

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.

# THE HOME MISSIONARY

Prise. Shine; for Thy light is Come, and the Glory of the Lord is Disen upon thee

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## THE HOME MISSIONARY.

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EDITOR, . . . . . FRANCIS M. WILCOX.

ASSISTANT EDITORS,

A. O. TAIT, . . . . . L. T. NICOLA.

OFFICE EDITOR, . . . . . JENNIE THAYER.

All editorial correspondence should be addressed to the office editor.

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### THE MOTIVE FOR WORKING.

IN the service of Christ it is quite as necessary to labor with right motives as to labor at all. It is not work alone that counts in the accomplishment of good, but work done with the proper spirit and from proper motives. Indeed, if this were not the case, the efforts put forth in Christ's name by the carnal man, would be quite as effectual in the accomplishment of good as anything which might be done by the child of God.

It is possible even in the sacred calling and service of the Lord to labor with selfish and sinister motives. The gospel minister may be moved by the love of praise; the one who sells publications may look more to the income to be derived from the work than to the good to be accomplished; and into the lives of other workers a thousand incentives for labor other than the constraining love of Christ, may obtrude themselves. Some of these considerations may justly merit attention. For instance, it is only reasonable that the Bible worker, the minister, the canvasser should receive for their labor a just and living remuneration. They have families to support and living

expenses which must be met. But let the remuneration stand as a secondary consideration. When once it becomes the objective point in the service, the true motive for labor becomes corrupted.

There is danger that the money side of the question will be given too great prominence, not alone by our individual workers, but also by our tract societies, both State and local. There is a feeling gaining ground that no enterprise should be undertaken by our tract societies which does not promise a financial success. If carried too far, this principle will work ruin to the missionary spirit. True, the financial question in religious work is as important and demands as careful consideration as in worldly enterprises. But at the same time no purely missionary work can be modeled after the principles of worldly concerns. The worldly business man may always properly ask of every detail of his work, "Does it pay in dollars and cents?" On the other hand, the query of the missionary organization should be, "Will it bring results in soul saving?"

Our missionary work is dependent upon the liberalities of the people. These liberalities will be enlisted in proportion as the enterprise to which the people contribute is missionary in its character. If it shall appear that the organization is a mere commercial agency, whose chief aim is to make money, and which places the question of the money to be gained before the good to be accomplished, the people will naturally feel that it is quite competent to look out for itself, and hence can dispense with their contributions.

We assuredly believe that if tract societies instead of acting as the agents in their particular localities and States for a thousand and one articles — which while they are useful and necessary in their place, could be secured as well elsewhere — would confine their operations exclusively to the work for which they were created, — the promulgation of the message, —

the missionary spirit all through our ranks would be increased, and there would, as a result, be a corresponding increase in the support rendered the work.

The true order is to labor to increase the missionary spirit trusting to this to furnish the necessary means. Reverse the order, and the missionary spirit will languish, while commercial methods will need to be employed to maintain the finances.

Place the work wholly and purely upon a philanthropic or missionary basis, and the people can be appealed to for its maintenance, and they will respond to the appeal. But let the idea once obtain that the society, whether State or local, is in the field for money-making, and its efforts will be regarded as the work of all commercial concerns.

As officers of local and State societies, we should labor to make the missionary idea the prominent one. Christian principles should govern in the work. Business principles should be observed, but let the saving of souls and not the making of money be the controlling motive actuating the laborers of every society and every individual worker in our ranks.

With unselfish and disinterested motives the work will increase in volume and power. The effort we are now making is large, but to make it truly effective, it needs more of the vivifying, life-giving power of the Spirit. This power can come only when we labor as Christ labored, his love for sinners working in us and actuating all our efforts.

F. M. W.

### OUR WAYWARD CHILDREN.

DOUBTLESS there is not a minister of the gospel who has not been approached many times by anxious fathers and mothers with the request that they try to do something for their boy or girl who seems to be drifting away from the truth. They will tell us that the children, so far as their home life is concerned, have had the example of father and mother in the observance of the Sabbath, all their lives. They will say further, that they have had a very earnest desire to see them grow up into the truth and become useful in its advancement, but that their hearts are pained to see them going away after the things of the world.

Did it ever occur to you that perhaps you had neglected a very important factor in the training of your children, by failing to supply them with proper reading-matter, and interesting them in reading the same? If the parents in the home find enjoyment in reading our good publications, and are continually

talking about them, not only speaking about them, but treating them with respect as they come into the homes, the children will almost insensibly fall into the same habit. But, of course, the children at the outset cannot be interested in the same reading-matter that would be both interesting and profitable for older people, and hence, the great necessity for carefulness in selecting just the kind of reading-matter that should be furnished them. And not only should we take care in selecting this reading-matter, but we should use every effort to interest the children in reading it. We cannot get them interested by telling them that they must read it, or saying that they will have to read so many pages within a certain length of time, or they must read the *Instructor* or *Little Friend*, or something of the kind; but take these papers and books, and sit down with the children, perhaps Sabbath afternoon or in the evening, and interest them in this reading-matter by reading to them, and explaining the meaning of words that their young minds may not grasp, and perhaps telling them other interesting matter in connection with the articles or books that you may be reading. If a careful study is made of this work, and the father and mother will take an interest in it in behalf of their children, it is quite easy not only to lead them along step by step in intellectual pursuits, but also to give strength and stability to their characters.

The character of an individual is not formed in his hands or feet, but in the mind. It is through the mind that God speaks to us; it is through the mind that he takes possession of us by his truth, by his word, and leads us into all the beauties of the plan of salvation and all that is so pleasant to a righteous character. And so it is through the development and culture of the minds of our children that they receive the deeper and more desirable impressions of heart culture. And these youthful minds, if left to become absorbed in the fascinating stories of fiction in the trashy literature of the day, will soon become so infatuated with the snares of Satan that your earnest entreaties to the minister, or any other source of help and strength for that matter, may be of little avail. It is a pleasure to cultivate a garden from which the weeds have been carefully excluded, but it is a difficult task to go in and subdue the rank weeds that may have grown up, and then plant the proper seed and cultivate its growth.

Are we doing all we should in our homes to keep out the weeds by cultivating the good? and especially are we giving the attention to the proper develop-

ment of our children so that they may not only be saved themselves, but may be powerful instruments in the hands of God for the salvation of others? We believe there are some thoughts in this subject that are worthy of the careful consideration of all to whom the care of children has been trusted.

O. A. T.

### A SUGGESTIVE REMARK.

A SHORT time ago a lady who had almost reached middle life, and who had been a Sabbath-keeper many years, remarked to one who was just embracing the truth, "How I envy you. You are just learning the truths of the third angel's message." She went on to say that when she was first learning the same truth, it was a joy to her heart, and her daily study. She said theme after theme unfolded to her mind, and it seemed a rich feast of good things, but now she had learned it all, and it had become almost distasteful to her. What a pity that an individual with all the themes that the Bible presents should have come into such a frame of mind! I have been led to wonder whether or not that individual had continued to study the truth. The truth of God contained in the word of God is infinite, and there is no end to its depth and breadth, and the deeper we dive into this great ocean of truth, the richer and more enjoyable it becomes.

But is there not a lack among our people generally in the matter of reading our denominational literature? Twenty years ago, our people, generally speaking, not only considered it a duty to read our publications, but they found in this reading-matter a boundless field of delight and spiritual refreshing. But in later years, publications have multiplied; we have a large number of books treating upon the various subjects, and tracts and pamphlets in a large number, and many excuse themselves for not reading, by saying that we have so many publications now, that they become almost bewildered. But we think the excuse is not a valid one. Twenty years ago we did not have so much reading-matter, and our people did more reading. Now we have a greater abundance, and many excuse themselves from reading because we have such an abundance. Why not just as well in a time of famine say that we would gladly eat our regular allowance, and then as the years of plenty should come on, we say that we have such an abundance now, that we do not care to eat at all?

Is it not possible, furthermore, that it may be that

the world has drawn up a little closer to our side, and is drawing upon our affections a little more strongly than it did twenty years ago, and for that reason we do not find the same delight in our reading-matter that we once did? and if we would ask the world, with its delights, to stand aside and get a view again of the real beauties that there are in the present truth as included in the Bible and our literature, might it not be that we would find the same pleasure in it now that we once did? Aside from the pleasure of reading and studying the present truth, we have a two-fold duty in that direction. We cannot keep abreast with the third angel's message and so insure our own soul's salvation, without carefully reading and studying, and, furthermore, we owe a duty to our neighbors and friends in the direction of so preparing our own hearts that we can rightly present the truth to them.

Many of our people as soon as they find an individual becoming interested in the truth, think they must at once run for a minister or some one who has made a special study of the Bible and our work. But is it not the duty of every Seventh-day Adventist to make a special study of the Bible and our work, just as much as it is the minister's? The minister may be able to devote a little more time to this work than it would be possible for our farmers or mechanics; but, notwithstanding, the farmer or mechanic should take time to study the word of God. The individual who will take time to study this truth, and make an application of it in his every-day life, will find that he will have much more time than he who pursues a different course, because the one who thus takes time to study and prepare himself to live the life of the Christian and work the works of God, will have not only this present life, but the future and eternal life also. But the same cannot be said of the one who takes a different course. So, my brother or my sister, if you have lost the delights of studying the present truth that were once so enjoyable, take down that book that is covered with dust and begin to carefully study its pages. Or, if you do not have these publications, get them and read them, and in this way you will not only become acquainted with our literature so that you can enjoy it for yourself, but you will have an acquaintance with it that will enable you to know what publications are the best suited to hand out to this individual or that, whom you are endeavoring to interest in the truth for this time. Seventh-day Adventists above all others should be careful and earnest students of the word of God, and our denominational literature.

A. O. T.

## A LABOR OF LOVE.

“FOR God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.” Heb. 6:10. This is a comforting assurance to every soul who is engaged in any way in laboring for God. It is very natural for us to like to have our efforts appreciated, and how much pleasure we take in working for our friends when we know that what we are doing will contribute to their comfort or happiness! How sad we feel when we see that notwithstanding we have done our best, we have failed to anticipate their wants, and thus have not secured the object we desired!

But there is one Friend who will never forget our labor of love. It is not because he is needy, or dependent upon our labor, but because he delights in our love. His work is wholly a work of love, and knowing how much happier we will be if permitted to have a part in that work, he condescends to give each one of us a share in his unselfish labor for the saving of souls. He left his home, friends, and country, and even yielded up his life in the work; but he does not call us all to sacrifice as he has done. Some of us, however, he sends to other lands to minister to his little children who are not yet brought into the full liberty of the gospel of Christ, and he grants those who remain in their native land an opportunity to minister to these who perhaps take their lives in their hands to carry the light of life to regions yet in darkness.

