

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.



VOL. VIII.

BATTLE CREEK, MICH., U. S. A., SEPTEMBER, 1896.

No. 9.

## THE HOME MISSIONARY.

PUBLISHED MONTHLY BY

**The International Tract Society.**

PRICE 25 CENTS PER YEAR.

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.

Entered at the Post-office in Battle Creek, Mich.

### LITTLE THINGS.

If you were toiling up a weary hill,  
Bearing a load beyond your strength to bear,  
Straining each nerve untiringly, and still,  
Stumbling and losing foothold here and there,  
And each one passing by would do so much  
As give one upward lift and go their way,  
Would not the slight reiterated touch  
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed  
And buffeted and chilled you as you strove,  
Till, baffled and bewildered quite, you lost  
The power to see the way, and aim, and move,  
And one, if only for a moment's space,  
Gave you a shelter from the bitter blast,  
Would you not find it easier to face  
The storm again when the brief rest was past?

There is no "little," and there is no "much;"  
We weigh and measure and define in vain.  
A look, a word, a light, responsive touch  
Can be the ministers of joy to pain.  
A man can die of hunger, walled in gold;  
A crumb may quicken hope to stronger breath,  
And every day we give or we withhold  
Some "little thing" which tells for life or death!

— Susan Coolidge.

## THE DECADENCE OF INDIVIDUAL MISSIONARY EFFORT: ITS CAUSE AND THE REMEDY.

IN these days the personal factor is but little considered in religious or non-religious work. The spirit of the age is to save time and money by the employment of man-made devices and innovations. Striking illustrations of this principle are seen in the mechanical world to-day, where various labor-saving machines and devices are used to take the place of the individual wage-worker.

This same labor-saving idea has been brought into the religious work of to-day. The feeling of personal responsibility is being thrown off. The performance of needed work in the Sabbath-school has come to be regarded as belonging to the duties of the superintendent; while necessary labor in the church is classed among the duties of the church board or officers. When the sick are to be visited, or labor put forth for an erring brother, it is found much easier to appoint a committee to do the work than to personally perform the same. And this is true, not only of the great, formal church organizations of the land, but of our own denomination as well.

The sense of individual responsibility is fast lessening. We do not see to-day that earnest, personal effort which we saw two, or even one decade ago. There is not that travail for souls, that deep, earnest longing for the salvation of those in darkness, which was once so manifest. True, as a church, we do a large amount of so-called missionary work, but it is done oftentimes in the formal, wholesale way of the world, rather than in the earnest, prayerful spirit of the Master missionary. We distribute many tracts, and send out many papers; but very few, comparatively, of these messengers of light and truth are followed up by personal effort, or even by prayer for the

watering of the seed. Formerly, the cases of interested individuals were presented at the prayer or missionary meeting as special subjects of petition, or remembered at the family altar in earnest supplication; but sad to say, this is rarely done at the present time.

Too many of our missionary gatherings partake more of the literary than of the religious. But few personal experiences in labor for souls are reported because there are but few such experiences to report. The chief feature of the meeting is a program, prepared to draw the people and give them entertainment, so that they will come again. There are some noble exceptions to this plan, we are glad to state, where the quickening influence of the Spirit of God is the attracting power, and the members attend the meeting, not to be interested or amused, but to give and receive spiritual grace. We do not speak against an interesting program at the missionary meeting. The exercises should be fresh, lively, and varied. Long-drawn-out prayers, exhortations, or even missionary experiences, should not enter into the work. But there is a difference between an interesting exercise made so by the spirit of true missionary zeal and enthusiasm, and an exercise prepared for the special purpose of entertainment.

If we look for the cause of this decadence of the missionary spirit, we shall not have far to go. The spirit of the world has entered the church, and in its religious work, worldly means and methods have supplanted the operations of the Spirit of God. Too often has the idea of the money to be made in the scattering of our publications, been placed before our missionary workers as a greater incentive to labor than the good to be accomplished. In this, much harm has been done. Well-doing, it is true, always carries with it its own reward, but that reward does not consist of the gold that perisheth. It is found in the consciousness of duty done, and privileges enjoyed, and in the satisfaction that comes in the work of giving to others the same joy that we ourselves possess.

It is right that money remuneration should have its proper place in the consideration of missionary work. The workman is worthy of his hire. The devoted minister is entitled to support; the faithful canvasser and Bible worker are likewise entitled to just and proper compensation; but the money thus received should not be looked upon as the reward for the service rendered. Instead of being regarded as payment for the service rendered, it should be counted

only as a means to an end, and that end the still further prosecution of the work of God.

The church as a whole needs to return to its first love. It needs to cast off its incubus of inactivity and the feeling of irresponsibility, and realize its high and holy calling. Every individual should remember that he is personally accountable for the exercise of his God-given talent and ability, and that upon him rests the responsibility of showing forth unto others the light he himself has received.

The remedy needed to-day is the anointing of the Spirit. Its quickening, refreshing, vivifying power needs to be felt in every church and in every heart. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." This is the time for rain. God is graciously waiting to bestow his Spirit, that Spirit which will energize our efforts, and send new life into all our labors. Shall we permit it to fill our hearts, and enliven our spiritual natures? It will do this if we will but bid it welcome. Some will receive it, and it depends upon each individual as to whether he shall be of the number. By confession and putting away of sin, by the cleansing of the temple of the soul from moral defilement, by unbarring the door of the heart, and removing the rubbish of pride and worldliness, the Spirit may be bidden to enter, and it will come in most graciously and freely.

There will be some who will enter upon this work, and all may do so. Even now the lines are being drawn among God's people. Some are advancing with the light. With open hearts, and receptive minds they stand ready to advance with the Spirit's leadings. Others, indifferent and unconcerned, are falling into a state of lethargy and slumber.

Dear reader, where do you stand? Do you see light in God's light, or are you walking in the sparks of your own kindling? Is the truth more precious to you than ever before? Is your interest in its progress and ultimate triumph greater? Do you apply its principles more and more to your daily life? Do you have an earnest burden for the salvation of souls who are now in darkness? Do you gladly and cheerfully toil and labor for them? Ah, these are important considerations. Well and good if they can be answered in the affirmative; but sad indeed if a negative reply must be returned. Then there is cause for contrition, for searching of heart, for a pleading for divine help.

These are perilous times. We are passing over the

enchanted land, and only by a lively sense of our own weakness, and of our need of the help of Him who has trodden the way before us, shall we be able to maintain our spiritual life and activity. The Spirit of God is the only power to keep us. O we need more of that Spirit to-day in our personal experience, in every department of our work. With it we may triumph, but without it we are lost. As the apostles preceding the day of Pentecost prayed for the outpouring of the Spirit, so we should pray to-day. We, as did they, need the Pentecostal shower; and we likewise may obtain it by humbling our hearts, putting away our sins, and seeking God with a waiting, trusting faith. May this be the spirit that shall actuate us in our missionary efforts.

F. M. W.

### DOING TEN MEN'S WORK.

THERE are a great many people who aspire to do the work of ten men. It is interesting as well as amusing to watch such persons fly around. They are always on the run, and have every nerve strung up to the very highest tension. We sometimes have our doubts, however, as to whether or not they are really doing ten men's work. It is a question whether they are doing the work of one man.

But there is a way of doing ten men's work, that is much more profitable. In the plan of carrying forward his work in the earth, among other things, the Lord has ordained the minister to act an important part. One of the duties of the minister is to preach the word from the desk, but when he has accomplished that task, he has only done a small part of what should be done. After preaching the word from the desk, if he is really a messenger sent from God, he will find that souls have been touched, and, as on the day of Pentecost, they will inquire, "What must I do to be saved?" And in pointing them to the Lamb of God that taketh away the sins of the world, he should not only show them in him the atoning sacrifice for sin, but should also present him as the greatest missionary that the world has ever seen. And these brethren and sisters as they accept of the faith should not only be taught to believe on the Lord Jesus Christ, but they should be taught as well to work for the advancement of his cause.

There are thousands of souls to be won to the truth, but the minister cannot begin to do all of this work. How many times has the minister thought if he were only ten men, how readily he could divide

himself around and find plenty of work to do, but in teaching these brethren and sisters how to labor for the Master, he will find that he is really, in one sense of the word, doing ten men's work; for after he teaches ten men how to work for the Master, they can be going on with faithful service for the Lord, while he may be somewhere else teaching ten more, and so on; in this way, it will only be a little while until he will not only be doing the work of ten men, but that of hundreds instead of tens. Our ministers should consider the importance of this idea of teaching the people how to work, and impressing them with the fact that service for the Master is what he requires of every one of us.

A letter recently received impresses us with the value of thus faithfully teaching; and, believing that it would be of interest to the readers of the HOME MISSIONARY, we quote it as follows:—

Your letter was received at Hutchinson, but the *Reviews* were not. I am glad to say we had a good meeting. All day Sunday was spent in business work of the church and tract society. The elders and librarian will work for the *Review*. A good sister will engage in selling tracts, and two young sisters will canvass some for the *Instructor*, and I feel hopeful that a good club of the *Signs* will be taken, aside from the club already taken for mailing, to sell from house to house. A brother was chosen to visit the brethren once a quarter, to remind them of the tithe and collect the same. I am looking for greater advancement in the work in our State. I am carrying with me copies of our later tracts, and take them into meetings, trying to stir an old-time interest in our tract work. I sell them to brethren and others. Among others, I carry "Honor Due to God." I am doing what I can in a practical way in colporteur work. With my other work, I cannot practise much, but I will do something, and may be I can do more than I think. You know I am interested in colporteur work, and I hope yet to see it made a success. I start to-morrow for a visit among the churches, and hope to have more practise with them. The *Review* among our own people, tracts and *Signs* among others, and tithing are the special lines I shall work. I am glad to hear from you.

Yours in the work.

The brother referred to in the foregoing communication evidently did quite faithful work in the church visit which he describes. May we not profitably reflect as laborers on the importance of doing this faithful service in teaching others, and let us not simply reflect, but let us get at it and do it. We can only do the work of just one. It may be ten times as much as some other men, but that only shows that the other men are not availing themselves of the opportunities that they have, and possibly they are idlers in the Master's vineyard; but after we have done everything that we can possibly do ourselves, then it is only the work of one man. There is just one way for a minister to get ten men's work done,

and that is to find ten idlers, who are doing nothing, and, in the language of the Master when he went into the market-place, ask them, "Why stand ye here all the day idle?" When they reply, "No man hath hired us," it is equivalent to saying that no man has "taught us how to work."

It is our observation that the Seventh-day Adventist people are a very willing people to labor, taking them as a class, when something is presented to them that they consider practical, and that they think they can do. Let us devote ourselves as never before to teaching them, because it must be evident to all that we are in the midst of the perils of the last days, and the time in which we have to work is very short.

