the formation of poisonous gases. We should be careful and prevent all kinds of poisons from entering the system. We should strive to keep the blood and tissues of our bodies as free as possible from them. *This is the only way to protect ourselves against the inroads of contagious diseases*, such as smallpox, diphtheria, etc. I do not think it is wise to take poisons into the system to cure disease or to protect against disease. It would not be wise to use a small amount of tobacco in order to protect against the serious symptoms arising from exposure to tobacco fumes; while a tolerance might be established against it, the system would be undermined, and made more susceptible to other diseases.

Poisons may be taken in the water we drink or in the food we eat. These are formed by the action of germs upon the food, or by decaying substances in the water. The germs may be destroyed in many cases by boiling the water, but the poisons produced by them cannot be destroyed in this way. To illustrate: By taking sweet fruit juice of any kind, and allowing it to stand in a warm place for a time, exposed to the air, we find it undergoes some changes. The yeast germs which are always present in the air fall in. The result is it will soon begin to work, or ferment; it is no more sweet, for by this process the

poison called "alcohol" has been formed. By boiling we may destroy the germ which produced the poison, but cannot destroy the poison itself, nor render it less poisonous, no matter how long we may boil it. What is true of this is true of meat, milk, or water containing germs. The germs may be destroyed by boiling, but the poisons formed by the germs will remain just as poisonous, and if taken into the system, may not produce any particular disease, but will help to undermine the constitution, lessening its resisting powers, and preparing it for contagious diseases.

The same poisons formed by decay, or action of germs outside the body, are often formed in the stomach or intestines of persons who have poor digestion. These poisons are absorbed, carried in the circulation to the lungs, etc., and the whole system becomes saturated with them, thus becoming enfeebled, and as a result more readily yielding to disease germs. In such cases nature makes an effort to throw off such gases through the lungs and skin, and thus keep the person alive. This accounts for the foul breath of the dyspeptic. In consumption, smallpox, and other diseases, the poisons formed by the action of the germs are constantly thrown off through the lungs and skin. It is simply an effort on the part of nature to get rid of an accumulation of the poisons thus produced.

This shows the importance of thorough ventilation in the sick-rooms, for the benefit of the patient, so that these poisons will not again be inhaled by them; also of frequent bathing to prevent the absorption of poisons, thus giving nature a chance to recover. It is also important that there should be a constant circulation of pure air in these rooms, for the benefit of the attendants. If these gases are inhaled by them, they are more apt to become victims of these diseases. How important it is to have thorough ventilation in schoolrooms and churches where people assemble! The air in such rooms becomes impure in a short time, even if all are healthy; then there are always persons present who have bad digestion and diseases of various kinds. Thus the air becomes vitiated. Disease may not at once be communicated, but the system is being gradually undermined, and prepared for disease germs. Because sentence is not executed at once, many go on in open violation of these principles. If more attention were given to the air we breathe, to the food we eat, to the water we drink, exercise, and frequent bathing, a better state of health would exist. The promise is, If ye obey my

laws, and my statutes, I will bring none of these diseases upon you. Ex. 15:26.

After we have done all in our power to insure health that we may be a blessing to mankind, God will perform that which we cannot do. He will preserve us by his miraculous power from these deadly poisons and germs which are nearly everywhere present.

"Thou shalt not be afraid for the terror by night; . . . nor for the pestilence that walketh in darkness. . . . A thousand shall fall at thy side, . . . but it shall not come nigh thee. . . . Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:5-12.

QUESTIONS.

1. What advantage do those who live in the country have over those living in cities or towns?
2. What are some of the causes of disease?
3. Upon what does one's falling a victim to disease depend?

4. What does undermining the system mean?
5. How are poisons formed in the body?
6. What organs help to throw off these poisons?
7. If these organs become impaired, what will be the result?
8. In what ways may poisons be introduced into the system?
9. Why should we keep our surroundings clean?
10. How may we protect ourselves from the inroads of contagious diseases?
11. Is it wise to take poisons into the system to protect ourselves against poisons?
12. If the germs which formed the poisons are destroyed, does that destroy the poisons themselves?
13. When one is sick, what is constantly being thrown off from the body?
14. Why should the sick-room be thoroughly ventilated?
15. Why do we need exercise, fresh air, pure water, and wholesome food?
16. If we do all in our power to conform to nature's laws, who then must do the rest?

D. H. KRESS, M. D.

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.. Sanitarium ..

FOR MORE THAN SIXTEEN YEARS the Battle Creek Sanitarium has maintained a Health Food Department at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public.

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Fruit Crackers,  
Carbon Crackers,

Plain Oatmeal Crackers,  
No. 1 Graham Crackers,  
No. 2 Graham Crackers,  
Avenola,  
Granola,  
Plain Graham Crackers  
(DYSPEPTIC),

Wheat Granola,  
White Crackers,  
Whole Wheat Wafers,  
Gluten Biscuit, No. 1,  
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"W. M. MERWIN."