Do you ask how you can minister to these faithful laborers? Your attention has been called several times of late to the great lack of funds in our foreign mission treasury, and the various methods by which all may contribute something to these funds. A number of articles have been published upon the subject of cultivating land and giving the proceeds to this work. That is an excellent plan for all who are able to procure land for missionary gardening; but there is a large class among us who cannot engage in agricultural pursuits, yet who may none the less acceptably minister to the saints.

One church in Michigan, outside of this city, has been devoting a day's labor each month to the foreign mission work. Their report for the month of June reads as follows:—

“Enclosed find draft for thirty-eight dollars. This is the amount we earned Monday, June 1. Some of the children earned as low as two cents, but they were

all glad to do what they could, and the blessing of God rested down upon the church. We expect to keep this up, and you can see, if we do as well each time as we did this time, it will amount to considerable in a year.”

The need of funds is immediate, and but little can be realized from the missionary gardens for some time; while if all would devote one day each month to laboring for this cause, the relief would be forthcoming. Though all our work should be wrought in God, and for the advancement of his truth, would it not give us new inspiration to feel that for a certain day we were working for him in a special manner, and to know that he would never forget that labor of love? We might with confidence look for his blessing to rest upon us while thus laboring.

Few of us realize how the lack of funds cripples the work and workers in other lands. It is perhaps the most trying thing they have to meet at times, when they write to the General Conference stating what funds they need at once to carry on the work in which they are engaged, and receive in return not more than half the required amount, because the treasury is low. This is an added burden to laborers already overlaid, and if we at home, who are not subjected to the privations which they endure, could supply them with more means for prosecuting the work, we might indeed be ministering to them more than we can understand.

It seems to us that this church in Michigan has given us a noble example, and we think other churches must be provoked to good works by seeing what they have done. We shall hope to hear from many others who are setting apart some time for the same purpose, knowing that God will not forget their “work and labor of love.”

J. T.

PATIENT we toil, yet not alone;  
Another notes the will and deed;  
Though others reap what we have sown,  
With mutual joy we sow the seed.

—J. B. Scott.

WE have a supernatural work to do, and we must have supernatural power with which to do it.—*Rev. A. J. Gordon, D. D.*

“THE living exhibition of the Christian character is the first great instrument of Christian conquests over idolatry.”—*Francis Xavier.*

## GENERAL ARTICLES.

[Fourth Sabbath Reading for July.]

## TO OUR TRACT SOCIETIES.

OUR people should make greater efforts to extend the circulation of the *Review*. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder, which injure the minds of all who read them. Those who consent to do without the *Review and Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs, and council, which would change the current of their thoughts, and be to them as the bread of life.

The *Review and Herald* and the *Signs of the Times* are cheap papers at the full price. The *Review* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society.

The same course should be pursued toward the *Signs*. With slight variations, this paper has been increasing in interest and in moral worth as a pioneer sheet since its establishment. These periodicals are one in interest. They are two instrumentalities in the great field to do their specific work in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Christ will succor them who flee to him for wisdom and strength. If they meet duty and trial with humility of soul, depending upon Jesus, his mighty angel will be round

about them, and He whom they have trusted will prove an all-sufficient helper in every emergency. Those who occupy responsible positions should daily become more intimately acquainted with the excellency, the faithfulness, and the love of Christ. They should be able to exclaim with assurance, "I know whom I have believed." These men should work as brethren, without one feeling of strife. Each should do his duty, knowing that the eye of God is searching motives and purposes, and reading the inmost feelings of the soul. The work is one. And if leading men do not let their own mind and their own feelings and ideas come in to rule and change the Lord's design, there will be the most perfect harmony between these two branches of the same work.

Our papers should not be filled with long discussions or long doctrinal arguments, which would weary the reader; but they should contain short and interesting doctrinal and practical articles. The price of our papers should not be made so low that no margin is left to work upon. The same interest which has been manifested to circulate the *Signs of the Times* should be shown in extending the circulation of the *Review*. If this is done, success will attend the effort.

We are upon the enchanted ground, and Satan is continually at work to rock our people to sleep in the cradle of carnal security. There is an indifference, a lack of zeal, that paralyzes all our efforts. Jesus was a zealous worker; and when his followers shall lean on him, and work as he worked, they will see and realize corresponding results. Our brethren should be guarded, lest they become stereotyped in their plans and labors. They may spend time and money in preparing an exact channel, thinking that the work must be done in just such a way or it will not be done right. There is danger of being too particular.

There is a great work to be done in the day of God's preparation, in devising and executing plans for the advancement of his cause. Our publications should have a wide circulation; for they are doing a great work. There is much missionary work to be done. But I have been shown that there is danger

of having this work too mechanical, so intricate and complicated that less will be accomplished than if it were more simple, direct, plain, and decided. We have neither time nor means to keep all parts of this machinery in harmonious action.

Our brethren who bear responsibilities in devising plans for carrying forward this part of the work, must keep in mind that while a certain amount of education and training is essential in order to work intelligently, there is danger of making this too great a matter. By obtaining a most thorough education in all the minutiae, and leaving vital principles out of the question, we become dry and formal workers. The hearts that God has made willing by the operations of his grace, are fitted for the work.

God wants heart-work. The unselfish purpose, the pure, elevated principle, the high and holy motive, he will accept. His grace and power will work with these efforts. All who realize that it is the work of God to prepare a people for his coming, will find in their disinterested efforts opportunities where they can do tract and missionary labor. But there may be so much means expended, and so much time occupied in making matters so exact and minute, that the heart-work is neglected, and a dry form preserved.

I tell you frankly that Jesus and the power of his grace are being left out of the question. Results will show that mechanical working has taken the place of piety, humility, and holiness of heart and life. The more spiritual, devoted, and humble workers find no place where they can take hold, and therefore they stand back. The young and inexperienced learn the form, and do their work mechanically; but true love, the burden for souls, is not felt. Less dwelling upon set forms, less of the mechanical, and more of the power of godliness, are essential in this solemn, fearful day of responsibilities.

There is order in heaven; and there should be system and order upon the earth, that the work may move forward without confusion and fanaticism. Our brethren have been working to this end; but while some of our ministers continually bear the burden of souls, and ever seek to bring the people up in spiritual attainments, those who are not so conscientious, and who have not carried the cross of Christ nor felt the value of souls as reflected from Calvary, will, in teaching and educating others in the mechanical working, become formal and powerless themselves, and bring no Saviour to the people. Satan is ever working to have the service of God degenerate into dull form, and become powerless to save souls.

While the silent messengers of truth should be scattered like the leaves of autumn, our ministers should not make this a form, and leave devotion and true piety out of the question. Ten truly converted, willing-minded, unselfish workers can do more in the missionary field than one hundred who confine their efforts to set forms, and preserve mechanical rules, working without deep love for souls.

Vigilant missionary work must in no case be neglected. It has done much for the salvation of souls. The success of God's work depends very much upon this; but those who do this work are to be those who are spiritual, whose letters will breathe the light and love of Jesus, and who feel the burden of the work. They should be men and women who can pray, who have a close connection with God. The ready mind, the sanctified will, and sound judgment, are needed. They will have learned of the heavenly Teacher the most successful manner of appealing to souls. They will have learned their lessons in the school of Christ. They will do their work with an eye single to the glory of God.

Without this education, all the teachings received from your instructors in regard to forms and rules, however thorough the lessons may be, will leave you still novices in the work. You must learn of Christ. You should deny self for Christ. You should put your neck under the yoke of Christ. You must carry the burden of Christ. You must feel that you are not your own, but servants of Christ, doing a work that he has enjoined upon you, not for any praise or honor or glory that you shall receive, but for his own dear sake. Into all your work you should weave his grace, his love, his devotion, his zeal, his untiring perseverance, his indomitable energy, that will tell for time and for eternity.

The tract and missionary work is a good work. It is God's work. It should in no way be belittled; but there is continual danger of perverting it from its true object. Canvassers are wanted to labor in the missionary field. Persons of uncouth manners are not fitted for this work. Men and women who possess tact, good address, keen foresight, and discriminating minds, and who feel the value of souls, are the ones who can be successful.

The work of the colporteur is elevating, and will prove a success, if he is honest, earnest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work. He must rise early, and work industriously, putting to proper use the faculties God has given him. Difficulties must be met.

If confronted with unceasing perseverance, they will be overcome. Much is gained by courtesy. The worker may continually be forming a symmetrical character. Great characters are formed by little acts and efforts.

I was alarmed as I saw the various nets of Satan woven about men whom God would use, diverting them from the work of the ministry. There will surely be a dearth of laborers, unless there is more encouragement given men to improve their ability with the purpose of becoming ministers of Christ. Satan is constantly and perseveringly presenting financial gain and worldly advantages to engage the minds and powers of men, and keep them from doing the duties essential to give them an experience in the things of God. And when he sees that men will move forward, giving themselves to the work of teaching the truth to those who are in darkness, he will do his utmost to push them to extremes in something that will weaken their influence and cause them to lose the advantage they would gain, were they balanced by the spirit of God.

God's servants should ever be united. They should repress and control strong traits of character, and day by day they should carefully reflect upon the nature of the life structure they are building. Are they Christian gentlemen in their daily life? Are there seen in their lives noble, upright deeds, which will make their building of character stand forth as a fair temple of God? As one poor timber will sink a ship and one flaw make a chain worthless, so one demoralizing trait of character revealed in words or actions will leave its influence for evil; and if not overcome, will subvert every virtue.

Every faculty in man is a workman that is building for time and for eternity. Day by day the structure is going up, although the possessor is not aware of it. It is a building which must stand either as a beacon of warning because of its deformity, or as a structure which God and angels will admire for its harmony with the divine Model. The mental and moral powers which God has given us do not constitute character. They are talents which we are to improve, and which, if properly improved, will form a right character. A man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted before it can become a tree. The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable

character, we have a work which no one but ourselves can do.

Those who have sharp, rough traits of character are guilty before God if they do not, by training, repress and root out all the bitterness of their nature. The man who yields to impatience is serving Satan. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." A good character is more precious in God's sight than the gold of Ophir. The Lord would have men act for time and for eternity. We have received good and bad as a legacy; and by cultivation we may make the bad worse or the good better. Shall the bad gain the ascendancy, as with Judas, or shall the evil be purged from our souls and the good predominate?

Principle, right, honesty, should ever be cherished. Honesty will not tarry where policy is harbored. They will never agree; one is of Baal, the other of God. The Master requires his servants to be honorable in motive and action. All greed and avarice must be overcome. Those who choose honesty as their companion will embody it in all their acts. To a large class, these men are not pleasing, but to God they are beautiful.