A. O. T.

---

### SIDE LINES.

---

THE canvasser often takes along little books that he calls "helps," and sometimes he takes a larger book, which perhaps would not properly come under the title of "helps" and so he calls it a "side line." In other words, he has a large work that he considers of great value and importance, for which he is canvassing, and then, in order to help himself to stay in the field, he carries with him some of these helps and side lines. We have heard a great deal said in regard to the real value of the helps, and that they are a great benefit to the canvasser, but we often hear side lines spoken of as something not nearly so valuable. In fact our best canvassers usually admit that they are a hindrance in the work.

Upon reflection, we believe that there are others besides the canvassers who sometimes try to carry along with them some kind of side lines. Helps are certainly always in place, but side lines are questionable. The main work of the canvasser is to sell the book that will bring the present truth to the people, and so the main work of every one of us as Christians should be to reveal the Lord Jesus Christ to the world, not only in our words but in our actions as well; our ministers especially should devote themselves to studying and preaching the word. But how many of us there are to whom Satan presents some sort of side line to cause us to turn from the line of work that the Lord really would have us do. Some of us get mixed up with some other occupation, so that the very best of our lives and energies are absorbed in worldly schemes and enterprises. Others, again, become ambitious, and like the priests and

bishops in former times, begin to strive for place and position.

All these things are side lines, and are a great source of hindrance to us. How much better it would be for us to rest all of our weight upon the Scriptures, in which Christ says that he has given to every man his work. And if he has given to each one of us our work, he has a work for us to do that we are peculiarly fitted to perform, and which is not only the best thing for us to do, but is the best thing for the cause; and when we find a man that the Lord has prepared for a place, and he finds the place for which the Lord has prepared him, how smoothly everything seems to go, and how perfectly he seems to perform his work. But when an individual gets into a place of responsibility where the Lord did not want him, everybody can see that he is a failure. General Grant once made the remark that he feared to seek any place of responsibility lest he might take upon himself the duties that he was not fitted to perform, and so he would not only be disgusted with himself, but a source of annoyance all the time to his friends. How many there are who seem to seek for responsibilities without thinking of the probable consequence that would result if they did not faithfully perform the work in the responsible position for which they are striving.

No, brethren and sisters, let us put away side lines, and let us cease striving for anything except to do the will of the Master, and then if he calls a brother to a more prominent position than the one to which he calls us, let us learn to enjoy the experience expressed in the Scriptural language, "Let each esteem other better than themselves." The Lord has a place for each one of us, and it is not for us to be asking what this man will do or what that one will do, but we are each one to be seeking the Lord day by day to know what he would have us do, and then let us say, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

A. O. T.

---

ELDER G. H. BABER, our missionary to Chili, reports himself and family as enjoying excellent health and much of the blessing of the Lord. Although there are many discouraging features connected with the work, Brother Baber believes the country presents a rich field for consecrated missionary labor.

## GOOD EXAMPLES.

THOSE of our readers who noticed the report in the July number of the HOME MISSIONARY, from the church whose members are devoting some time each month to laboring for the benefit of the work in other lands, may be interested to read their report for July, which came too late for our last number. It is as follows :—

You will see by the enclosed draft [twenty-seven dollars and fifty cents], that our donation to the foreign mission work for July is not so large as it was in June. I am glad to report that there is no lack of interest on the part of the people to support the work. Some were not able to earn so much, while others failed to collect what they did earn. All seemed to express themselves as being thankful for the privilege of working for the Lord. Some of our sisters did washings, and testified that while at their work, the blessing of God was with them. One little boy who earned two cents last month, earned seventy-eight cents this. He is only about five years old. He sold brooms and pop-corn. The children take to this work very kindly.

Taking it altogether, we are happy in the thought that we are workers together with Jesus and the dear brethren who have left their homes and have gone to other lands to carry the message to those who are in darkness.

Children usually take kindly to anything that they see enthused the older people around them, to whom they constantly look for example and inspiration. When the children and young people in our midst are not interested in missionary work, it is safe to infer that the missionary spirit has not been cherished in the hearts of the older members. When both the aged and the little ones are united in working for the spread of the gospel, it must be a pleasant scene for the angels to look down upon.

Here is another instance :—

You will doubtless remember that I sent you some money from the —— church, just how much I have forgotten, but five dollars of it were from me. Before the days of fasting and prayer, I told the Lord I had no ground on which to plant a missionary garden, but if he would send me a web of fifty yards of carpeting to weave, I would give it to the cause. I had five dollars by me, and it was about all we had, but believing I should have the carpeting, I sent it at the time of the two days of fasting, and the fifty yards came. Now I send the balance of the value of the work, one dollar and twenty-five cents; also one dollar from a young sister, twenty cents from a little girl, and twenty-five cents from another sister, making in all two dollars and seventy cents.

My husband and I are old. He is almost eighty, and I am seventy-four. I hope this very little will save some poor soul. Your  
in the love of the truth.

This aged sister seems to inspire the youth and children around her with a desire to contribute, as they are able, to the saving of souls, and we feel certain that their prayers will accompany their contribution, and make it very fruitful.

Another friend writes sending a generous donation :—

I have read your article pleading for help, and believe I will send my check. I promised this to the Lord, and I want it to go where it will be used for the advancement of his cause; so please find enclosed check for five hundred dollars to help those foreign missionaries.

It is with a thankful heart that we receive these testimonials to the interest our people have in the work in distant lands, and since "it is more blessed to give than to receive," we know these donors will be richly blessed. We feel certain there are many others who will want to share in this blessing.

J. T.

IN Brazil some of our workers—Brethren Thurston and Graf—have recently had an attack of yellow fever, which is periodical in Rio de Janeiro and vicinity. Prompt treatment, attended with the blessing of the Lord, greatly lessened the power of the disease, and a rapid recovery was made. All were well at last reports.

OUR work in Fiji was opened up by Elder J. M. Cole and wife, one year ago. These workers have labored under many difficulties, especially in acquainting themselves with the native tongue. However, in this accomplishment they are making good progress. Elder J. E. Fulton, of New Zealand, who with his family were about to return to this country on account of Sister Fulton's health, has been requested to visit Fiji on his return passage, and if the climate of the island is suited to Sister Fulton's needs, to remain there, connecting in labor with Elder Cole. This he has consented to do, and is, we suppose, now in Fiji. We trust he may find that a suitable and fruitful field.

DR. M. G. KELLOGG, who has been laboring for the last three years in Australia, was recently requested by the Foreign Mission Board to join the "Pitcairn" on its arrival at Samoa, and proceed with it during the remainder of its cruise. The last mail from the islands brings the news that the doctor with his wife had safely reached Samoa, and while awaiting the arrival of the missionary boat, was assisting in the work of the medical mission, as his services were required either as physician, preacher, or carpenter. While *en route* for Samoa, the doctor and Mrs. Kellogg called at Fiji, where they spent several pleasant days visiting Brother and Sister Cole. See account of this visit in another column.

## GENERAL ARTICLES.

[Fourth Sabbath Reading for September.]

## A WORLD-WIDE WORK.

THE various conference and church tract societies occupy a very important place in spreading the light of present truth. The local societies give opportunity for actual work to every individual member, and this in itself is of the greatest importance. By this means a great work for the salvation of souls is being done, and the judgment-day alone will reveal the results obtained.

But it is unnecessary to dwell upon the work of these tract societies, for our people everywhere are familiar with it. There is another work equally if not more important, about which we know little. This is the work of the International Tract Society. As the name itself signifies, its field is the world, and its work is among the various nations of the earth. It is concerning this society and its work that we wish to call the special attention of our brethren and sisters.

In the first place, the International Society takes an interest in the work of the conference and church societies, and stands ready to give assistance in counsel and encouragement. It aims to keep in close touch with tract and missionary work everywhere. By means of a vast correspondence, it is in close and intimate sympathy with all our workers.

The greatness of the field occupied by the International Tract Society can only be appreciated when we realize that it includes by far the largest part of the world outside of the States. And even in this country it has charge of the missionary work in the Southern States. Indeed, all the territory not occupied by the conference and church societies belongs to it. It is almost impossible to realize the vast extent of this field and its great importance. Only think that more than four fifths of the population of the world, or over one billion one hundred million people live in countries in which this society is working!

Our secretaries correspond with missionaries and teachers in nearly every part of the world. They also correspond with consuls and other representative men, and send them literature of various kinds. Periodicals, tracts, and books are distributed in every land

like the leaves of autumn. Large clubs of all our periodicals, printed in twenty-eight different languages, are taken by the society and sown broadcast over the land. These languages include English, German, Holland, Norwegian, Swedish, Russian, Finnish, French, Italian, Bulgarian, Bohemian, Spanish, Portuguese, Turkish, Greek, and Chinese.

This society supplies books and other reading-matter to young men's and women's clubs, to various church and Christian societies, to deaconesses' hospitals, sailors' and soldiers' homes, public and school libraries, and many similar objects. It also furnishes them regularly with our leading missionary and health journals. It is sending out daily numerous books and publications to missionaries of all denominations scattered everywhere over the earth. In these different ways the truth is being proclaimed to thousands of people in India, China, Japan, Central and South America, Spain, Italy, Holland, Africa, and the isles of the sea.

But the demand for our literature is so great that we are unable to furnish a tithe of what could be used to advantage. We have to deny our mission workers everywhere publications that they really need in order to carry on their work, for our funds are limited. O how sad it is to contemplate the situation as it really is, and to think that thousands are perishing daily without a knowledge of the love of God! The providence of God has opened the doors on every hand, but we cannot enter, on account of a lack of means. What will you do about it? Shall we retrench, call in our laborers, discontinue our periodicals, and narrow our work? God forbid! His message to this people is to extend the work of saving souls, to spread the light of present truth everywhere, and to give the everlasting gospel to every nation, and kindred, and tongue, and people.

In reply to a letter asking whether she could get along with a smaller club of *Youth's Instructor*, a lady missionary in India writes, "No, indeed, I cannot! I have a regular list for the twenty-five copies you send me. Nearly all of them go to non-Christians, a few to some of our Christian workers who live out in villages, and have no other English books or papers. These papers are greatly prized."

She then gives extracts from letters received from these persons, telling how impatiently they wait for the papers, and read "every word from beginning to end." The missionary adds: "The paper cannot fail to have an educating influence,—and that the best education,—drawing these young men out of themselves into Christ." Shall we reduce the club? Would it be right? Would we stand clear in the day of judgment?

But this is only one case. If that were all, it would be a simple matter, and we could increase instead of reduce the club. But multiply that many times, and it at once becomes a serious matter. Again I ask, What shall we do, brethren? The responsibility does not rest with the officers alone,—by no means. Each one of you individually shares this responsibility with us, and that is why we lay these things before you. Brethren, we need your hearty co-operation and support. There never was a time when the cause needed the help and encouragement of the people of God as at present. Now is the opportune time. Now we can reach the people, and they are anxiously calling for light. But soon it will be forever too late. The end of probation is very near, much nearer than many of us realize. The time of trouble and tribulation will soon be here, and then the opportunities for work will be past.