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.  
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THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

OBJECT: The dissemination of general missionary intelligence, the discussion of plans and methods, reports of labor, etc.

BATTLE CREEK, MICH., APRIL, 1896.

STUDY carefully the Supplement sent out with this number.

ONLY two lesson studies are presented in this number, the lessons on Religious Liberty failing to reach us, through some misunderstanding. This series will be continued in the May issue.

WE are glad to see the subject of colportage being agitated. Elder Allee, of the Minnesota Conference, recently made some valuable suggestions along this line. In this number Elder White, of Nebraska, tells of what has been accomplished in this branch in that State. Why should not the officers of all our Conferences encourage labor in this line of work as indicated in Elder White's article? We shall be glad to hear from other Conference presidents of the results of this class of labor.

A BROTHER in one of our Eastern Conferences, whose love for the truth has been many times demonstrated in past contributions, sends one hundred dollars to open up the work in Madagascar or some other new mission field. Many such unoccupied countries demand attention. May there not be others who wish to give as did the brother mentioned above. In this time of abundant opportunity for the furtherance of the message in every land, gifts to any of our missionary enterprises would be greatly appreciated. Now is the time of harvest. Who will have a part in gathering the ripening grain?

CONTINUED DECREASE.

IT would indeed be encouraging could there be reported a gain in missionary offerings. The additional laborers sent to the field during the last year, the appeals from present openings asking for new workers, as well as the enlargement of the work in every country entered, all demand a large increase in the offerings to meet the constantly increasing calls made upon the treasury. But instead of the offerings increasing, they are not even holding their own. For the quarter ending Dec. 31, 1895, as compared with the corresponding quarter of the preceding

year, a decrease of over three thousand five hundred dollars is shown. This comes about largely by the falling off in the annual offerings. A slight gain is shown in both the Sabbath-school and First-day offerings, but not sufficient to compensate the large loss in the other channels.

Were all the calls from foreign fields fully supplied, or were our work less aggressive in its character, the decrease in offerings might not be so sensibly felt. But it will be borne in mind that our message is an *intensely* aggressive one in the very nature of the case. It is to go to all the world. Its aggressiveness and activity constitute its life. It cannot retrograde. As soon as it shall begin to fall back or even to stand still, it will lose its power; progress is victory, stagnation is death.

The object of the message is to prepare a people for the coming of the Lord. That coming is fast hastening on. Fulfilling prophecies indicate that we stand on the threshold of eternal events. Recognizing this fact as every Seventh-day Adventist must, should there not be seen a spirit of deeper consecration, a placing of all upon the altar of God's service?



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.					
10 Mail Ex.	4 L'd Ex.	6 Arl. Ex.	42 Mix'd Tr'n.	2 P't. Pass.	H		11 Mail Ex.	1 Day Ex.	8 R'd L'd	29 B. C. Pass.	5 P't. Ex.	5 P't. Ex.
a m	p m	p m										
9.00	8.10	8.15	a m									
11.25	5.05	10.30	6.00			D. Chicago A.						
						Valparaiso.	6.45	1.50	9.10			7.50
							5.05	11.35	7.10			5.45
1.05	6.30	12.00	10.05			South Bend.	9.10	10.15	5.44			4.10
1.40	7.12	11.45	12.45			Cassopolis.	2.15	9.40	5.13			3.25
2.33		11.33	8.42	a m		Schoolcraft.	1.20					
2.44	7.55	1.43	4.30	a m		Vicksburg.	1.10	8.52				2.37
3.30	8.38	2.40	6.20	7.00		Battle Creek.	12.15	8.15	8.55			3.35
4.38	9.28	3.25		7.47		Charlotte.	11.14	7.28	3.07			8.40
5.10	9.55	4.00		8.20		Lansing.	10.40	6.55	2.40			8.00
6.30	10.45	5.08		9.50		Durand.	9.35	6.08	1.53			6.50
7.30	11.17	5.40		10.05		Flint.	8.35	5.35	1.28			6.47
8.15	11.50	6.15		10.43		Lapeer.	7.49	5.02	1.00			6.10
8.42	a m	6.35		11.06		Imlay City.	7.28					4.48
9.50	1.00	7.30		12.05		Pt. H'n Tunnel.	6.50	8.50	11.55			3.50
	p m						a m	a m	a m			p m
9.25						Detroit.			10.40			4.05
	8.15	5.25				Toronto.		9.20				1.00
	p m	a m										
	8.15	7.25				Montreal.		9.15				
	a m	p m										
	8.12	7.15				Boston.		8.30				
	a m	p m										
	7.50	4.25				Susp'n Bridge.		10.15	7.05			
	a m	p m										
	7.00	5.40				Buffalo.						
	p m	a m										
	8.53	8.03				New York.		a m	p m			
		a m						8.15	6.10			
		11.20				Boston.						

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. † Stop only on signal. A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.