Satan is working to crowd himself in everywhere. He would put asunder very friends. There are men who are ever talking and gossiping and bearing false witness, who sow the seeds of discord and engender strife. Heaven looks upon this class as Satan's most efficient servants. But the man who is injured is in a far less dangerous position than when fawned upon and extolled for a few of his efforts which appear successful. The commendation of apparent friends is more dangerous than reproach.

Every man who praises himself, brushes the luster from his best efforts. A truly noble character will not stoop to resent the false accusations of enemies; every word spoken falls harmless; for it strengthens that which it cannot overthrow. The Lord would have his people closely united with himself, the God of patience and love. All should manifest in their lives the love of Christ. Let none venture to belittle the reputation or the position of another; this is egotism. It is saying, "I am so much better and more capable than you, that God gives me the preference. You are not of much account."

The work before us is important and extensive. The day of God is hastening on, and all the workers in God's great field should be men who are striving to become perfect, wanting nothing, coming behind in no gift, waiting for the appearance of the Son of

man in the clouds of heaven. Not one moment of our precious time should be devoted to bringing others to conform to our personal ideas and opinions. God would educate men engaged as co-laborers in this great work to the highest exercise of faith, and the development of a harmonious character.

MRS. E. G. WHITE.

### WHAT SHALL MISSIONARIES DO WITH TRIALS?

SOME who have decided to devote themselves to missionary work, find sooner or later that they encounter trials and difficulties which they had not expected. As these confront them, they lose heart and settle down under discouragement, either to bear their trouble in silence or to become chronic grumblers. They think it strange that just at the time they had decided to be fully consecrated to the Lord and his work, they should meet with such unusual difficulties. They are then tempted to think that it is an evidence that the Lord has not called them to labor in the missionary work, or they would not have these trials, and so they decide to work no longer.

If this decision were the correct one, then their after life would be filled with peace, and the joy of the inward melody of the soul would be poured forth in the home and church where they live. It is a sad fact, however, that with many this is not the case. The trouble is, it is a wrong view to take of the way to dispose of trials. In the first place, we are carefully forewarned that we must expect them. Peter says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice," etc. We are not to think it strange when even the most severe trials come,—the "fiery" trials,—as though some strange thing happened unto us. We are to expect them. Shall we, then, look upon them as indications of providence excusing us from missionary work?—Not if we are Christians; for Christ has given to "every man his work." When he finds any unemployed, he at once calls, "Why stand ye here all the day idle?" "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." There is, then, no possible excuse for any of us surrendering our work on account of trials. It is possible that we may not be working in the best way, or in the place to which the Lord has called us. If this is so, the Lord may be seeking to correct our method, or to direct us to the place for which we are best fitted. It is well that we

understand his call, and find our place, and go forward with good cheer in the work. One thing is sure, he has not called upon us to lose time by repining over our own mistakes, or complaining of the mistakes of others.

When Israel lost heart and began to murmur at the difficulties surrounding them at the Red Sea, and Moses in grief began to cry unto the Lord, what did the Lord say?—"Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." When Joshua fell upon his face in shame after the defeat of Israel at Ai, "The Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?" "Up, sanctify the people." And when Elijah fled into the wilderness and wished that he might die because of the difficulties he encountered, the Lord manifested the most tender care for him, but reprovably asked him, "What doest thou here, Elijah?" and kindly directed him on his way to his work again. Also in the case of Jonah, the Lord neither approved of his running away from the work to which God had called him, nor of his repining because the results were different from what he anticipated. Abel, the first martyr, whose faithfulness we all admire, met difficulties which cost him his life; but he did not leave the field. He died at his post. This is one of the most honored epitaphs that can be inscribed to the memory of any missionary.

Joseph was called of God to fulfil an important mission in connection with his work, yet he encountered many trials. His confidence in God gave him the power to endure them. Nehemiah was asked to take up the dangerous task of building the walls of Jerusalem in "troubulous times." Every effort was made to discourage him and turn him from the work; but he knew in whose service he was engaged, and from whom his commission came, and amid all the difficulties he had one heroic answer for all who asked him to quit the work,— "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" His is a most worthy example for our time.

Job met severe reverses, and at first he, with firm faith, said, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." And when his wife suggested that he curse God and die, with what fortitude he retains his integrity in his reply. It is said, "In all this did not Job sin with his lips." "After this opened Job his mouth, and cursed his day." Then followed a period of repining



and pitying of self, which the Lord never commended. Through it all, however, Job never lost faith, and when the Lord showed him his error, he at once most humbly repented and arose and proceeded with his work. This the Lord approved. During this experience, Job and his friends had some sharp words, and before proceeding with their missionary work, the Lord invited them to have a praying season together, that those obstacles might all be removed, so that the Spirit of the Lord might have free course, and their work not be hindered.

This was a successful termination of a most serious trial. We want, as did Job, to see Jesus in the midst of our trials, and receive from them the lesson he has for us. Abraham, David, Jeremiah, Paul, and many others furnish illustrious examples of what to do when trials confront us in our labors. Abraham kept the city in view; David had his eye upon the King in his beauty; Jeremiah saw the time when the sleeping saints would come again from the land of the enemy. This was like a fire in his bones, and carried him through mockings and scorns with the message of salvation. Paul fought the good fight, and finished his course with joy, despite the trials, knowing that the Lord, the righteous Judge, had laid up for him a crown of righteousness. "Cast not away therefore your confidence, which hath great recompense of reward." "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

With every trial the Lord has mercifully provided the way of escape, that we may be able to bear it. Looking unto Jesus, the author and finisher of our faith, let us go forward until the earth is lightened with the glory of the message, and the Saviour calls the laborers to the mansions he has prepared for them.

R. C. PORTER.

DISCRETION in speech is more than eloquence.—  
*Lord Bacon.*

"As for self, let it be forgotten forever; henceforth let Christ live, let Christ reign."—*Henry Martyn.*

A HEATHEN woman went to a missionary in India on the occasion of an anniversary of the mission children, and said: "Why did you not come sooner, that my little boy might have been here?" She explained that once she had a little boy whom she took into the jungle and slew before the missionary came. She represents millions who say, "Why did you not come sooner?"—*Selected.*

## THE WORKER'S PRAYER.

O LORD, remember thy workers, we pray,  
As out to our labors we go each day,  
Out under the sun's most oppressive heat,  
Threading our way through the dry, dusty street.

O Father, remember, no strength have we;  
A failure sure we shall make without thee.  
It is not in man to direct aright  
In the path that leads to the city bright.

Sanctify, Lord, our poor hearts and our hands,  
To bear the last message of mercy to man;  
Holy Spirit, speak through our lips of clay,  
Impress on men's minds the truths for our day.

Lord, give us thy strength, and help us, we pray;  
Send angels before to open the way;  
O touch and tender the hard hearts of men,  
That the truths we bring be accepted of them.

Give to the people a hungering, Lord,  
To know now more fully thy blessed word;  
A thirsting for knowledge, which comes from thee,  
The great Source of wisdom, boundless and free.

Then, when our Saviour in glory shall come,  
Those with talents improved to gather home,  
Our hearts shall rejoice while we hear, "Well done,  
Partake of my joy, be heir with my Son."

MRS. E. M. WILBUR.

*Stanberry, Mo.*

## WHO WILL HELP?

In another column, it will be noticed that the cost of the New York harbor boat is \$1300. As only \$500 was set aside for this purpose, \$800 more is needed to pay for the boat and its fittings.

We had expected that the engine would be donated; but as those who desired to do this could not make satisfactory arrangements, we were obliged to purchase the machinery. This accounts for this additional outlay.

Who will aid us in raising this amount? If all will contribute a little, the needed sum will soon be in, and we can then send our little missionary "Sentinel" afloat free from debt.

Please respond early, addressing your letter, and making your money order payable to the undersigned.

INTERNATIONAL TRACT SOCIETY.

THE dress men toil for often stains the soul.—*Aldrich.*

## THE "SENTINEL."

"A NEAT, staunch, and well-equipped launch," is an expression often heard from those who have examined our New York harbor boat.

It was my privilege, a few days since, to make a short trip on the "Sentinel" in company with others. In the hands of Brother J. Christiansen, her captain, she seems quite submissive, answering the helm, the lever, and sail to suit his pleasure. The captain has a spacious cabin which is so arranged as to permit the carrying of a large supply of books and pamphlets, besides affording sufficient berth room for himself and crew. The following is taken from the *Sun* of June 1:—

Captain J. Christiansen, commander of the only mission launch in the harbor, spent yesterday aboard his boat getting things in shipshape. He will be ready to-day to begin the work which has been planned for him during the coming summer by the Conference of Seventh-day Adventists, of which faith he is an energetic member.

The launch which is lying in the Erie Basin at present, is as trim a craft as any boat of her size in these waters. She was launched recently in Newark Bay, and after fitting her out with an engine, Captain Christiansen took her over to the Erie Basin to put on the finishing touches. He was at work yesterday with a crew of two, for, although the captain is a devout Christian, the faith of his adoption has for one of its basic principles the observance of Saturday instead of Sunday as the day for rest and religious worship.

The launch was built from plans designed by the captain. It was paid for by the International Tract Society, which intends to distribute religious tracts and literature among the sailors in the harbor. The boat is thirty feet long, with oak keel and timbers and cedar planking. She is as clean-cut as a racing boat, and as buoyant as a cork. She has nine and one-half feet beam and a cabin twelve feet long, running from the middle of the launch forward. She has a six-horse power gasoline engine which is as easily managed as a bicycle—when you know how. Captain Christiansen is too much of an old salt to trust to the vagaries of one of these new-fangled engines, and he has also had a mast and sail put in which can be used when a breeze is stirring or stowed away when not needed. The boat cost about one thousand three hundred dollars, and is the first mission boat to make her appearance in the harbor since the discontinuance of the mission boat of the Scandinavian Seaman's Church Mission two years ago. Captain Christiansen expects to make six or seven miles an hour in his launch with engine power alone, and his sail will help him along in a breeze.

The engine is a small cylinder affair, standing in the center of the cockpit, and braced solidly to the boat with a screw-bolt, an invention of the captain's own. The gasoline is fed to the engine through a pipe from a hundred-gallon tank in the bow. The gasoline is converted into gas before reaching the engine, and is ignited by electricity. The captain says there is not the slightest danger of an explosion. The engine can be started in a moment by the opening of the gasoline valve and the switching of a lever.

The mission launch will be painted white, and will carry no distinguishing signal other than the American flag, which will fly from her taffrail while she is in commission.