Not long ago a letter was received at this Office from Jerusalem. This letter read, "There are two Sabbath-keepers here who would much like some of your papers." Upon inquiry, it was found that the International Society nearly three years ago had sent the *Signs of the Times* to several addresses in Jerusalem, and that one of these persons bore the same name as the writer of this letter.

And so they come, now from one country, now from another. We might mention many similar cases, but lack of space prevents.

Again the question comes to us, Shall we answer this call, and send help in the shape of periodicals and other reading-matter? Our duty is very plain, but what can we do when we have not the publications to send? This is our situation, dear brethren and sisters. To you we appeal for assistance. On the fourth Sabbath of October, a collection will be taken up in all our churches for the support of the tract and missionary work carried on by the International Society. That will give all an opportunity to show their interest in this branch of the work, and we hope and pray that God will give our brethren and sisters everywhere a spirit to re-

spond liberally according as the Lord has blessed you. We call your attention to the subject at this time, in order that you may bear it in mind through the coming month, and you will doubtless see many ways in which you can save something for the collection in October. May God's special blessing rest upon the work of the International Tract and Missionary Society, and may he guide in all its work.

O. A. OLSEN.

### MISSIONARY FARMING AND GARDENING.

It gives us much pleasure to learn from the many interesting reports received, that this work is proving a great success. Our brethren and sisters all over the field, north and south, are giving this work their hearty support, thus showing their interest in medical missionary work. Many who were unable to contribute money directly, have felt it a privilege to dedicate a small amount of their land or garden to the Lord, and thus share in the blessed work of spreading the light of precious truth. I can hardly express my appreciation of these efforts, and although we cannot expect much from each person, still the aggregate will be a great help to the work, as well as a source of encouragement to all.

There may be those who feel a special interest in some certain branch of our work, such as the work in India, or China, or in some of the South American countries, or the Southern field, or elsewhere. We invite such to mention their wishes in regard to this, and the money received will be used as indicated. Otherwise, we shall appropriate the money where it is most needed.

Let all the money be sent to Brother W. H. Edwards, Battle Creek, Mich. He is the General Conference treasurer. Some have inquired as to where the funds should be sent, and hence we give the address again.

O. A. OLSEN.

ONE dollar at compound interest, well invested, at the end of a century will be worth a thousand dollars; at the end of two centuries will be worth a million dollars; at the end of three centuries will be worth a billion dollars. If man can make so much out of invested funds, how much can God make? How much do you suppose the dollar you give to Christ will be worth when you behold its glorious fruit in the kingdom? — *Christian Alliance*.

## OUR WOUNDED BROTHERS: SHALL THEY PERISH?

A story I read in the Scriptures,  
 A story we all know so well,  
 Of a man who to Jericho journeyed,  
 But 'mong some bold robbers he fell.  
 By the roadside they left him, and bleeding,  
 Bruised, stunned, and with wounds gaping wide;  
 By chance came a priest, then a Levite,  
 Looked on, but passed by to one side.

They saw not in him their own brother,—  
 One sprung from the same parent tree;  
 Then I thought, as I pondered it over,  
 Do not many to-day fail to see  
 In the perishing souls of earth's people,  
 Neighbors, brothers, their own nigh of kin,  
 Sick and dying, the prophet-sage tells us,  
 Sore, bruised, and wounded with sin?

They may be 'mong China's vast millions;  
 They may be on Africa's shore;  
 And listen, my brother, my sister,  
 They may be within your own door!  
 Shall we, like the priest and the Levite,  
 Pass by with hearts hard as a stone,  
 Not deigning to point them in pity  
 To One who for sin doth atone?

May the son of Samaria teach us  
 This lesson impressive to heed,  
 And look, as we travel life's pathway,  
 For the souls we can help in their need.  
 O let us, with hearts wise and tender,  
 O'er the world haste the message of love,  
 And thus gather the sin-sick and wounded,  
 To be healed for the mansions above.

*Knoxville, Tenn.*

ANNA AGEE.

## A GOOD PLAN.

SOME months ago I wrote concerning the plan of laying out the work for each member of our local missionary societies, so that each one would have something definite before him, and each one would know just what he was expected to do.

We have succeeded in getting some of our local societies here in Indiana to adopt the plan, and we find that it works well. A greater amount of work has been done by some of these societies in a few months, since adopting this plan, than had been done for a long time before.

We also find that the spiritual interest in the

churches where this method has been taken up is much better than it was before. The missionary meetings are more interesting, as the workers relate some very touching experiences. This is especially true with those who work in the line of Bible readings and Christian Help work.

Our weekly missionary meetings in some of these societies have been conducted as follows:—

Perhaps one week we will have a lesson from the HOME MISSIONARY, the next week a missionary social meeting, when the workers in some special line will give their experiences; perhaps the chairman will ask those engaged in Bible work to relate their experiences, and then, if there is time, call for the Christian Help workers to speak of their success, etc. Perhaps the next week we will discuss some topic relating to the best methods of doing some special line of work.

By changing the exercises in this way, we find the interest is better than to have the same thing all the time. I am well satisfied that a much greater amount of missionary work can be accomplished by some such plan as this than in any other way.

When we lay out for every one in the church a definite line, and assign them a certain territory in which to work, and then appoint a meeting at which they will be expected to relate what they have done, it will surely be of interest to all. Not many of our good brethren will come to missionary meeting under such circumstances, and say they have done nothing.

Again, if I am asked to engage in Bible work, do I not have more interest in that line of work than I had before receiving an invitation to work in that line?—Yes! And why?—First, I know that my brethren have confidence in my ability to do that kind of work; second, I know they have confidence in my desire to do something for the Lord; third, all this gives me confidence in myself to believe that with the Lord's help I can do something in the work; fourth, if I have any energy at all, I will be ashamed to sit down and not make an effort, seeing I have been invited to follow this special line. What is true of Bible work is true of any other line of work.

The Testimonies have been saying to us for years, that something definite should be laid out for our workers, and they should be taught how to carry forward different lines of work. Is it not time we were heeding these testimonies?

But however good our plans may be, it will take much prayer and earnest work to enable us to carry out the plans successfully. Especially should the



leaders seek earnestly for wisdom from God to know how to instruct those under their care.

May the Lord help his people to work while it is called to-day. J. W. WATT.

### HOW TO LABOR—OBJECT IN LABORING.

UPON the acceptance of the gospel, Christ becomes enthroned within, carnality dies, and the individual becomes a new creature in Christ Jesus. With this new life come new desires. He who has tasted the fruits of God's redeeming love and experienced his pardoning power, yearns to lead others to the living Fountain, where they may be washed and cleansed and enjoy the peace of mind and heart which alone can be obtained by the acceptance of the Saviour.

Thus, having a desire to lead others to Christ, it becomes incumbent to labor with a "zeal according to knowledge" if the best results are to be obtained, and our Master exalted to the zenith of glory we would have him occupy. This knowledge can be obtained alone by studying the word of God, and especially the life, work, and ministry of Christ, the perfect pattern.

He was pre-eminently a missionary, and his entire life was spent in teaching all whom he met, the way of salvation. By studying his life, our hearts seem to dilate, and there is quickened within, an earnest desire to glorify and exalt his name by laboring as he labored. But how did he labor? Obedient to his parents, he grew to manhood under their protection. He labored earnestly, and by his example lifted even the humblest duties of life above the sphere of drudgery, thus setting an example to childhood, youth, and manhood. When the fulness of time was come, he entered upon his public ministry. Soon a knowledge of the Son of the carpenter and his teachings spread over the hills of Palestine, and multitudes flocked to hear the words of salvation. All found in him a Saviour. The broken-hearted were comforted, the hungry were fed, the sick were visited and ministered unto, and, in short, his life was spent in doing good and ministering to the physical and spiritual wants of man. Having completed his mission to earth (John 17:4-9), he returned to his Father, leaving those who were his followers to be ambassadors in his stead. "As thou hast sent me into the world, even so have I sent them into the world." Now he says, "Go ye." But how shall we go?—With a message of love, as the

Saviour went. Are there not those who need to be comforted by the glorious promises of the gospel to-day? Have we visited the sick, the poor, the widow, the orphan? Have we done all this for Christ's sake? Read the precious promise of Matt. 25:35-46.

The highest object of our labor should be to bring others to the elevated plateau of the real purpose of life, showing them that this life is but a probationary link of eternity in which we are to prove our loyalty to God, accept his promises, and form characters that shall endure throughout eternity. If we speak gentle words and do acts of kindness to our fellow men for the sake of Christ and the good of humanity, those who behold such incentives will desire to learn of the source from whence spring such acts of love. It is then easy to lead them to the Fountain from which flow the streams of such motives, and they can be easily taught the truth. He who asks for truth and whose heart is open to its reception, to him it is easily given and readily received. Ever remember that first comes the Christian life and godly example; and as the complement of this, the desire to labor.

The mere argument of the truth may convict others that we have the message for this time, but there must be a living manifestation of this truth in the life of the individual, to make it effectual. God's servant says, "I saw that the mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servant of God must have the truth in the soul. Said the angel, 'They must get it warm from glory, carry it in their bosom, and pour it out in the warmth and earnestness of the soul to those that hear.'" CHAS. D. ZIRKLE.

### SELLING PAPERS.

In another column is an account of a little boy about five years of age, who earned seventy-eight cents in one month to donate to the foreign mission work. The greater part of this amount was obtained by selling pop-corn and brooms. It has occurred to us that many of our larger children and young people living in cities might profitably engage in selling our periodicals, like the *Signs* and *Instructor*, and devote the proceeds to the foreign mission fund. At the same time they would be receiving indelible impressions of the importance of the missionary work both at home and abroad.

Many thousand copies of our paper published in London are thus sold from week to week. If we

remember rightly, among the first persons who entered upon this work in that great city were a little girl and her brother, aged respectively eleven and nine years. When they returned from the first afternoon's work, in answer to the inquiry, "How many papers did you sell?" the little boy replied, "We sold fourteen between us." His father said later that he sold only two copies of the paper, while his sister disposed of twelve copies, and he felt so disappointed over his want of success that he did not like to have any one know the real facts. This explained the wording of his answer when asked how many papers he had sold.

We watched with some interest to see whether he would persevere in the work; but every afternoon that the little girl went out to sell *Present Truth*, he accompanied her, taking one side of the street, while she worked the opposite side. A brother remarked to him, "I think that I shall have to go out with you, and learn how to sell *Present Truth*." He replied in a subdued tone, "You'd better go with —," naming his sister.

One night after leaving the office, we heard hurried steps on the walk behind us, which quickened into a run, and our persevering little boy was soon at our side. With a smiling face, and in an animated tone, he reported that he had obtained two yearly subscriptions for the paper that day. This was quite a feat, as very few persons in that country subscribe for papers in advance. It was not long before he found sale for as many papers in an afternoon as did his sister.