Captain Christiansen lives aboard the launch. The cabin has been especially fitted for the mission work. Rows of shelves which run around the cabin are stocked with religious books and literature. Two sets of pigeonholes in the after part of the cabin are filled with religious tracts and pamphlets in twenty different languages. There are two spacious berths, and a galley with stores for summer and winter use.

Captain Christiansen will begin the work of distributing the tracts and literature and teaching the gospel to sailors this week. He will ply around the harbor in his launch, boarding steamers and craft of all sorts in pursuit of his work. The captain is a Norwegian by birth, and has spent twenty of his forty-seven years on the seas, acting in every capacity, from plain "fo'c'sle-man" to commander. He has sailed the seas of every clime. He was an unbeliever at one time, but was converted, and for ten years applied himself to the study of the Bible and religious works. He was first officer of the missionary brigantine "Pitcairn," which was sent to Pitcairn Island in the South Pacific by the Seventh-day Adventists in 1890, in charge of Captain Marsh, Elder John I. Tay, and several other missionaries. They converted eighty persons on the island to their belief, and to-day all the Pitcairn Islanders are Seventh-day Adventists. The brigantine "Pitcairn" cruised around the South Sea Islands for three and a half years. Captain Marsh died at Auckland, New Zealand, and Captain Christiansen assumed command of the ship. He took her back to San Francisco. After concluding his season's labors here, the Captain is going to make an endeavor to visit his home in Laurvig, Norway, as he has been away from home for fifteen years.

An opportunity is thus afforded for reaching this class of people, which it would be difficult to meet in any other way. We believe Captain Christiansen will be a faithful sentinel over the work under his charge, and that many souls will be saved as a result of his efforts.

W. O. PALMER.

## SUCH AS I HAVE GIVE I THEE.

THE above would be a good motto to hang up in the chambers of our hearts. Many of us have not yet learned that real happiness is not secured by receiving. We have not yet experienced that it is more blessed to give than to receive, simply because we have not put it to a practical test.

God's object in imparting to his children is that they may freely impart to those in need. "Freely ye have received; freely give." His gifts and blessings to us will be in proportion to the use we make of them. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "With the same measure that ye mete withal it shall

be measured to you again." Luke 6 : 38. When we devote our lives to bless and help the needy with such as we have, God will move upon the hearts of men to give into our bosoms, that we may have more to give. The promise is that "the abundance of the sea shall be converted unto thee, the wealth of the Gentiles shall come unto thee." Isa. 60 : 5, marginal reading. The question has recently been asked, Why do we not see the fulfilment of this promise? Before this promise can be fulfilled to us, before we can expect to receive from others and gain their confidence, we must move out by faith and begin to give such as we have. "Sell that ye have, and give alms." What shall we sell? Some who are buried up in lands could cut down in their possessions. Others could sell useless jewelry, or articles that are of no special value to them, and thus prepare the way for the fulfilment of this promise.

In the past, men and women have started out single-handed in their mission of love, to bless mankind. They invested, and gave such as they had. The Lord, in return, moved upon the hearts of those who had in abundance, to give unto them. In this way, our most prosperous homes for orphans, for the aged, and missions to rescue the drunkard, were started in the larger cities and are still carried on. God is no respecter of persons. There is no such thing as failure in this work; what he has done in the past, he will do again. All who engage in it will be prospered, and have good success.

How may we hinder God in his work? A few months ago, a well-to-do young man was presented with a heavy overcoat. He already was possessor of one. He reasoned that this one, being a little heavier, would do for cold weather. All about him were men in need of such a coat, who were suffering for the warmth of proper clothing. To this young man the Lord gave freely; but he also said, "Freely give." He was on trial. It may be that God designed to use him as a channel through which to do a great work for humanity. Had he imparted to others more needy than himself, more would have been given him to impart. The work that might have been accomplished through him in this way, eternity alone will reveal. Selfishness, or we might say, this coat, blocked up the channel through which God designed to work for the needy; as a result, God's gifts were withheld, because they were misappropriated.

Young men and young women, you may not possess silver or gold; but if you possess strength and

energy, do not waste it, turn it into the channel of usefulness. Work with your hands, that you may have to give to him that needeth. God says to you: Give such as you have. If you do this, God has promised to impart more. Move out by faith. The Lord alone knows how great the work may be which he would do through you. Great possibilities are before you; for the wealth of the Gentiles shall come unto thee, and the bundance of the sea shall be converted unto thee.

To the multitude who came to be baptized, John the Baptist, said: "Bring forth therefore fruits worthy of repentance." Luke 3 : 8. They said, "What shall we do?" The answer was: "He that hath two coats, let him impart to him that hath none." He that hath food, let him do likewise. These men wanted to be baptized and join the church. They were living for self alone. God said, Before you are baptized, give evidence of your conversion. God does not change. He still asks men to give this evidence of a renewed heart before they are baptized, and unite with the church. Before uniting with the church, all should give evidence that they are created in Christ Jesus unto good works. God cannot continue to make us stewards, and furnish us means to use for him, when we grasp it selfishly, and claim it ourselves. He blesses us with the comforts of life, health, food, and means, that we may use these comforts in blessing the poor and suffering among us. There is great distress and poverty in the land. As the Spirit of God is being withdrawn from the inhabitants of earth, and Satan is permitted to work, poverty, suffering, and distress will increase on every side. Now is the time to forsake our luxuries, to deny ourselves some of our imaginary wants, and even some of our comforts, that we may have to give to him that needeth. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26 : 9. Christ is the desire of all nations still. When the nations see his spirit of unselfish love manifested among his followers, God will move upon their hearts, and they will place some of their means at their disposal.

D. H. KRESS, M. D.

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"FAITH overlooks the difficulties of the way, and bends her eyes only to the end."

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As you learn, teach; as you get, give; as you receive, distribute.—*Spurgeon.*

## BRITISH CENTRAL AFRICA.

[THROUGH the courtesy of a friend, who has just received a long letter from our lone worker in that far-away field, we are permitted to print the following extracts. We hope they will awaken a missionary spirit in others, and will lead the more favored ones at home to remember our brother in their prayers.—J. T.]

Who is willing to join your unworthy brother here in Angoniland? Not one to say, "Yes"? I am waiting, but I am not cast down. Why should I be? I have been here in Africa over three years. God has watched over me. He has been my helper when no other was near. In fever, he only. In many other trying times, God was the only one to speak to. Do I regret commencing to plow?—No. I am in much better courage now than when I arrived. How many converts have I?—None. I do not expect any yet. There are too many man-made converts. I want the Lord to convert them, for they will be poor converts coming from my weak hands. I do not see the least shadow of my work so far as their wanting their sins taken away.

I will tell you why I am not discouraged. These last three years I have been plodding along at the language. I had to live on something. God has told us how we shall live,—“by the sweat of thy brow.” I have been learning many things I know now are useful for any missionary. If you want a house, it is well to know how to build it. If you have not the materials, such as bricks, doors, and other things, it comes in very handy to know how to make all of these. If you don't know, the native is not very likely to teach you. If you need washing done, or baking or cooking, or your stockings or clothes mended,—you will find it very handy to know how to do these things. Will the natives do them for you? Try them.

Do not think it is all dark among them; they have many good qualities. One hears very little quarreling among them, and they are extremely good-natured in dividing anything you may give them to eat. A fig, date, or piece of biscuit will be divided until you think the receiver has scarcely any part. They are a contented race of people as a rule; their wants being so few, they seem lacking in ambition to do much work. . . .

My present prospects are these, D. V.: I think I know enough of the language to begin the work I came to do. I have made all arrangements to leave here, and begin itinerating on the plateau. There are

many villages where I built my house, but the country is very low, being on the same plane as Lake Nyassa. It is very hot, reaching 108° in the shade in the hottest part of the year. This mission station is in a beautiful valley, some hundreds of feet above me, yet it is unhealthy, as it is like being in a cup. The plateau above is thickly populated, and is in Portuguese territory. This is where the chief is, and so far he has refused missionaries the privilege of building a station on the plateau. His reason for refusing them is this: The *mwabvi* ordeal, or poison drinking, is carried on considerably by the chief, and he is afraid if the white men settle there, they will stop it.

The plateau is the healthiest part, so I am going to try itinerating work. I shall take a tent with me, my violin, and a small organ, and just as few provisions and things as I can get along with, on account of the cost of moving from place to place. If I am well received, I intend to spend a good deal of time with the people, sow the seed, and leave the rest with God. Whether they will receive it, I cannot tell. It is not only the hardness of the hearts of the people that I fear, but the chief, as he is a drunken, murderous man, full of superstition, and is not loved by his people. I need your prayers at the throne of grace for wisdom and strength for the work before me, and some one to be with me, if possible, to take part in the work. . . .

If you are studying to be a medical missionary, don't leave the doctor too soon. You will find many difficult subjects here, and you can rely on one thing,—your income from your patients will not add much to your banking account. After you have been treating them for weeks, supplying them with medicine or ointment, on leaving after the cure, they will ask you, “You will pay me what?” Even a little girl who was rescued from a band of slavers, and was brought to the mission station, well cared for and clothed, being corrected for her fault one day, tried to get even with Mrs. — and her husband by trying to poison them. She put poison in the soup when they were at service. It seems there was too much in it, for they both vomited freely, but were so sick as to necessitate their sending for Mr. —, and they recovered. I would advise all to be prepared for plenty of work, and little or no pay. You cannot know too much. Skin diseases need much study. Many have large ulcers, others have diseases of the eye. There is leprosy, too. Many die from fever and smallpox, but I have not seen any of the latter. The trouble is, they do not let you know until it is too late. When

they have fever, they generally lie down in the sun, and in a day or two will be around again. Quinine seems to cure the native quickly of fever; in fact, it seems to be *the* medicine for African fever. I have heard of one using hot-water treatment who found it to be very good. It has been my plan to take quinine when I have felt the symptoms, thus preventing it more or less. But at the best, the country is not suitable for all. With careful diet and good ventilation, with care for the body (bathing), and protection from the heat, I think we can get along. I have not had as much fever here as I had in California. It is fever here without the chills, as in some of the States.

I avoid all fat or grease as much as possible, condiments such as pepper and mustard, and live as plainly as I can. I will mention some of the articles that comprise my bill of fare: Oatmeal and a native grain made into porridge for breakfast; a good soup of pearl barley, rice or peas, and sometimes vegetables when I can get them; a fowl and potatoes (sweet potatoes), which are plentiful when in season; squash, and some excellent kinds of cucumbers, which are eaten raw; not forgetting corn, which is the chief food of the natives. Flour is very dear, fourteen or fifteen cents a pound being rather too expensive for my light purse. I have secured about fifty pounds of wheat, which I shall grind in a coffee-mill as I need it, and I shall try to procure it all the time instead of flour. Bananas are very plentiful here at times, and are very reasonable in price. You can buy a bunch containing from fifty to one hundred for about one yard of calico. Fowls are worth from one half to one yard of cloth each, according to size. Fruit, I think, is very good for this climate. I prefer it much to tinned meats, but one cannot keep it long, as it gets wormy. It is very bulky for shipping, which means a great deal on the purse.

One other important thing I would advise. Provide yourselves with a case of medicine, which I think Dr. Kellogg would kindly choose for you, and a clinical thermometer, also a hypodermic syringe. Do not fail under any circumstances to have the latter.

I am glad to hear of the great success of the Mexico medical mission. A medical missionary can reach a class of persons that a minister without medical knowledge cannot reach. We cannot all be medical men, but let us not despise these things. I trust I have not wearied you with my long letter, and that soon the day may come when all our trials will be at an end, and that many more may be gathered into the fold before it is too late. O brethren, think of the

glorious city before us! Think what a sacrifice for our redemption! What love behind all this! May the Lord bless and help each of us to realize these things, is the desire of your brother in the Master's work.

GEORGE JAMES.

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### PRACTICAL CHRISTIANITY.

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"To be like Christ and to be with him, is the aspiration of every Christian." In fact, to be a Christian is simply to be Christlike. In order to be like him, we must know what he is like. Fortunately, four records of his life have been left us, that we may become familiar with every feature of his character and work. From these records, we learn that he came "to seek and to save that which was lost." This implies an effort on his part to find those who were sick of this life of sin, and lead them to a life of purity and holiness. To this end, he "went about doing good." He was no recluse. He mingled so freely with his fellow men, and so often accepted their hospitality, that he was called "a man glut-tonous, and a winebibber, a friend of publicans and sinners." Yet all this while, he was about his "Father's business," seeking to save humanity; and never for one moment did he lower the standard of his life to that of the world around him. With the tenderest sympathy and love, he ministered to the physical wants of the multitude, while with the greatest tact he broke to them the bread of life.

We not only have the example of Christ before us as a guide to direct us in our association with our fellow men, but we have direct instruction in regard to our intercourse with them. When he sent forth the twelve apostles, he told them to minister to the physical and spiritual wants of the people as freely as they had been ministered unto, but cautioned them to be "wise as serpents, and harmless as doves," because they were "as sheep in the midst of wolves."

He has given to every man his work; and as the Father sent him into the world, so also has he sent them into the world, not to live in obscurity, but to be the light of the world, a city set on a hill, which cannot be hid. Unless we become so intimately acquainted with Christ that we reflect his image, we shall not be light-bearers to the world around us, and cannot fulfil the mission on which we are sent. Having become acquainted with him, and having him in our hearts, we must live in the world, that they may see our good works, and glorify our Father which is

in heaven, or we also may come short of accomplishing our mission.

When the King says to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," he does not accuse them of any flagrant crimes, but simply of neglect of duty, giving as the reason for their rejection, "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not," and adds, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

It has been said that more persons will be condemned for sins of omission than for sins of commission, and is there not great danger that this will be the case with us as a people? Are we who claim to have the last message of mercy for a dying world doing all we can to bring the light of the truth before others? How many of the rank and file of our people are so engrossed in business and home cares that they have no time to attend to social duties, to show to their neighbors that Christ dwells in them, and like him they are interested in the welfare of those around them?

Some years since, as we entered a railway carriage at a station where one of our large churches is located, a gentleman on the train said that he formerly resided at that place, and began at once to inquire for the Seventh-day Adventists, and the progress of their work. He seemed interested in the prosperity of their institutions, and offered no criticism upon their religious views, but said they were "the most clan-nish people" whom he had ever known. In proof of this assertion, he gave the fact that he "was sick a whole year," while living among them, and only three members of the church in whose midst he was located ever called upon him. We enjoyed the company of this gentleman and his wife our entire journey of over one thousand miles, and found them very kind and pleasant traveling companions, but did not attempt to ascertain their religious belief, lest they should turn the question upon us, and discover that we belonged to this "clannish people." We do not know whether he was one of Christ's little ones; but if he was not, may not the members of that church be in a measure responsible? and if he was, how many of them are destined to hear at last, "I was sick, and ye visited me not?"

The apostle James tells us that "pure religion and undefiled before God and the Father is this, To visit

the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here is a work in which every one can have a part. Weary mothers and tired homekeepers, whose lives are circumscribed by the four walls in which you live, and who long for a wider field of usefulness, an open door is before you. Call upon your neighbors who are in affliction, alleviate their suffering so far as possible, show them that you sympathize with them, tell them of the love of Christ,—that he does not afflict will-ingly, but for our profit,—and point them to the joy of the Christian's hope. When you have become acquainted with your neighbors and have won their confidence; when you have shown them by your life that there is a reality in your religion unknown to them, they will desire to learn why you entertain such peculiar religious views. Do not, even then, attempt to bring unpopular truth before them without careful thought and earnest prayer that you may present it in an acceptable manner. Much may be learned by studying the discourses of Christ and his apostles, and noticing the tact which they exercised in adapt-ing the truth to the minds of their hearers.

We are first to sanctify the Lord God in our hearts, and then be ready always to give an answer to every man that *asketh* us a reason of the hope that is in us; but it is to be given with meekness and fear, not with any spirit of controversy or assumption. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you," is a very forcible illustration of the folly of presenting precious truth to those who do not wish to hear it, and should lead us all to endeavor to be "wise as serpents, and harmless as doves" in our missionary efforts, that we bring no reproach upon the cause of truth.

While our object should be to draw those around us to Christ and his truth, great care should be taken that we do not drive them from it by giving promi-nence to points of doctrine that they are not prepared to receive. The views entertained by our people upon the question of temperance, health, and social purity reforms, furnish topics, which if properly introduced, will not arouse prejudice, but will impart valuable information, and create confidence in our work, thus preparing the way for other views of reform enter-tained by us as a people to be received with favor. The love of Christ, his sacrifice for us, the privilege he grants fallen humanity of laboring together with him, are inexhaustible themes, which cannot fail to interest all who are subjects of his mercy. Go to

your neighbors with your hearts filled with this love, and their hearts will open to receive you.

Do we hear some busy housewife say, "I have no time for this work"? Then there is need of a temperance reform on your part, which very likely must be brought about by a dress reform, and perhaps by a reform in cookery. Let your adorning not be "that outward adorning." Dress plainly, live simply, and take time to sit at the feet of Jesus, and enjoy the rest that communion with him brings to the weary soul. Then with light heart and clear brain, go to your overworked neighbors, and give them the benefit of your experience.

Let all who realize that they have not done what they might in the past, begin at once to reform. Make your life so full of earnest work for Christ that should its record soon close, you will not rise to hear, "Depart," but "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." J. T.

#### DISTRIBUTION OF LITERATURE.

[This article, by some oversight, has been left in type for months, hence the statistics it contains are of an early date, but the methods recommended for creating an interest in the work are just as practical now as ever.]

THE purpose of this article is not so much to present ways and plans for distributing the printed page, as to impress the importance and necessity of *doing* the work. For the work must and will be done, if not by *us* in whose hands God has placed the sacred trust, he will raise up others to do the work.

In comparing the work in our own State for the quarter ending Sept. 30, 1895, with that of the corresponding quarter of 1894, we find the number of pages of tracts, books, etc., distributed to be 223,345 in 1895 and but 141,345 in 1894, thus you see the increase almost equals the amount distributed for the same period a year ago.

For the cause of this increase, there may be attributed many reasons: First and above all, it is the Spirit of God manifesting itself in the hearts of his people. The more we are imbued with the spirit of Christ, the greater the missionary zeal. Through the latter spring months and early summer months, the Spirit of the Lord, through the *Review*, kept impressing upon us our duty as individuals in regard to personal and house to house labor. Is not the distributing of the printed page one means by which every individual born into the "kingdom of God" can improve the talent given him and do this personal work?

At our late general camp-meeting, resolutions were adopted placing upon the churches the burden of this work in their respective localities. To the above means, frequent notices in the State paper, and *personal* correspondence, may much of the work done be attributed.

What we have said of the work in Indiana, is not with the purpose of suggesting plans for the work, but for the imbuing of a spirit to do the work. However if any aid can be gathered from the above in the formulating of any plan for the doing of the work, well and good; but let us remember this, that if the missionary spirit be instilled by the grace of God into the individual, he will not wait for plans and specifications, but will use tact and talent and *go to work*. When plans *are* presented, he will use judgment and adopt such of them as will best suit his especial work for the time being.

The Spirit of the Lord has told us in the "Testimonies," Vol. IV, page 79, that "the message of truth is to go to all nations, tongues, and people; its publications printed in many different languages, are to be scattered abroad like the leaves of autumn."

As soon as we, individually, realize the truthfulness of this statement, and that the Lord has chosen us to do this work, and that if we fail to do it, we, individually, will be excused and our places filled by others, then will the work go forward as never before.

My brother and sister, do you wish the Lord to excuse you from his work? A. L. MILLER.

#### NOT ALONE.

"While canvassing with the *Present Truth* last week, I met a lady who seemed quite interested as I spoke of what the paper contained, and she asked what society published it. I told her the Seventh-day Adventist. 'Yes,' she said, 'the Sunday is only a pagan institution,' and gave the history of its change, and mentioned that there were Sunday worshipers in the Bible time. I called again this week, and found her anxiously looking for me. Approaching the Sabbath truth again, I asked if she observed it. 'Yes,' she answered, 'for nine years. I thought I was all alone in Derby.' She has seven children, and is teaching them to observe it. She introduced one of her oldest, and said, 'Here's another Sabbath-keeper, so you see, dear, we are not alone.' With the Lord's help, we shall soon be able to organize a Sabbath-school here in Derby." — *E. Gresswell, in Field Tidings.*

### WHOM SERVEST THOU?

Who will be true to Jesus,  
 His truth to declare,  
 E'en as the prophet Daniel,  
 The world to dare ?  
 In the great cause of truth to fight,  
 Ne'er by the foe be put to flight,  
 Keeping their armor polished bright,  
 God's message to bear ?

Think of brave Daniel kneeling  
 Worshiping God,  
 Unheeding the royal decretal  
 Or threatening rod.  
 He thought not of reputation,  
 Nor yet of his princely station,  
 He bowed in true adoration,  
 Thus error withstood.

O think not of men's opinions,  
 Stand up for the right ;  
 God's "Well done" to earn aspiring,  
 Go forth in his might ;  
 E'en to earth's corners, dark, obscure,  
 With Jesus' gospel, rich, mature,  
 Which can eternal life secure  
 To those in error's night.