If children can learn to sell papers in the great city of London, it would seem that they might do as well in our smaller cities. We believe much good might be done in this way, if parents would encourage the young people, and give them proper instruction in regard to the course they should pursue.

Knowing of a brother and sister who had been taking a club of *Signs* to sell from house to house, we recently wrote them to ascertain how they succeeded in this work. They replied as follows:—

We took a club of fifty *Signs* for about a year. We sold them nearly all, either at three cents each or two for five cents. At the same time we were canvassing for books, I for "Great Controversy," and my wife took "From Eden to Eden" when she worked. We cannot both leave home at the same time.

Any single brother or sister could make a living selling the *Signs*. When we closed up the work in the place where we were laboring, there were seven yearly subscriptions taken for the *Signs*, and some of these people, I am quite sure, will come into the truth.

We also sold many tracts, but the tracts and papers did not hurt our deliveries.

A canvasser who has a family to support, would do better not to allow too much time for colporteur work. Papers, tracts, and small books are good for colporteurs, but I am sure the canvasser would better stick to his book.

All will agree that the book agent "would better stick to his book," but are there not many among us who are not selling books, who might be selling *Signs*? This brother evidently thinks that the paper can be sold. We should be glad to hear from others who have tried selling our papers, and learn what success they are having.

J. T.

### TRAVELING IN FIJI.

THE Fiji Islands lie in latitude 15° 30' S., and between longitudes 177° E. and 178° W. They number two hundred and fifty, eighty of them being inhabited. The distance between the extreme northern and southern extremities of the group is three hundred miles, the eastern and western extremities being separated by the same distance. It will thus be seen that the group is scattered through 90,000 square miles of the South Pacific. With the exception of Suva, the capital, and Levuka, the old capital, there are no towns of any considerable size where white people reside. There are a few white people scattered throughout the group, who are engaged in trading, or in running sugar plantations and sugar mills, but the number of these is quite limited. The largest island of the group is Viti Levu (great Viti). This island is eighty miles long by about fifty wide. The next in size is Vanau Levu (great land). This is one hundred miles long by twenty to forty wide. Several others vary in length from twenty to forty miles, by from four to ten miles in width, while a number of the others are nearly circular in form, and are about twenty or thirty miles in circumference. Others are much smaller. The natives have no use for roads, as they do all their trafficking either by canoe or by packing their produce on their shoulders. The few white people who reside outside of Suva and Levuka are located either on the seacoast or on streams navigable by small craft, and they do all their carrying by boat. The result of this condition of things is that there are no roads or bridges in Fiji outside of the immediate vicinity of the two towns above named. Everything in the way of traveling or carrying has to be done by boat.

The sugar mills own one or two small steamboats,

and the government has one or two steam launches. Some of the Sydney and New Zealand steamers occasionally call at Levuka after leaving Suva. Aside from what is done by these steamers, everything has to be done by sailing craft or by pulling boats. The boats engaged in traffic vary in size from two tons up to fifty or sixty tons. Boats carrying two tons or over, have to pay a license tax and carry a licensed captain. The small craft generally carry a native captain as well as a native crew. Two men are sufficient to man a boat of six or eight tons. The islands are usually surrounded by a reef enclosing a lagoon of deep water varying from a few feet to a few miles in width. This reef serves as a barrier to the ocean swells, and makes it safe to use very small boats within the reef. Occasionally there are places within the reef where the water is so shallow that boats drawing more than a few inches of water cannot run. To avoid these shallow places, the boat has to find some opening in the reef, and pass out into the open sea for a few miles until some other opening can be found beyond the shallow water. Fortunately such openings abound in the reef surrounding the Fijis.

For several months, Pastor Cole has been located in Levuka on the island of Ovalau, sixty miles from Suva. For some time prior to my visit, Pastor Cole had been convinced that it would be advantageous to his work for him to remove to Suva, as well as less expensive to live. He had therefore secured a house, and was expecting to remove to Suva when I arrived. As Ovalau was enclosed by the same reef as is Viti Levu, on which Suva is situated, and as several dollars could be saved by so doing, he decided to hire a small sailing boat to take his family and household effects to his new home, inviting myself and Mrs. Kellogg to accompany them.

Wishing to acquaint ourselves with the Fijian modes of travel, we accepted his invitation. Having all our goods and baggage aboard the night before, we embarked on the morning of July 1, at seven o'clock, expecting to reach Suva next day at noon, it being our intention to pass the night at a village on our way. It often happens that the best-laid plans of men fail of accomplishment, and so it was with us. We had a four-ton boat manned by a native captain and one man, also a native. The passengers were six in number: Pastor Cole, his wife and child, Mrs. Kellogg, myself, and Pastor Cole's live dictionary, a young Fijian. Our ship was twenty-five feet long, ten feet wide, and two feet, ten inches deep, and was filled to its full capacity with our goods.

Piling ourselves on top of the goods, we hoisted sail, weighed anchor, and set sail. The wind was light, and in an unfavorable direction; but we hoped, by tacking, to get out toward the reef, where we expected to find more wind. We tacked this way, and that way, over and over again for five hours, and then came to anchor just two miles from where we started. Our Fiji captain now informed us that we would have to stay at anchor for the night, and that we might go ashore and walk to Levuka and sleep the following night. To this we demurred, as we could see a ripple on the water out by the reef (we were close to shore). We scolded a little, and coaxed a good deal, and finally got him to consent to pull us out toward the reef. But first, he must send his crew, whose name was Naaman, ashore for a box of earth and an armful of wood, wherewith to cook their supper and breakfast. To avoid further delay, Pastor Cole and his dictionary went along, the pastor to direct, and the dictionary to assist Naaman in his work, while we on the boat waited patiently as we could for a weary half-hour. At three o'clock all were aboard and anchor up. Our gallant captain taking one oar, his crew the other, and with Pastor Cole at the helm, we began to move out toward the reef. Fifteen minutes pulling brought us out to where there was wind, and as the sail filled, the oars were laid aside, and we glided swiftly along. There being wind in sight outside of the reef, the captain steered for the opening, and in a half-hour we were outside, where we sailed for two hours until we could reach another opening beyond a shallow place on the inside.

During these two hours, we passed three islands about which the Fijians in olden times had this legend:—

When the gods were making the islands, one of the chief gods made Ovalau, Viti Levu having been previously made and peopled with men and birds. After making Ovalau, he made the few birds that it contains, but he made no parrots for it, he never having seen one. When all was finished, a parrot from Viti Levu came flying over. His plumage was bright red and green, and the god thought to make some for Ovalau. Bethinking himself, he thought he would ask the bird his name. Ka, Ka (broad a), replied the bird. "Aha," said the god, "you are a KaKa are you? let me hear you sing." "KaKa," replied the bird, "Ka, Ka, Ka, Ka, Ka, Ka, Ka, KaKa, KaKa," "oh ho," said the god, "you can sing only your own name. I will have nothing on my island so

egotistical that it can sing nothing but its own praises." He thereupon changed his mind, and made no parrots for Ovalau. This is the native account for there being no native parrots on Ovalau. The legend goes on. After finishing Ovalau, the god thought to make another smaller island between it and Viti Levu. This was to spite his superior, who had made the large island. Fearing that he might be detected in the act, he made it by night. He marked it out five miles long and one mile wide, but did not have material sufficient to finish it. An ugly-looking indentation was left in the side nearest to Ovalau. Wishing to fill in this gap, he went over to Ovalau and wrenched two mountains from their foundations, and taking one under each arm, he started for the island he was making, to fill in the gap. When about half way across the water, he happened to look back, and saw the sun was just rising. Fearing that he would be discovered, he dropped both mountains into the sea, and they formed the two small islands between the other two. The Fijians have many similar stories which they tell about the gods of their fathers.

But to go back to our boat. After regaining the lagoon, we sailed on until dark, and were about ten or fifteen miles from any island where we could land, when the captain informed us that he feared to go any farther, as there was no moon, and the sky was overcast with clouds. He thereupon cast anchor, and we prepared our beds for the night. After getting ourselves arranged, it began to rain, but the captain had lowered his sail, and he now arranged a tarpaulin so as to roof us all over, and we passed a comfortable night. The following morning, we started at daylight, and about noon we entered one of the mouths of the river Rewa. Perhaps we had better call it an arm of the sea which joined the Rewa a few miles above its mouth. It was a tidal stream flowing and ebbing with the tide. This stream was shut in by land on both sides, the land being covered with a dense growth of mango trees, completely shutting out all sight of the sea, and the wind as well. Our captain and his man, assisted by Pastor Cole's dictionary, took poles to push the boat along, going at the rate of about two miles an hour, as the tide was against us. At sundown we ate a scanty supper, for we ran out of provisions, and we could not land to purchase more, for the land on both sides was swampy and uninhabited. After supper, we again arranged our beds and the tarpaulin roof, for it was raining, and turned in, the captain promising to keep the boat moving. The crew refused to work in the rain and dark, as he

had neither shirt nor pants,—his sole garment being a strip of calico wound about his loins,—and he was shivering with the cold. The captain was better paid, and consequently better clad. He wore a shirt in addition to his *sulu*, or loin cloth. Getting tired of working alone in the dark, the captain ran us fast aground, and cried out, "Stuck!" then threw out the anchor, and turned in for the rest of the night. At daylight we got the crew astir by telling him that we had no food, the tide was still against us, and that we must get to Davenport's store before breakfast. At this all hands turned to poling, and by nine o'clock we reached the store and the Rewa River. As soon as Mr. Davenport learned who we were, and our condition, he ordered a good hot breakfast prepared for us. As it was low water, we waited a few hours for the tide to turn, knowing that we would have to wait elsewhere if we now went on. We finally set out again for our last stage, it being fifteen miles to Suva. As there is a very heavy swell coming in through the reef where the Rewa discharges into the sea, small boats like ours leave the river and pass through one of the small outlets of the river. The outlet usually taken was extremely crooked and very narrow, consequently our noble captain managed to get our ship tangled in the brush by running the gib boom into it several times. No mishap further than a little delay happened, however, except that on one occasion the tide turned the boat completely around before we got loose from the brush. We finally reached the lagoon, and had the mishap, soon after, of getting stuck fast in the mud. This hindered us for half an hour, and at one time looked serious, as we were several miles from a good landing. The water was not so deep but that our natives could get out and lift and push the boat off one end at a time. Once loose from the mud, Pastor Cole took the place of pilot, and we reached our destination at 4 p. m. the third day, having been fifty-seven hours traveling sixty miles.

Myself and wife go on to Samoa in a day or two by the "Taviuna," if all goes well.