Let us arise for Jesus,  
 His will to obey,  
 To carry the gospel story  
 To lands far away ;  
 O may the Saviour now infuse  
 In our hearts his love—our time to use,  
 The precious gospel to diffuse  
 Through probation's day.

JOHN MC CARTHY.

### HOW AN OLD CANVASSER SELLS BOOKS.

THE following extracts from private letters received from an old, experienced, and successful canvasser, will show how he has been dealing with the well-to-do people in selling "Patriarchs and Prophets," and will doubtless be of interest, and also helpful to those engaged on the large books.

I find that success comes by sticking to business, in season and out of season, and by taking advantage of every opportunity. I believe that my success is owing to the good start I got, rather than to the nature of the place. I first visited the clergy, and by some kind Providence I called on the leading domipie of the town. . . . He has sent me a splendid testimonial. I find his opinion much respected in the town. I then went to the other ministers of the town, and took ten orders from the sixteen persons I saw. I believe it pays to get their names. I then started in on one of the best streets of the town, and in the first six consecutive houses

I took an order in each. . . . When once one gets a start among that class, it is easier getting orders than among the poorer ones.

In the first place I bought a directory of the town. Before starting in a street, I copy the names into a pass-book, also the business, or occupation, of each one in the street. Then when the servant opens the door, I ask if Mr. or Mrs. — is in, or, Is Mrs. — in ? I use the latter unless I have a suspicion that the Mr. is in. After being invited in, when the servant asks, "Who shall I say has called ?" I hand my card with my local address on. Having the local address on the card seems to inspire confidence. When the lady appears, I am in no hurry about showing the book. I usually begin by telling them that I have lately taken up the circulation of a religious work here, and have been visiting some of the townspeople with it. "I first visited some of the (or our) ministers, and they have given me a good deal of encouragement." (Then when I come to show my list, I am able to show how the ministers have encouraged me.) I then tell them that this work I am circulating I had found to be a great help in my daily life. "You may have heard of the work. It is a history of the conflict between good and evil, but perhaps you would get a better idea if I were to show you the book." I then take out the book and show them.

I find this works better with the better class than to be too abrupt. I give a short, sometimes a very short canvass, and then show my list, and if they have not been interested before, seeing so many of the leading townspeople's names, usually has the desired effect on them. . . . I find my list a power. I think my strongest point in the canvass is in showing what a help the book is to practical godliness.

We hope to say more next week as to the deliveries resulting from this method of canvassing.—*G. W. Bailey, in Field Tidings.*

### STATE CANVASSING AGENTS' LETTERS.

#### ALABAMA AND MISSISSIPPI.

THE third angel is silently, steadily, and intelligently becoming acquainted with the fair "south land," its warm-hearted people, and its great needs. Nothing can meet the South where it is to-day and fulfil the very longing desire of its heart like the message of the third angel.

It is now our privilege to see the message rising from apparent obscurity, and giving character and dignity to its work everywhere.

The work in Alabama and Mississippi is still in its infancy, and we expect great things of the Lord before the message closes. Especially is this true of the latter State, very little having been done in any of the various branches of the message. Our canvassing force has never exceeded the number of six at any one time, I believe. This is not because Mississippi is a more unpromising field than any other, but because we lack the Calebs and Joshuas to send and enter the land. Our workers there have



always met with good success in the sale of our publications.

Of course Mississippi and Alabama have their apparent disadvantages; but when we as workers cheerfully adapt ourselves to them, they are no longer disadvantages, but aids.

I am receiving very favorable reports from Mississippi, which give marked evidence that the Lord is preparing the way for his people to enter and work for him and humanity in that State.

Until about three years ago, the work in Alabama was confined more or less to the northern regions of the State. Since then our workers have pushed southward even to the Gulf, opening up the work in the cities of Montgomery and Mobile. Still there are many cities, towns, and counties where the feet of the bearers of glad tidings have never trod. Our field is ripe for the harvest, but the laborers are lacking. Pray with us that the Lord of the harvest may send faithful, consecrated laborers to help us.

We, the few laborers who are here, are very thankful for the gracious privilege of sharing with our blessed Master the joys of bearing the gospel. I am receiving letters frequently from individuals who have been brought to the brighter light by the means of publications scattered by our faithful canvassers. This cheers our hearts, and renews our courage, and seems to bid us "God speed."

Now a word to our brethren whom the Lord is calling southward. Abraham's experience in faith is what we all need. The Lord will take care of the rest. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home, but he did not hesitate to obey the call. He had no question to ask concerning the land of promise,—whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings and would afford opportunities for amassing wealth. God had spoken, and his servant must obey; the happiest place on earth for him was the place where God would have him to be.

Many are still tested as was Abraham. . . . They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of his help, and to depend

upon him alone, that he may reveal himself to them. Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham, and will share with him that "far more exceeding and eternal weight of glory," with which "the sufferings of this present time are not worthy to be compared."—"*Patriarchs and Prophets*," pages 126, 127.

E. C. HASKELL.

#### LOUISIANA.

The first six weeks of the year I spent in Atlanta, Ga., attending the ministerial institute, which was a great spiritual blessing to me. On my return to this State, I stopped a few days at Monroe, to visit the company of canvassers there. I found them of good courage and doing well, everything considered. I then came to Jewella and spent a few days with the church there. Then I came to Mansfield and joined Brother T. R. Lewis in the canvassing work. Brother Lewis had been working in this parish for some months previous.

About that time the smallpox began to spread all over the State. The principal places were quarantined, and a general scare predominated, so that it was with great difficulty that we gained admittance to the homes of the people. In fact, the Lord gave us favor with the people, or we could not have done anything. The scare continued for a little over a month; but our little corps of canvassers kept nobly at the work, and the Lord has blessed their efforts. At present we have eight canvassers at work, four are only working part of the time.

Although it is the spring of the year, and times are hard, and the smallpox scare widespread, we have been selling books enough to make a living. We have begun now to take orders for a fall delivery, but expect to sell helps enough to pay our expenses. Corps are very good in the northern part of the State, where the agents are at work. But in the southern part they are suffering considerably from the drought.

Brother N. P. Dixon states in his article in the June HOME MISSIONARY that Kansas has been canvassed from two to four times, and I think, with him, that it is too bad to go over that territory so many times when there are so many places where there has been nothing done. I only wish we could say that the territory in Louisiana had been gone over once, but we have not yet been over half the State. So the larger portion of Louisiana has never had the

privilege of hearing the third angel's message from preacher, Bible worker, or the printed page.

Will not the Lord move upon the hearts of some to come and labor in this needy field? Who will come and help us?

We offer no inducement but the blessed privilege of laboring for the souls for whom Christ died. That

is really the greatest inducement that can be offered anywhere. It was sufficient reason for Christ to come a much longer way, and to sacrifice a great deal more than we would. As to a living, that is as sure as God's word to those who are working for him in any place on this globe.

C. F. DART.

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

	STATE.	No. Can- vassers.	Av.No. Re- ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....	9			231	21		357	\$218 45	\$128 15	\$346 60	
	Maine.....	6	5	23	235	40	\$96 00	164	244 50	35 30	279 80	
	Maritime Prov.....											
	New England.....	13		133	742	85	244 50	304	779 00	90 00	869 00	
	New York.....	9		110	658	96	235 25	212	513 00	56 32	569 32	
	Pennsylvania.....	35	19	159	967	418	827 95	427	710 85	166 55	877 40	
	Quebec.....	6	3	76	377	143	73 95	236	197 75	35 57	233 32	
	Virginia.....	5	4	55	230			279	245 00	3 50	248 50	
	Vermont.....											
	*West Virginia.....	16	10	159	1,015	213	467 35	343	425 83	105 70	531 53	\$3,955.47
No. 2.	Alabama.....	12	9		894	123	109 85	199	384 35	114 90	499 25	
	Cumb. Mis. Field.....	17	15		1,844	63	110 75	422	906 75	128 45	1,035 20	
	Florida.....											
	Georgia.....	10	7		306	21	43 00	58	181 25	59 08	190 33	
	Louisiana.....	12	6		405	122	127 00	100	168 45	22 80	191 25	
	Mississippi.....	2	1		25	1	2 00	15	33 75	1 45	35 20	
	North Carolina.....	10	6		307	38	43 00	83	95 25	49 52	144 77	
	South Carolina.....	6	3		291	13	27 25	73	118 25	22 30	140 55	
	*Tennessee.....	13	8	88	730	89	160 00	256	421 45	48 25	629 70	2,866.25
	Indiana.....	30	25	231	1,861	155	475 10	242	562 05	278 45	840 50	
No. 3.	Illinois.....											
	Michigan.....	22	21	271	1,847	141	96 45	793	561 05	114 76	675 81	
	Ohio.....	45	36	552	4,572	76	175 50	1,256	2,667 00	400 10	3,067 10	4,583.41
No. 4.	Ontario.....											
	South Dakota.....											
	Iowa.....											
	Manitoba.....	9	5	80	394	91	362 85	114	262 16	29 10	291 26	291.26
	Minnesota.....											
No. 5.	Nebraska.....											
	Wisconsin.....											
	Arkansas.....	2	1	4	26	5	8 75	28	33 05		33 05	
	Oklahoma.....	8	4		635		89 53	318	706 40	58 85	763 25	
	Kansas.....	43			4,425	261	442 20	1,218	1,897 35	328 07	2,226 42	
No. 6.	Missouri.....	30	29	378	3,423	328	217 85	1,480	2,153 90	277 25	1,431 15	
	Texas.....	12	10		1,216			738	1,371 28	28 75	2,400 03	3,864.23
	Colorado.....											
	California.....											
	North Pacific.....											
No. 7.	Upper Columbia.....											
	Montana.....											
	Australia.....	23		333	2,399			945	3,729 29		3,729 29	3,729.29
	New Zealand.....											
	Great Britain.....	30	17		1,407				996 40		996 40	
No. 8.	Central Europe.....											
	Germany.....											
	Norway.....	13		180	1,529			847	1,102 16	69 94	1,172 10	
	Denmark.....	20		301	2,636	430	662 32	1,528	1,328 60	39 50	1,368 10	
	West Africa.....	1					132 11	98				
Misc'L.	South Africa.....	4	4	36	244	11	41 74	257	519 50		519 50	4,056.10
	South America.....			10	75	78	232 91	92	332 66		332 66	
	Jamaica.....											
	Bahamas.....											
	West Indies.....	6					135 75	45	118 97		118 97	451.63
	Totals.....	433	260	3,179	30,386	2,801	\$5,114.18	11,991	\$21,381.95	\$2,304.69	\$23,797.64	\$23,797.64

\*Two months.