M. G. KELLOGG, M. D.

---

### A NEEDY FIELD.

---

[By the kindness of a friend, we give our readers this month a letter from one of our number who went South not long since to engage in the canvassing work and teach among the colored people. The letter is printed with the hope of arousing sympathy in the hearts of our Northern brethren and sisters for

the dwellers in the "sunny South." Here is a field as essentially missionary as any found in heathen lands. Yet those who go to labor in this territory do not experience the unpleasantness of a long sea voyage, or the difficulty of acquiring an entirely new language, or the dangers incident to dwelling amid savage tribes.

Judging by the past record of Christian work, it would seem that our colored friends in the North, who are prompted by a missionary spirit, must desire to labor for their own race, especially if the circumstances are such that they can reach them far better than can other laborers. This southern field seems to be in the same condition as was Samaria at the time of Christ's earthly ministry — ready for the harvest.—J. T.]

It has been raining for three days, and bottled sunshine is the only kind we have had to keep up our spirits. The supply is not exhausted yet, although I began to feel yesterday as though it was somewhat low.

We have quite an interesting little Sabbath-school, although our highest attendance has been but seven, the one who made our number complete being the State canvassing agent. To-day but four were in attendance, though our regular membership is six.

I felt this morning as though I would like very much to step into the Tabernacle and hear a good sermon once more. I have so far recovered from my religious dyspepsia that I could relish a very plain discourse now if it contained enough of the elements of present truth. It is over three months since I left Battle Creek, but I would not return and sit down there again for any consideration.

This is quite an old town, although the better part of it tries to look smart and modern. The dwellings in the main are of the picturesque sort described in story-books and novels as long, low, and rambling, with verandas, and little lattice-enclosed retreats, covered with creepers and clinging vines. The people are very friendly and pleasant generally, although full of prejudice against anything and anybody that presumes to interfere with Sunday or teach the poor ignorant colored people. The city authorities would be glad of a pretext to prevent our selling the "Gospel Primer," and have given us warning that, while we may take orders for future delivery, we cannot sell books outright unless we pay a city license. They are watching us to see whether we work accordingly or not. The old dragon sleeps with an eye

open to the Sunday question, and only needs to be slightly disturbed to make his venomous presence known.

Just a few feet from my back-yard fence, the bank suddenly slopes down to the — River, a navigable stream, not so very beautiful of itself, but an interesting part of the general landscape. Boats big and little are busily plying up and down, immense rafts of pine lumber are moored to some old pine trees on the bank, and the bawl of a coming steamer has just sounded up and down stream, far and wide. To me this river always runs northward; but I hope you will not believe that my mind all runs after the same perverse fashion. The river is quite high, and is steadily rising, though they say there is no danger of an overflow on this side. At sunset it is positively beautiful, indescribably lovely, and carries the mind "from nature up to nature's God," and prompts the question, What will it be like when every trace and memory of sin has been removed, and the earth smiles out again in all its Edenic beauty?

The laws of this State do not permit the whites to teach among the blacks. It makes my heart ache to see such ignorance, and not be able to do something toward helping them. I go among and talk freely with them, and am often asked, "Are you a missionary lady?" I see many of them possessing all the signs of first-class mental capability, bright eyes and eager faces among the children, kindly, honest hearts among the older ones, and I wonder every day how people who think they are Christians can make such laws, and be so determined to keep them in the ignorant, helpless condition they are in. To hear the white people talk, you would suppose the negroes were not capable of being improved, but it is *not true*. Some of them read a little, and they tell me how anxious they are to send their children to school; but they have no good teachers, and are not able to pay much, and so they are growing up to know enough to wash, pick cotton, gather moss, and trot around at the beck of the lazy whites for what little they are willing to pay them. *And it is the deliberate plan of the whites to keep them so*, because, as they say, "If the niggers were educated, they would be so important they would run things, and the white folks would have to leave." But the real gist of the matter is that they want to keep the colored people in such an ignorant, abject condition that they cannot defend themselves against impositions of all sorts. I saw a woman last week who was held by a white man and whipped by a negro some

time ago. A broken thumb will be a life-long reminder of that episode. The whites on the plantations have a lot of negroes to work their cotton fields. They furnish them houses to live in, provisions, and clothing; charge them their own prices, keep their own accounts, pay the poor creatures what they please, and from year to year always have an account in advance, and keep the negroes forever in debt. If now and then one knows enough to keep his own accounts, the boss will not accept anything but *his own* figures, and, in the language of the colored man himself, "The less I know, the better off I am." I have sometimes asked them, "Why do you stay here? Why don't you go farther north?" And the reply always is, "We never can get money enough to get away with."

Why is it that the few intelligent colored people among the Adventists do not come South, and try to do something for their own race? How could — go, how could they send her, to — — — where a white woman could have worked just as well? How can such a man as — — — stay in — — —, when there is such need of him here? The only hope of the negroes in this State seems to be in the colored workers who can be sent here.

I am so glad to know of the industrial school project for Alabama, and I cannot tell you how I appreciate those articles on the "Southern Field," from the pen of Sister White. I wanted to distribute those *Reviews* among the more intelligent colored people, to let them know that they have friends in the North who realize their condition and their need of help. But — — — objected to my doing so, saying that those articles were not intended for them, and might stir up feelings against the whites in the North. Perhaps he is right.

Some terrible stories of the immorality of their lives are told, but what can be expected of people brought up as they have been? I believe white people under the same circumstances would be no better, would be worse.

I shall try the new book, "Christ Our Saviour" as a help. It is a beautiful little book, and I think it surely will sell well. Our little company here has sold nearly one hundred and fifty "Gospel Primers," and we have no reason to doubt that we shall sell many more. We have also sold a good many of "His Glorious Appearing," besides our large books. When I am through with "Bible Readings," I think of taking "By Land and Sea." What a beautiful series Sister White's three little books make, "Steps to

Christ," "Christ Our Saviour," and "Thoughts from the Mount of Blessing."

I spent part of a day with an old lady who studied out for herself the truth on the state of the dead, the saints' inheritance, and some ideas on the second advent, *from the Bible*. I have been trying to present the Sabbath truth to her, and am hoping that she will see that as plainly as she does the other points. I believe that she will see and accept it. I am trying to lead her into some understanding of the prophecies, and find her quite ready and able to grasp such truths when once her mind is directed to them.

### STATE AGENTS' LETTERS.

#### ENGLAND.

In England we can see some very happy results of the canvassing work, and these will serve to illustrate how new workers are brought into the field. One case in point, with the results which came of it, may be described something as follows: —

One of our agents selling the paper *Present Truth* about London, sold a copy to a young lady who had been feeling that there was something lacking in the popular teaching of the day, and was earnestly wishing for more light. When she read the paper, she said, "This is what I have been wanting," and eagerly waited to get the papers as they came out from week to week. After reading awhile, she thought she noticed something in the background that was being hinted at in the papers, and asked the agent what it was. He suggested the idea of a sister, a Bible worker, coming down to have readings with her, to which she gladly assented. She invited a young man, who was working in the office of one of the large railway companies, and who afterward became her husband, to come to some of the readings, which were held at her mother's house; and when they were no longer permitted to hold them there, her married brother invited them to have them at his house. By this latter arrangement, the brother and his wife and his mother-in-law heard the truth, and all the above-mentioned persons have since begun to keep the Sabbath. When the young man employed at the railway office came out, it made a great talk among the other men working for the company, so that many more at least had the opportunity of knowing about the truth.

The married brother of the young lady was engaged at the general post-office of London, and after being convinced of the Sabbath, he sent in an application

to have the day off, either to work five days a week or to work on Sunday, as they have Sunday duty. The officials hardly knew how to deal with the case, but he was sent before the doctor, who pronounced him of unsound mind, and gave him a vacation of one month. When he appeared at the end of the month, he was again put off, and his vacation lasted for more than four months in all. His pay was going on all the time. They wanted him to resign, but he had no wish to do that, and so, after going before many of the officials of this great post-office and explaining things to them, they gave him a bonus of about one hundred dollars and dismissed him from service. He is now taking up the canvassing work. The young man who was in the office of the railway is also in the same work, and his wife has been selling "Patriarchs and Prophets." I hope to report more work of this kind next time.

G. W. BAILEY.

#### NEW YORK.

Each year, the politicians have told us that the times are rapidly improving, but experience tells us they are growing harder all the time, and we have not yet reached the bottom. Now they tell us it all depends on electing McKinley or Bryan. As we go about among the farmers, we find them all absorbed in this gold and silver question.

In the New York Conference last year, we had poor crops and low prices, and the farmers feel quite discouraged. Still there is a good deal of money in the field yet. In the last few years, the pleasure resorts have increased wonderfully, and now with the bicycle craze and cheap newspapers, we find it harder to interest the people in books.

I find that nearly all spend their time and money for the things they like the best, so we have to work to create a desire for our books. The cry of hard times has become so popular that men who are getting good pay, the same salary they received five years ago, and buy their supplies, living, etc., for from twenty-five to fifty per cent. less, are crying hard times like all the others.

In spite of all these things, we are selling books. For the weeks ending July 17 and 24 our canvassers averaged thirty dollars per week each.

I think New York was one of the last States to commence the canvassing work, so we have a good deal of territory not yet canvassed. The country part is quite thickly settled, and there are six hundred villages and cities with over five hundred inhabitants

each, besides hundreds of villages of smaller size. We haven't been over this field once yet. Most of our canvassers are in this work because they believe they can do a great amount of good by selling our publications, thus helping the people to understand and appreciate the Scriptures.

J. R. CALKINS.

#### ILLINOIS.

Facts and figures are usually considered dry stuff, but facts never lie; and if figures tell facts, they never lie.

The following figures show the value of orders taken in Illinois during the months of June and July for the years from 1891 to 1896, the number of canvassers, and the average sales by each agent:—

1891;	\$11,638.68;	54	canvassers;	average	\$206.73.
1892;	6,999.35;	43	"	"	162.77.
1893;	3,496.60;	18	"	"	194.25.
1894;	2,790.94;	23	"	"	121.34.
1895;	1,676.78;	29	"	"	57.82.
1896;	2,135.50;	15	"	"	142.36.

The above figures show that the average sales were \$64.37 less in 1896 than in 1891; \$20.41 less than in 1892; \$51.99 less than in 1893; but 21.02 more than in 1894, and \$84.54 more than in 1895.

It seems that the lowest level was struck in 1895, and that we are now again climbing the grade, and we yet hope to see the work assume large proportions. I cannot think that the last end of the canvassing work is to be less glorious than the first. "The more widely our literature is circulated, the greater the demand will be for it."

G. A. WHEELER.

#### TEXAS.

A severe drought has hindered the work here to some extent. In some places, the corn crop is an entire failure. Some of our canvassers have had to change territory several times on account of dry weather; but taking everything into consideration, most of them have done quite well.