## LESSON SERIES.

## MISSION STUDIES.

## CEYLON.

CEYLON, the pearl of the orient, so called from its fancied resemblance to a pearl nose jewel, is perhaps the nearest approach to the garden of Eden which still exists upon our sin-cursed earth. It is situated in the Indian Ocean at the southeast extremity of the Indian continent. The island is separated from the mainland by a narrow passage of water on the north, called Palk Strait. Its southern limit, Point de Galle, is only six degrees north of the equator. Colombo, on the western coast, is the chief town, and contains a population of 150,000 souls. The other two towns of any size are Point de Galle in the South, and Jaffna in the North. Kandy in the interior, the former residence of the native kings, has now sunk into insignificance. The latter city is now chiefly famed for possessing a supposed tooth of Buddha, to venerate which, pious Buddhists make pilgrimages from far and near.

As the traveler approaches Ceylon, the island seems to start up all at once out of the sea. Palm trees grow right down to the water's edge and fringe the shore. On a clear day a solitary peak is seen rising out of the verdure in the interior, and a glimpse is had of Adam's Peak, the most sacred spot in the island, after the Tooth Temple at Kandy. For in Adam's Peak there is a hollow which is equally venerated by all the prevailing religionists of the island. The Brahmins declare that it is the footprint of Siva, the third person of the Hindu trinity; the Buddhists are quite positive that it is the sacred impress of Buddha's foot; the Mohammedans that of Adam, while the Christians, both Roman Catholic and Syrian Jacobite, are divided in opinion between the claims of the apostle Saint Thomas and the eunuch of Candace, queen of Ethiopia.

At stated periods of the year pilgrimages are made to the rock. The footprint is roofed over. A Buddhist monastery is situated about half way up the mountain, and the priests ascend daily to the summit to minister to the devotion of the pilgrims. Notwithstanding the conflicting religions of the pilgrims, they agree to differ about the origin of the

footprint, and offer up their prayers and invocations, make their offerings of money, flowers, and vows, in perfect harmony. Their religious feelings, combined with the sublimity of the view, produce an overwhelming awe, and apparently quell that discord which commonly prevails among devotees of such various cults. March is the usual month of pilgrimage. Even the butterflies, of which the air is as full for many days as the air of Michigan is full of snowflakes in a heavy snow storm, during this season are heading for the interior, all, say the natives, making their annual pilgrimage to Adam's Peak. Climbing the summit is not unattended with danger, and one must be aided by chains fixed in the rocks at critical places. These chains are of some antiquity, but the natives will have it that they were riveted there by Alexander the Great!

About the time that Protestantism was drawing away the nations of Europe from the papal yoke, the early Jesuits were extending the pope's sway over various tribes and peoples in the far East. India and the Malay peninsula had its Xavier, Ceylon its Vaz. Portuguese priests made thousands of converts, and to-day the Catholic population of the island is considerable. In Colombo alone there are sixteen churches and chapels, and Colombo and vicinity have a Catholic following of 15,000. That they are "good Catholics" and "practical" is made evident to all who have eyes to see, for their children, till they get to be five or six years old, are to be seen on the streets and in the churches, clad in nature's garb, and a scapular, or medal, around the neck. The quality of their Christianity may be judged from the grotesque hideousness of the statues set up for worship in the Catholic churches throughout the island. Saint Sebastian is a favorite with all the people. He was pierced to death with arrows. So this statue is everywhere provided with small holes into which silver arrows are stuck, making Saint Sebastian appear on high festivals more like a fretful porcupine than a human being.

It is customary in the heathen temples for the devotees to stroke the images of the gods from the head downward, and then apply the virtue derived from the god to their own bodies by a similar downward rubbing. This custom is perpetuated among

the Roman Catholic natives, only, instead of the gods, they stroke the images of Christ, the Virgin Mary, and the saints, and transfer the virtue therefrom to their own bodies, after the pagan method. I once saw an old Tamil Christian woman rubbing down the image of the archangel Michael, who was treading down Satan under his feet, in the form of a most realistic representation of a dragon. The good soul stroked the angel down and the devil as well. When I asked her why she wanted to obtain grace from the dragon, she said, "Michael is strong to help, but who knows which will prove strongest to help in the end?"

To further show the unbiblical character of Catholic Christianity, let me draw the reader's attention to another fact: In Colombo there stands in the silver-smith's quarter a chapel dedicated to St. Antony. It is kept open continually, and has its guardians appointed by the archbishop of Colombo. St. Antony himself is about as ugly as the goddess Kali. His statue in this shrine is a miraculous one. And, shame to say, from the offerings made to this idol, the archbishop and his European clergy are in a great measure supported. The Bible says that the dead know not anything. But this ugly statue of a dead Paduan monk works miracles! Thither resort the sick, the blind, the dumb, the halt, and the maimed; not Christians only, but Hindus, Buddhists, and Mohammedans. Saint Antony is no respecter of persons or creeds. Among the offerings given by devout clients, are found not money alone, but the obscene emblems of Siva and the *ex voto* limbs, eyes, legs, arms, crutches, boats, and everything of the kind, in gold and silver. ("Ex votos" are representations of parts cured or objects obtained through the intercession of the saint.) The gold and silver are melted down, and with the money, go into the exchequer of holy mother church; and so the end sanctifies the means. The polyglot worship of St. Antony is equaled only by that of the holy footprint on Adam's Peak; and it is difficult to see any superiority of the Christian clergy who live on such credulity, over the Buddhist monks at the holy mount.

Superstition is not confined to Ceylon, alas! America has its full share. Witness the annual pilgrimages from the various States of the Union and the Dominion of Canada to the shrine of Saint Anne at Beaupré, Quebec.

The worship of Christ's grandmother is not confined to French Canadians. Ceylon has a miraculous

shrine in the desert of Manaar, toward the north-western part of the island. An apparition of the saint required a church to be built to her honor in the middle of a desolate desert. There was not a stick, stone, or brick to be had for a day or two's journey. The sands were so deep that draft wagons could not penetrate to the spot. So thousands of Christians carried the materials to construct a church capable of holding over a thousand people, stone by stone and timber by timber upon their heads. Once a year a grand pilgrimage is made thither from every part of the island, and thousands of pilgrims cross over from the mainland from Cochin and Travancore. Then a large town of tents and booths arises as if by magic. An abundance of priests is at hand to confess the penitents and to reap a rich harvest of filthy lucre. Many cures are claimed to be wrought. This saint is powerful to drive out evil spirits, to cure rheumatism, and to fortify the believer against impurity. Some torture themselves publicly upon crosses, some are publicly scourged by the priests and monks to do penance for their sins; others dig a hole in the sand and are buried in it right up to the nostrils, remaining in the hot sand and under a broiling sun for hours at a stretch. This latter is considered a very efficacious means of appeasing an offended God, and atoning for sins. The government is forced to send a sanitary officer there to insist on some kind of precautions; otherwise this pilgrimage would become as desolating to Ceylon and the adjacent country, as are the cholera-spreading pilgrimages from Mecca.

The hymn writer says of Ceylon that "every prospect pleases, and only man is vile." If by this it is meant to assert that the Singalese are viler than other men, it is a gross libel. Volatile, and loquacious, and slightly fickle they may be, but amiable, gentle, polite, and kind they certainly are. Although the island is small, containing an area of a little over twenty-five thousand miles, it has a complex population. The predominant race is the Singalese. The entire population numbers about three million. Next to the Singalese in numerical strength come the Tamils. They are in the majority in the northern part of the island. They originally immigrated into Ceylon from south India. Being Hindus in religion, the caste system is rigorously observed among them. They have flourishing temples in all parts of the island, served by Brahmins, and are of the sect of Sivaïtes. The finest race of men on the island, as far as physique goes, is that of the Moormen, de-

scendants of Arab traders and native women. They are tall, stoutly built, and erect. They do not observe caste rules, but being strict Moslems, their women are carefully secluded in the zenana. A few Malays are found in the towns, and though they too are followers of Mohammed, the Moormen will not give their women to the Malays as wives, although the Moormen will take wives for themselves from any of the other races. The Eurasians form the next great division. They are the result of mixed marriages between Europeans and natives, and are generally called "Burghers." In the veins of many of them flow English, Dutch, and Portuguese blood. Their status socially is lower than that of the pure native races. There are a few thousand whites in Ceylon, mostly Englishmen, some in government employ, others tea, indigo, and cacao planters.

Formerly much of the island was given up to coffee planting, but a disease attacked the plants, and hundreds of the planters were reduced to beggary. For some years the planters have turned their attention to tea planting, and are succeeding quite well.

The greater portion of the natives, Singalese and Tamil, are vegetarians. The Buddhists consider it sinful to take life, even the life of a serpent or a louse. Hence, should a European live in a Buddhist quarter, he should not be surprised to find his walled "compound" (enclosure), well stocked with cobras and other snakes. The cobra is specially sacred, owing to the legend that once on a time these reptiles formed a canopy over Buddha's head while he sat meditating in the sun, and thus afforded him a grateful shade. For this reason cobras are kept and fed in many Buddhist *pansalas* (temples), and in order not to kill them, your Singalese neighbors will catch them in their own gardens, and put them over your garden wall, thus you become the unwilling host of all the cobras in the vicinity.

Above all things do not think to call every native of Ceylon a Ceylonese. That name is applied only to the hybrid Eurasians, or Burghers. There is no generic term to designate all the natives alike, as we do all people in our own land, irrespective of their descent.

In addition to the peoples mentioned there are two tribes of aborigines in the interior fastnesses of the island—the Veddahs and the Rodiyas—wild tribes of whom little is known. They are very shy, go entirely nude, live by the chase,—using the bow and blow pipe,—and collect quantities of wild honey. They barter beeswax and aromatic gums with the

villagers, bringing the articles for barter to an accustomed spot, where the traders bring them salt and other articles agreed on in exchange. They are seldom seen, and the majority of the natives of the island are as ignorant about them as we ourselves are.

Under the native kings, Ceylon attained a high state of civilization, and even now after being under the cruel yoke of Dutch conquerors, and the recently more benign sway of England, the Singalese are far from being barbarians. The popular Buddhism is not at all pure, being greatly mixed with devil worship. When a man is sick, the devil-dancers are called in. Hideously masked, yelling, and beating tom-toms, they circle about the invalid. A perfect "bedlam broke loose" is kept up around the patient for hours, yea, for days at a time, till frequently the sick person is noised to death or scared back into health. Faith cures are quite as common under devil-dancers as they are under faith-curists and Christian Scientists in America.

The theosophical movement has done the cause of Christ much harm in Ceylon. Colonel Alcott, Madame Blavatsky, and Mrs. Besant and their followers have confirmed the natives in the belief that Buddhism and the other Oriental faiths are immeasurably superior to Christianity, and in fact that the "brainy men" (whatever that may mean) in Europe and America are abandoning the religion of Christ for the more ancient and more scientific cults of the East.

As far as I know, the present truth of the third angel's message has not yet been preached in Ceylon. The everlasting gospel must be announced to the natives of Ceylon; for God has said it must be preached to every nation, kindred, tribe, and tongue. Singalese is a sweet language. It might be called the Italian of the Orient. In it every consonant must be followed by a vowel. May the day soon come when one of our brethren there may be able to answer the question, "*Sing-ha-la ka-ta-ka-ra-na-wa-da?*" (Do you speak Singalese?) in the affirmative with, "*Sing-ha-la ka-ta-ka-ra-na-wa.*" There is a work to be done for the Singalese Buddhist monks. I have known old recluses to walk twenty miles to visit a Catholic priest to try to get more light on religious subjects. Many of them are doubtless sincere; and the mere aspiration which they have to live a life of perfect truth, perfect deed, and perfect purity, shows they have lofty ideals which can only be realized in the perfect Christian life.

## QUESTIONS.

1. Where is the island of Ceylon situated, and why is it thus named?
2. How many towns of any size are there upon the island?
3. For what is the former residence of the native kings now chiefly famed?
4. What is the next most sacred spot on the island?
5. For what is this venerated by the prevailing religionists?
6. Give some account of the pilgrimages made to this peak.
7. When Protestantism was drawing away the nations of Europe from the papal yoke, what were the Jesuits doing in the far East?
8. What can you say of the Roman Catholic population of the island?
9. How may the quality of their Christianity be judged?
10. What is customary in the heathen temples?
11. How is this custom perpetuated among the Roman Catholic natives?
12. From what source do the archbishop of Colombo and his European clergy obtain a great measure of their support?
13. Describe the offerings made to St. Antony, and tell how they are utilized by the clergy.
14. Is superstition confined to Ceylon?
15. Give a brief account of the building of the miraculous shrine in the desert of Manaar.
16. Tell something of the yearly pilgrimages made to this shrine.
17. Are the inhabitants of the island worse than other men?
18. How great is the area of the island, and what is the population?
19. What are its predominant races, and what is its finest race as regards physique?
20. What is the principal industry of the island?
21. What is said respecting the diet of the greater portion of the natives?
22. Who inhabit the interior fastnesses?
23. To what European country is the island subject?
24. What can you say of the past and present condition of the inhabitants as regards civilization?
25. What effect has the theosophical movement had upon these people?

26. Has the present truth been preached in Ceylon?

27. Are there not souls there seeking for truth?

WM. E. HARDING.

## HEALTH STUDIES.

## PRACTICAL EXERCISE.

USEFUL labor is a blessing, not a curse. It forms one of the most effectual barriers to the inroads of sin and the maintenance of health and happiness. Adam and Eve, surrounded with everything heart could desire, could not long enjoy these blessings without useful employment; therefore, the Lord gave them the garden of Eden to dress and to keep. Every organ and muscle of the body is made for service. Each has its distinctive work, and all require to be exercised, in order to become properly developed and retain healthful vigor. Each needs to be kept in motion.

It has been shown that if a leg is amputated, the portion of the brain controlling the muscles of that limb wastes away, or atrophies; from this we see that not only are the muscles and organs of the body strengthened by exercise, but the brain cells are developed and strengthened through their action, and as a result better mental work can be done and the works of God better appreciated. The student who thinks to obtain an education, and allows the physical powers to remain inactive, defeats his own object. Man should engage in a variety of exercises and call into use all the muscles of the body, and this will develop a well-balanced mind.

The exercise of the brain in study, without physical exercise, attracts the blood to the brain, and the blood-vessels of the brain become enlarged, while the vessels of the extremities become small. The circulation is unbalanced, and some unusual physical exertion may result in the rupture of a blood-vessel of the brain, producing apoplexy and often death. From the foregoing it is seen that physical exercise is necessary for the preservation of health, and also for the development of the mental powers. Many different exercises have been recommended to students, office hands, and invalids, to assist in maintaining and recovering health; among these are football playing, bicycle riding, and other amusements. It should be borne in mind that we are as responsible for the use we make of the strength the Lord gives us as the man of means is for the use of his money. God designs

that every talent of means, time, or strength shall be turned into the channel of usefulness.

It has been stated that if all the power of Niagara Falls could be utilized, it would be sufficient to drive all the machinery in the world. A few evenings ago I counted twenty-three bicycles within one square, the riders hard at work propelling their machines, each one trying to excel. I thought that if the power that is thrown away in bicycle riding, football games, and other useless exercises by our young men and women, could be turned into the channel of useful labor in relieving widows and orphans, helping the poor and needy, there would need to be no suffering because of poverty,—all would be well provided with the necessities of life. Would not such a record be more pleasing to meet in the day of God by our young people? While physical exercise in the open air is a blessing to mankind, and a positive necessity for those who are much indoors and engaged in brain work, in order to keep in health, there is not an instance to be found in the life of Christ or in the Bible where we are encouraged to engage in anything but useful labor to obtain physical exercise.

A few evenings ago I witnessed another scene. A half score of young men employed in the Sanitarium bakery who had been engaged in indoor work during the day, were engaged in the useful work of cultivating the soil and raising a crop to bless and help the needy. Could not more small companies of young men and women be formed to do this kind of work or some other useful labor?

I have found this work a blessing to my family. The children are watching with the greatest interest the little blades coming up out of the earth. They realize that they have been co-workers with God in this. We have planted on our part, now we are observing God at work. So far God has sent the rain at just the right time and at proper intervals to cause the earth to bring forth her bounties. God is waiting for and seeking men to co-operate with him; if we do our part, he will faithfully perform his; but God is often hindered and restricted in his efforts to bless mankind, because of a lack of faithful workers.

It is just as much a sin to squander time, vitality, and strength as it is to squander means. Both are a gift from God to use in blessing the needy. If this were done, there would be equality as in the time of gathering the manna. They that were strong and gathered much had nothing over. They gathered not only for themselves, but for the poor and feeble among them. As a result, the feeble ones had no lack, all

were well supplied. The satisfaction that can be obtained in being useful, in denying self to help others, will prove the most healthful pleasure it is possible to enjoy. Let young men who see the need of this kind of work, and who are able to plan, make efforts to turn this pent-up energy in the youth into proper and useful channels. God's blessing will attend such efforts, and at last the Saviour will pronounce the "well done" unto them.

#### QUESTIONS.

1. What can you say of useful labor?
2. For what was every organ and muscle of the body made? and what do they require?
3. What will be the effect if they are deprived of this exercise?
4. How can one best develop a well-balanced mind?
5. Explain the effect of exercising the brain without taking physical exercise.
6. What exercises are often recommended to students?
7. To whom are we responsible for our strength? and how does God design it shall be employed?
8. What would be the result if the strength that is spent in useless exercise were turned into channels of useful labor?
9. Are we anywhere encouraged in the Bible to engage in anything but useful labor to obtain exercise?
10. Give illustration of useful labor in which the young may engage with profit.
11. Does God hold us just as accountable for the manner in which we spend our time as our money?
12. What is the most healthful pleasure?

D. H. KRESS, M. D.

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CHARITY is not an action; it is a life.—*Lobstein.*

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LOVE always has in its heart the seeds of new sacrifice.—*Josiah Strong.*

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"As for self, let it be forgotten forever; henceforth let Christ live, let Christ reign."—*Henry Martyn.*

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TALENTS are best matured in solitude; character is best formed in the stormy billows of the world.—*Goethe.*

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If you cannot come to Christ with faith and repentance, come to Christ for faith and repentance, for he can give them to you.—*Spurgeon.*

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## CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect March 20, 1896.

GOING EAST.						STATIONS.	GOING WEST.				
Read down.							Read up.				
10 Mail Ex.	4 L't'd Ex.	6 Ad. Ex.	42 Mix'd Tr'n.	2 P.C. Pass.		11 Mail Ex.	1 Day Ex.	3 R'd L't'd	23 B. C. Pass.	5 P. No Ex.	
a m	p m	p m				p m	p m	p m		a m	
9.00	8.10	8.15			.....D. Chicago A.	6.45	1.50	9.10		6.30	
11.25	5.05	10.30	6.00		.....Valparaiso.	5.05	11.35	7.10		4.30	
p m					.....South Bend.	3.10	10.15	5.44		3.07	
1.05	6.30	12.00	10.05		.....Cassopolis.	2.15	9.40	5.13		2.25	
1.46	7.12	12.45	12.40		.....Schoolcraft.						
2.33		11.33	3.42		.....Vicksburg.	1.10	8.52		p m	1.30	
2.44	7.55	1.48	4.30	a m	.....Battle Creek.	12.15	8.15	3.55	9.35	12.50	
3.30	8.36	2.40	6.20	7.00	.....Charlotte.	11.14	7.23	3.07	8.40	11.55	
4.33	9.26	3.25		7.47	.....Lansing.	10.40	6.55	2.40	8.00	11.25	
5.10	9.55	4.00		8.20	.....Durand.	9.35	6.05	1.55	6.50	10.25	
6.30	10.45	5.03		9.30	.....Flint.	8.36	5.35	1.28	5.47	9.30	
7.30	11.17	5.40		10.05	.....Lapeer.	7.49	5.02	1.00	5.10	9.05	
8.15	11.50	6.15		10.43	.....Imlay City.	7.23			4.48		
8.42	a m	6.35		11.06	.....Tunnel.	6.50	3.50	11.55	3.50	7.55	
9.50	p m	7.30		12.05	.....Detroit.	a m		10.40	1.05	8.00	
9.25					.....Toronto.		9.20			1.00	
a m	p m				.....Montreal.		9.15				
8.15	a m				.....Boston.		8.30				
a m	p m				.....Susp'n Bridge.					p m	
8.12	7.15				.....Buffalo.		10.15	7.05		2.05	
a m	p m				.....New York.		8.15	6.10		9.00	
7.50	4.25				.....Boston.					7.00	
a m	p m										
7.00	5.40										
p m	a m										
8.63	8.03										
a m											
10.20											

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.  
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 Asst. Supt., Battle Creek.  
 A. S. PARKER,  
 Pass. Agent, Battle Creek.

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- Rye Wafers,
- Medium Oatmeal Crackers,
- 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,
- Gluten Biscuit, No. 2,
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