One agent took two hundred and seventy orders for "Prophecies of Jesus" in seventeen days, value four hundred and thirty-two dollars, or an average of sixteen orders a day, value a little over twenty-five dollars. This agent usually delivers nearly one hundred per cent. He expects to take orders enough to deliver five hundred books this fall. Another agent for "Great Controversy" took one hundred and thirty-eight orders in fifteen days, value four hundred and fifty-three dollars and seventy-five cents.

One of our canvassers for "Bible Readings" secured ninety-seven orders in fifteen days, value two hundred and fifty-four dollars and fifty cents. An inexperienced canvasser for "Great Controversy" took three hundred and twenty-two orders in fifty-two days, value seven hundred and eighty-one dollars and twenty cents, or an average of a little over six orders a day, value over fifteen dollars. Still another agent for "Great Controversy" secured thirty-eight orders in forty-three hours, value two hundred and thirty dollars and fifty cents. This shows what can be done with our large books.

I realize as never before that this work must be carried on by faith. We have many obstacles in our way, and may expect many more, but if we place our trust in the Saviour, we will be able to surmount all difficulties, and come off more than conquerors. We have many counties that have never been canvassed for any of our books, and we meet people who have never heard of a Seventh-day Adventist.

Our greatest need at present is more consecrated men and women to carry this message of mercy to those who are sitting in darkness.

G. A. BODWELL.

#### COLORADO.

Having no experiences from workers in the field now, as very little is being done in canvassing in this conference, I thought perhaps a few points, or suggestions, in regard to economizing might be in place. I think probably one reason that more do not succeed is because of not knowing how to economize so as to meet the needful expenses while in the field.

In city canvassing, if two or three can work together and rent a furnished room, much may be saved. You will find different prices, but take time to look around. I have always been most successful in getting rooms of private families. Always tell them just what accommodations you wish, so that there will be no fault to be found with you after becoming acquainted. Instead of boarding, supply yourself with granola, crackers, and such other foods as you desire. You may have fresh fruit as you wish it; but if too expensive, keep with you two-quart glass jars, and buy such dried fruits as you like. The lady of the house will cook and can them for you, then you have them ready to use as needed.

Learn to cut one another's hair. Practise while your hair is long, and, if you fail, go to the barber and have him finish. You can soon learn to do a nice job in this line,

Many times you can sell a book and let it go on your rent; but I would not try this in most cases until you are located and working. Much may be saved in caring for your clothing, also. Learn to be neat in every way. Keep your clothes well brushed and avoid getting them wet.

There are many ways in which you may save dimes, nickles, and even dollars. This is pleasing to the Lord, and it prevents you from becoming discouraged and quitting the work, thus keeping some other from going into the field.

There has been but little done in selling our books in our State, and I cannot understand why some of our young men who have no other burden to bear do not take up this work here. We have many mining towns and districts that are prosperous, and I know from experience that our books can be sold in such places. It is true that the ranchmen are in a discouraging condition to think of buying high-priced books; but our little books will sell among these. Then there are our papers and tracts.

To be a good canvasser for anything means to be a person of ambition, business, and stick-to-it-iveness; and for selling our works, much of the grace of God is needed.

As for myself, I have done nothing in the field since April. Having been away from home the larger part of my time since last camp-meeting, it seemed necessary for me to provide for my family at home. I have felt that to neglect home affairs and let everything look as if it were ready to fall to pieces, is not the way to be shining lights. God is a God of order, and I believe he would have our homes in order, and that he would have neatness manifested in every respect.

I expect soon to be in the field again. Who will forsake all and join me? WM. J. KEELE.

At the age of sixty-seven years, Bishop Wm. Taylor said that such was his sympathy with the Lord Jesus in saving the sable sons of Africa, that he would rather spend the next twenty years in Africa among the savages than in heaven among the angels. Now, in his seventy-fifth year, though the M. E. Conference has released him from the care of their missions in Africa, he is proving the truthfulness of his statement by returning to the Dark Continent intending to conduct missionary operations in its interior. It would require but a few men of such zeal in the work to carry the gospel to all the nations of earth.



MALAYS TESTING ENGLISHMEN.—A ship commanded by a New England sea captain visiting India was boarded by a Malay merchant, a man of property, who asked him if he had any tracts he could part with. The captain, surprised by this request from a heathen, as he considered him, asked, "What do you want with English tracts? You cannot read them." "True, but I have a use for them, never-

theless," said the Malay through his interpreter. "Whenever one of your countrymen or an Englishman calls on me to trade, I put a tract in his way and watch him. If he reads it with interest, I infer that he will not cheat me; if he throws it aside with contempt, or with an oath of profanity, I have no more to do with him,—I cannot trust him."—*Gospel in all Lands.*

## REPORT OF THE CANVASSING WORK FOR MONTH OF JULY, 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	8	.....	419	261	.....	341	\$405 95	\$117 40	\$523 35	
	Maine.....	6	5	.....	.....	48	.....	95	45 08	18 65	63 73	
	Maritime Prov.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	New England.....	18	12	230	1050	184	\$472 75	520	917 00	91 35	1008 35	
	New York.....	19	14 $\frac{1}{2}$	276	1914	128	265 00	661	1798 75	220 54	2019 29	
	Pennsylvania.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Vermont.....	4	3 $\frac{1}{2}$	60	589	.....	.....	73	141 25	32 30	173 55	
	West Virginia.....	14	7 $\frac{1}{2}$	109	719	372	290 45	269	344 80	94 05	438 85	\$4,227 12
No. 2.	Alabama.....	15	13	.....	1212	81	81 85	473	691 05	118 17	809 22	
	Cumb. Mis. Field.....	19	15	.....	1890	143	341 25	458	685 75	124 15	809 90	
	Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Georgia.....	8	5	.....	284	7	16 75	76	149 50	20 75	170 25	
	Louisiana.....	9	4	.....	577	27	18 15	246	529 45	19 70	549 15	
	Mississippi.....	3	1	.....	19	4	10 50	9	23 25	1 35	24 60	2,363 12
	North Carolina.....	9	4	.....	361	53	69 35	56	115 25	27 57	142 82	
	South Carolina.....	3	2	.....	218	7	15 75	49	108 00	15 05	123 05	
	Tennessee.....	13	12	108	679	99	184 50	159	353 29	55 75	409 04	674 91
	Indiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 3.	*Illinois.....	.....	10	398	3991	293	651 20	1178	3037 95	457 85	3495 80	
	Michigan.....	14	8	145	825	100	68 00	472	334 95	18 63	353 58	
	Ohio.....	50	30	501	3813	890	2010 50	857	1563 50	410 25	1973 75	
	Ontario.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5,823 13
	South Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 4.	Iowa.....	.....	47	.....	6952	265	347 76	1217	1934 70	325 25	2259 95	
	Manitoba.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Wisconsin.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,259 95
No. 5.	Arkansas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Oklahoma.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Kansas.....	38	26	.....	3096	243	245 50	944	1113 50	159 75	1273 25	
	Missouri.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 6.	Colorado.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,273 25
	California.....	28	.....	.....	.....	40	57 75	581	1163 25	51 80	1215 05	
	North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Upper Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,215 05
No. 7.	Australia.....	35	.....	322	2177	.....	.....	1118	4652 20	.....	4652 20	4,652 20
	New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Great Britain.....	26	17	.....	1616	.....	.....	530	931 10	.....	931 10	
	Central Europe.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Germany.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 8.	Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Denmark.....	20	17	273 $\frac{1}{2}$	2518	.....	.....	1442	984 54	26 81	1011 35	
	*Sweden.....	38	9	.....	5594	.....	1375 86	2721	2524 80	48 28	2573 08	
	South Africa.....	4	1	20	127	125	96 18	114	415 65	.....	415 65	4,931 18
	*South America.....	5	.....	.....	.....	.....	478 40	272	573 80	.....	573 80	
Misc'L.	Jamaica.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Bahamas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	West Indies.....	6	.....	.....	.....	.....	.....	144	363 65	42 80	406 45	980 25
	Totals.....	413	371 $\frac{1}{2}$	2442 $\frac{1}{2}$	40,640	3370	\$7,017 75	15,075	\$25,901 96	\$2,498 20	\$28,400 16	\$28,400 16

\* Two months.

## LESSON SERIES.

## MISSION STUDIES.

## SOCIAL CUSTOMS OF MEXICO.

THE señoras and señoritas of Mexico—the women of the higher classes—are vivacious and spirited, having much social refinement and culture. Among them Parisian modes and customs are copied. A little bonnet, constructed with that deftness of touch which a Paris milliner knows so well how to impart to her work, frequently takes the place of the mantilla, which is a pity, as the picturesqueness of the latter seems specially adapted to these dark-eyed beauties; for the Spanish women are very pretty as a rule, though they fade early.

They are punctilious in observing the little courtesies of life. If a lady admires something which belongs to another, she is at once told that it is hers, the expression used being, “*Muy á su orden*” (“At your orders”). A Mexican lady closes a note of invitation with, “We will expect you here (at such an hour) at your house,” implying that, for the time being, the guest is at perfect liberty to do as he pleases in his hostess’s apartments. If a change of residence is made, cards must be sent out placing the new home, “*Muy á su orden*,” or visiting ceases.

When a Mexican woman salutes strangers, she taps them upon the left shoulder with the right hand, and then shakes hands. Shaking hands is quite a feature of Mexican etiquette—every one does it. Intimate friends kiss one another, but not with their lips; they merely lay the cheeks together, which is a method to be approved.

Strangers send their cards and make the first call, though letters of introduction are necessary among the upper classes. But once admitted into the family circle, one is treated with the utmost cordiality. Hospitality and politeness are to be found all through Mexico—among the poor as well as the rich.

Many of our customs are reversed. A gentleman bows first to the lady on the street, but in her own home she is independent. She does not rise to receive her visitors, even though the president were to call.

A lady seldom walks on the street, and if she does, is always accompanied by a duenna. She drives in a closed carriage, as open vehicles are rare in Mexico, and she hardly ever rides horseback.

It is customary for a señora, when she goes shopping, to sit in her carriage at the door of the shop, and have the goods brought to her for inspection. In some stores there are parlors where a señora may sit and have the desired articles shown her, but only foreigners and people of the humbler class stand at the counter and buy. Shopping in Mexico is calculated to exercise one’s patience, as the motto, “A place for everything and everything in its place,” has here no significance. Articles are so mixed that the storekeeper must lose much time in trying to find what he wishes from the indiscriminate mass.

Ladies do not attend funerals, but pay visits of regret immediately after a death. Those who cannot call, send letters or cards for nine days afterward.

Mourning is worn for friends as well as relatives. a curious custom is that of wearing mourning for thirty days by the companions of a young girl who dies. If the father or mother of a girl die, her young friends put on black for fifteen days. On visiting a house of death it is *de rigueur* to wear black, so it is evident that these somber garments are a necessary part of every lady’s wardrobe.

People are called by their Christian names, and the words *thee* and *thou* are used as an expression of intimacy. Plain American names become transformed when spoken by these soft, Spanish tongues, and the most unromantic appellation is made to sound sweet and tender.

Señoritas are sometimes called *pollas*, which means “big chicken,” or, if quite young, they are designated by the word *pollitas* (little chicken). These *pollitas* do not make their debut, as is customary with us, but are considered marriageable after fourteen. Old maids are called *solteras*, or *doncellonas viejas*, but a girl is not a *soltera* till she is thirty.

Courtship in Mexico is conducted in a peculiar manner. When a young man is attracted toward a young lady and commences his silent worship, he is said to be “playing the bear.” The sentiment is more romantic than the name. But the lover’s actions make up for the lack of romance implied in the designated term.

The fair one sits on her balcony, partially screened by vines and flowers, coquetry visible in her bright eyes and the flirt of her fan, while *he* walks up and down on the street below, telling his adoration with

his eyes. If they see each other on the plaza or at church, they cautiously nod and smile, but that is all. However, sundry notes and other means of communication as lovers' signals, add to the enjoyment of the pair, though several years will sometimes be occupied in this unsatisfactory love-making. When the lover has been bold enough to ask for the daughter's hand and been accepted, he is welcomed by the members of the family and admitted into the household, though never allowed to be alone with his *fiancé*.

When a young man with a small income gets married, it is a serious affair for him, as he not only furnishes the house but also the trousseau, though in some of the wealthier families the bride's parents may give the greater part of that themselves. To be married in Mexico, one must submit to several formalities beforehand. For two months previous to the wedding, the young couple must register at the cathedral, when the priest registers the announcement of their coming marriage at the civil office, and a bulletin board is also placed outside announcing these intentions. For five Sundays the priest publishes the bans, then, with the notary public, he goes to the house of the bride elect, where he asks her if she marries of her own free will. A few days before the church wedding, the civil marriage takes place. After this, however, the bride and groom do not live together until the church ceremony has been performed.

An American lady, Mrs. Gooch, who lived some years in Mexico, describes a church wedding she witnessed at Santa Brigida as follows: "The groom passed many coins through the hand of the bride, indicating that she is to handle and control the household funds. They knelt at the altar with lighted candles in their hands, emblematical of the Christian faith; a silken scarf was placed around their shoulders, after which a silver cord was put around their necks, and the ceremony was complete."

A lady retains her maiden name in marriage, and her visiting cards are engraved with her own name followed by *de* and that of her husband.

The women after marriage go but little into society, preferring their home and pleasures of family life. They are not fond of traveling, being devoted to their own country. They are very charitable, in some places giving a dinner to the poor on saints' days.

The wives share the profits of their husbands' business, and have an equal part of the income to spend. The husband is courteous toward his wife's family,

and, if she has a widowed mother and sisters left unprovided for, he gallantly comes to the rescue and supports them. It is said of the mother-in-law that although she counsels, she never seeks to control.

The Mexican houses are low and quaint. The better class are made of stone, the windows opening upon balconies shaded by gay awnings. The houses are only two stories high, and are built about an open square called a *patio*, which in the cities is beautified by lovely flowers, birds, fountains, and statuary. The inner doors and windows open on this courtyard, and the second story has a veranda which runs around the *patio*. The architecture is Moorish, and all the buildings are bright with color. The houses are built in blocks, with windows and one door opening into each residence. The windows on the street side are heavily barred with iron, and at night the *patios* are guarded by closing large, metal-studded doors, the *concierge* (janitor) sleeping near at hand. The soil is spongy, and, as a result of floods and earthquakes, many of the foundations have sunken, so that some of the doorways are a foot below the pavement.

One sees fine houses next to plain ones, and frequently men combine their residence with their place of business. It is a Spanish custom to have the stable, kitchen, and servants' quarters on the ground floor, the family occupying the second story, and in pleasant weather, the roof. These roofs are flat and terraced, without chimneys, and it is here the family congregate to enjoy the evening air. If one takes a stroll at night, he can see the people sitting on the balconies, the married women smoking as well as the men, for they do not disdain to use the weed in public, and some of the young girls are said to smoke privately.

Inside the house there are beautiful furnishings among the wealthy, in some instances the furniture being obtained abroad. Brass bedsteads, with filmy draperies, beautiful embroidery, and the dainty accessories that refined women delight in are to be found. Flowers, too, are everywhere, as the love of these fragrant blossoms is a national characteristic. The women are accomplished, being good musicians, experts in needlework, and many are able to cut and fit their own gowns. They read, but the collection of books in a household is not generally noticeable for its size.

The people of Mexico love the beautiful things of life—the sunshine, birds, flowers, and music. Open-air concerts are given at the *alameda* (park) on Sun-

day mornings, and after mass both rich and poor resort to the park to hear the band.

The *alameda* is a charming place, with trees, fountains, and flowers to beautify it. Stone benches are placed at intervals for seats. There are several other open squares called *plazas*, chief of which is the plaza mayor, which in the city of Mexico owes its tasteful arrangement to Carlotta, wife of Maximilian, at one time emperor of Mexico. Every Mexican city has its *plazas* and plaza mayor.

The people of the lower class, composed of Indians and a mixture of Indians and Spaniards, are seen everywhere, and the bright colors of their costume give a kaleidoscope effect to the ever-changing throng as they mingle in the streets and parks.

Some of the *plazas* present an interesting spectacle at night. One writer says: "You will see a steady procession of the better class of women go one way, while about three feet from them a steady procession of well-dressed men go in the opposite direction; then an interior procession of girls and women of the lower walks of life, generally bareheaded, go in the same direction as their sisters in the outer circle, while a fourth procession of men and youth of the common people are the innermost circle of all. Thus the men and women promenade separately, going in opposite directions, whereby they are brought face to face with each other on their rounds."

Fashions are changing in the way of dress, and the old picturesque costume is giving place to a modern style, though the people in the country still wear what has been customary for years, the women wearing short calico dresses and a scarf called a *rebosa*, made of cotton or silk, with fringed ends, wrapped around their head and shoulders.

These women are early taught to make themselves useful, and to carry heavy burdens as unconcernedly as we would a small parcel. A woman will strap her child, or sometimes two of them, in her *rebosa*, and carry heavy baskets, pottery, or vegetables to the market to sell.

The art of needlework is not confined to the rich. Some of these poor women can make exquisitely fine embroidery work, and it is bought on account of its beauty, though generally much soiled; but it can be washed.

There is a School of Arts and Trades, founded by Benito Juarez, a Zapotec Indian, who was president of Mexico for three terms, and died in office in 1872. At this school poor native girls are taught different branches of knowledge, such as music, embroidery,

bookbinding, typesetting, drawing, etc. They are also fed and clothed at the expense of the institution. A store is attached to the school where work done by the pupils is for sale. The embroidery here offered is said to be very beautiful, and meets with ready purchasers.

Marriages among the common people take place at an early age, and sometimes the marriage ceremony is dispensed with, as the fee demanded by the priest is too large for the poor to pay. Children abound, and lead an irresponsible outdoor life, and it is reasonable to suppose that they are as happy as those cradled in luxury, for generally childhood demands but little. Some of these little ones are beautiful when young, but lose the brilliant color and perfect oval which makes the baby face so attractive, when they become older.

The homes of the lower classes are poor, and in some cases very uninviting, being generally built of *adobe*, or sun-dried bricks, thatched with straw. Few have doors, and none possess windows. The fireplace consists of a heap of stones in the corner, or a flat stone in the center of the floor, and the smoke finds its way out somehow. *Tortillas*, which are cakes made of crushed corn and water, and *frijoles*, or brown beans hot with pepper, form the principal food of a poor family. A few pots and dishes, pitchers for water, and gourds for cups, a tortilla trough and pounding stone, and mats for seats and bedding comprise the meager furniture.

The natives love their wives and babies, but they do not need to work hard to take care of them, as living is cheap and the climate warm, and they spend most of their time in indolence in the life-giving air and sunshine.

The Indians form a large part of the population of Mexico, and although they generally dwell in villages and settlements by themselves, and in the city of Mexico live apart from the whites, yet they mingle freely in the streets with the rest of the people. They are capable of great endurance. Some of them occupy prominent positions in the government.

The habits of most of the Indians are simple, and they work for low wages. Their homes are the *adobes*, which have already been described. They distinguish their tribe by the color and fashion of their clothing. The women wrap themselves in a piece of woolen material that passes twice around the body. This is fastened at the waist by a broad, colored band, and reaches to the feet. They are fond of glass beads, which are worn as necklaces

and earrings, and they tie their hair with gay ribbons, and either let it hang down the back in two plaits or wind it round the head in a coil.

Tortillas are eaten by all classes, and there are places where they are made for sale. Such an establishment is kept by a woman, who is called the *tortillera*. She employs women who grind the corn and make it into cakes; then women, who pay wholesale rates for them, take them away to sell in the streets and markets.

The method of washing clothes in Mexico is primitive. Laundry work is rarely done at home in the cities, owing to the fact that the water has to be brought from the city fountains. At the capital, however, there are laundries inside some of the houses, a small compartment in which the water flows from a fountain. A washerwoman can rent one of these for a small sum per day. But generally the *lavanderas*, as the washerwomen are called, take the clothes away and wash them at the edge of a stream. The garments are cleansed by using a stone slab or a wooden tray to pound them. Even when soap is not used, the clothes come out beautifully white.

In some cities and towns when the *lavandera* has washed and returned the clothes, a woman who is called the *planchadora* comes and on being given starch and coal or wood, takes them away again and finishes the work. However, she does more than our washerwoman. She carefully mends every torn article before sending it home.

The principal religion of the people is the Roman Catholic, but in 1857 church and state were separated by an amendment to the constitution, and other creeds are now tolerated. Among the intelligent class of Catholics it is chiefly the women who attend church,—rarely a man,—but among the laboring class, men, as well as women, are under the control of the priest.

Education is on the increase among the women. Thirty or forty years ago there were not many in Mexico who could read and write, while now there are many schools and colleges, and a large number have availed themselves of these opportunities for learning. In almost all the states education is free and compulsory, but the law is not strictly enforced. Among those of Spanish descent and the half-castes, the desire for education is almost universal, but the peons are illiterate.—*Edith Eugenia Smith, in Gospel in All Lands.*

#### QUESTIONS.

1. What can be said of the hospitality of the Mexican people?

2. Give a brief account of the manner in which shopping is conducted.

3. What peculiar customs are observed in regard to funerals and the wearing of mourning?

4. By what names are the people called? and what words are used as an expression of intimacy?

5. State some of the formalities that precede marriage ceremonies.

6. What is said of the family income, and the relation existing between the husband and the wife's relatives?

7. Describe the Mexican houses.

8. What Spanish custom is observed?

9. What may be seen on the balconies?

10. How are Sunday mornings observed?

11. Describe a scene on the plaza at night.

12. Give an account of the School of Arts and Trades.

13. What can you say of the houses and manner of life of the lower classes?

14. What race of people form a large part of the population?

15. Give some account of their habits.

16. Describe the method of washing.

17. What is said of the religious condition of the people?

18. How does the education of the people compare with that of former years?

---

## HEALTH STUDIES.

### FEVERS.

THE tissues of our body are continually undergoing changes. There is constantly taking place a breaking down of old tissues and a building up, or formation, of new. The decomposing, broken-down material is highly poisonous. If allowed to accumulate, it would result in injury and even death to the healthy tissues.

Nature has, however, a way of disposing of these poisonous products. The blood stream is the chief medium whereby this is accomplished. Through the circulation, new material is supplied to the tissues, and the decomposing products are washed out. The body may be compared to a stove, the broken-down tissue being the fuel. The blood carries oxygen to the different tissues of the body, and utilizes this rubbish by burning it up, thus converting it into force and heat. By this process of oxidation, bodily heat is produced. If the bodily temperature is maintained

by oxidation, increased oxidation would result in increased bodily heat. Now if these waste products are increased from any cause, more fuel is added to the fire. The bodily temperature, therefore, will increase in proportion to the amount of impurities in the system.

We must therefore conclude that increased bodily temperature, or *fever*, is simply an effort on the part of nature to burn up a surplus of these poisonous products and eliminate them from the system. In order to carry forward this work, the heart beats more forcibly, thus increasing the blood supply to the tissues, which are in need of an increased amount of oxygen to burn up the poisons, and also an increased amount of nutriment to repair the waste. Not only is oxidation and nutriment carried more rapidly to the tissues, but the products of oxidation, which are themselves poisonous, are swept or washed out of the tissues more rapidly. The carbonic acid gas is carried by the blood to the lungs and thrown off, while other products are carried to the kidneys and the skin for elimination. Fever, itself, therefore, should not be considered an enemy or an injury to the body, but rather should be looked upon as a therapeutic measure on the part of nature to destroy and eliminate poisons,—a measure devised by nature for the protection, not the destruction, of the individual.

Our aim, therefore, in treating diseases where fever is present, is not to reduce the temperature, but to assist nature in this process of oxidation and elimination of poisonous products. As fast as these products are disposed of, the temperature will fall. Any remedy that may be used to reduce temperature by lessening the oxidation of this waste material, and interfering with its elimination, is dangerous. As proof of this, I will give the results of some experiments upon animals. These experiments have shown that if animals receive a small dose of germs, or germ products, they soon develop fever, and if left entirely alone make a good recovery. If the same dose is given to an animal and fever prevented by artificial means, the animal dies.

Many remedies have an undisputed reputation for reducing temperature in fevers. One of the most common is quinine. Quinine, according to Brunton, one of America's best authorities, reduces temperature by diminishing the power of the red blood corpuscle to give up oxygen, thus reducing oxidation by lessening the destruction or burning up of these poisons. It also lessens the heart's action and slows

the blood current, in this way interfering with their elimination. Although the fever may be reduced in this way, the patient cannot be said to be in any better condition.

The proper use of water instead of lessening, increases oxidation and elimination of these decomposing, effete products. When the temperature therefore falls, it is nearly always a positive indication of improvement. It is evidence that the poisons are being cleansed out of the body.

*Treatments.*—At the beginning of a fever, always give a hot or cold enema; following this, the glandular activities may be increased by producing a good sweat. This may be brought about in various ways. One simple way is by giving a foot-bath as hot as the patient can bear, adding hot water every few minutes, the patient being surrounded with blankets while taking this. A little mustard may be added to the foot-bath to hasten the sweating. Let the patient at the same time drink hot water freely. After this, put the patient in a warm bed and encourage sweating for from thirty minutes to one hour. Food should be entirely withheld during the first forty-eight hours, to prevent the formation of poisons in the alimentary canal. Water should be taken freely, either hot or cold during this time. Thus nature receives the very help she needs in oxidizing and disposing of waste material, and as a result, a run of fever may be prevented.

After the fever is established and cannot be broken up, vigorous treatment must be discontinued. The principal treatment then consists first, in giving about two enemata (or injections) of water daily. After each evacuation, allow about a pint of water to run into the colon to be retained and absorbed; second, encourage the patient to drink water freely; third, sponge with cool or hot water. Cold compresses may be applied to head and abdomen. In cases where the skin and extremities are cold, it is not well to use the cold sponges. Applications of heat to the spine, the hot pack, heat applied to the feet, etc., are beneficial in such cases. Keep the patient well supplied with pure air. Remember he is in need of oxygen, and that the foul gases passing off constantly must not be inhaled again. It is therefore of the greatest importance to have a constant circulation of air through the room. The bedding should be aired and washed frequently, for poisons are constantly thrown off through the skin, and these will be reabsorbed if not removed.

*Food.*—The digestive organs are in no condition to

take care of food, therefore foods are apt to ferment and decay in the stomach. Foods which readily undergo decay, such as meat, milk, and eggs, should be entirely withheld, for by the formation and absorption of poisons resulting from decay, fuel will be added to the fire. Meat extracts, or broths, are composed almost entirely of the same waste products which cause the fever, and are therefore contraindicated. Nice, ripe fruits may be eaten (by spitting out the pulp) at any time; gruels should be given, when the temperature is down, two or three times daily, or fruit toasts when gruels are not relished.

Much more instruction might be given. However, the principal things to remember, are (1) constant circulation of pure air in the room and clean bedding, (2) carefulness in diet, (3) free drinking of water, (4) enemas, (5) careful application of water externally. By carefully following out these simple measures, nature receives the help she calls for, and will finally succeed in disposing of the poisonous products which may have been accumulating for a long time, and the patient will recover and enjoy better health after the fever than before.

Let it be remembered that these remedies which will assist nature in dispelling poisons in disease, will also prevent their accumulation in health if made use of. While in health (especially in warm weather), abstain from the free use of animal foods, which readily undergo decay, and fill the system with poisonous impurities. See that the water used is boiled, and the milk sterilized. Keep rooms well ventilated, and everything about the garments and bedding clean. Bathe frequently. Obey my laws, the Lord says, and I will bring none of these diseases upon you.

#### QUESTIONS.

1. What change is constantly taking place in the tissues of the human system?
2. When broken-down tissue is allowed to accumulate, what is the effect upon the healthy tissues?
3. Describe nature's method of disposing of these poisonous products.
4. In what proportion will the bodily temperature increase?
5. Then what must we conclude?
6. Tell how this work is carried forward.
7. How should fever be regarded?
8. What should be the aim in treating diseases where fever is present?

9. Describe the manner in which quinine reduces the temperature.

10. What is the effect of water treatment?

11. Give treatments recommended for the first stages of a fever.

12. What course should be pursued when the fever is established?

13. What foods should be withheld, and what may be eaten?

14. State the principal things to be remembered.

15. What precautions should be taken, especially in warm weather?

D. H. KRESS, M. D.

WHEN once—and only once—Christ lifted the veil of the world beyond, it was to reveal one tormented in hell, whose offense was not that he was rich,—Abraham was as rich as Dives, perhaps richer;—his sin was in this; that he found life's good in his goods, and not in doing good; and that he left his poor brother at his gate, unpitied, unrelieved.  
—Mark Guy Pearse.

## GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10 Mail Ex.	4 L. d. Ex.	6 A. d. Ex.	42 M. d. Ex.	2 P. H. Pass				11 Mail Ex.	1 Day Ex.	3 B. d. L. v. g. Pass.	23 P. C. Pass.	5 P. f. e. Ex.	
a m	p m	p m				D. Chicago A.		p m	p m	p m		a m	
9.00	9.10	8.15	a m			Valparaiso		6.45	1.50	9.10		6.30	
11.25	5.05	10.30	6.00					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		2.13	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	4.50	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	
5.19	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		8.35	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		7.28			4.48		
8.42	a m	6.35		11.06		Tunnel		6.50	3.50	11.55	3.50	7.55	
9.50	1.00	7.30		12.05				a m	a m	a m	p m	p m	
9.25	p m					Detroit				10.40	4.05	8.00	
a m	p m					Toronto			p m			p m	
8.15	5.25					Montreal			9.20			1.00	
p m	a m								a m				
8.15	7.25					Boston			9.15				
a m	p m								a m				
8.12	7.15					Susp'n Bridge			8.30				
a m	p m								p m	a m		p m	
7.50	4.25					Buffalo			10.15	7.05		2.05	
a m	p m											p m	
7.00	5.40					New York			a m	p m		p m	
p m	a m								8.15	6.10		8.00	
8.53	8.03					Boston						7.00	
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.

A. R. MCINTYRE,  
Asst. Supt., Battle Creek.

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

## THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., SEPTEMBER, 1896.

OUR workers in Buenos Ayres have moved into larger and more convenient mission quarters. All were greatly cheered by the arrival of Brother and Sister Town, who safely reached their new field of labor.

WE desire to call the attention of all our church elders and leaders to the Fourth-Sabbath Reading, by Elder O. A. Olsen. As you understand, this article is to be read in all our churches, on the fourth Sabbath of September. But the collection is not to be taken until a month later. Therefore we suggest that you bring up this very important matter again on the third Sabbath of October, or a week previous to the time when the contributions are to be made, in order that no one may overlook the matter, but that all may come prepared to donate to the missionary work. We hope that you as church elders and leaders will give this matter your careful attention, and do all you can to make it a success.

By request of the superintendent of the State Public School, Coldwater, Mich., we give the following notice:—

The State Public School is now receiving children under two years of age, and has some fine baby boys for indenture and adoption. Any persons wishing to add a baby boy or girl to their household, should correspond with the State Public School, or call and see the babies.

THE address of J. M. Cole is Suva, Fiji, P. O. Box No. 7.

## THE NEXT GENERAL CONFERENCE.

AFTER careful thought and full consultation with many leading brethren, the General Conference Committee has decided to appoint the next, or thirty-second, session of the General Conference of Seventh-day Adventists to meet at Lincoln, Neb., Feb. 19, 1897. The Conference proper is to be preceded by a council and institute, beginning Feb. 9, 1897.

There is still considerable time before the assembling of the General Conference; but in view of the importance of the meeting, and in order that the appointment may reach all our people in every part of the world in ample time, we give this early notice.

O. A. OLSEN,

*President General Conference.*

# The Battle Creek Health Foods.

## .. Sanitarium ..

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

Oatmeal Biscuit,  
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,  
Gluten Wafers,  
Infants' Food.

**TO THE PUBLIC.**—This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this Company, are not made or sold by any other firm or person except their duly authorized agents.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following is a sample of hundreds of testimonials received from persons who have for years made use of our foods:—

"We have used your 'Health Foods' in our family for three years, and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten, are the only foods that I can eat with safety."

"WM. M. MERWIN."

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

For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO.,

Battle Creek, Mich.