

THE HOME MISSIONARY

Arise, Shine; for
Thy light is Come, and the Glory of the Lord is Risen upon Thee

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COLPORTER WORK.

IN the time of the Reformation, a great deal was accomplished in spreading the truth for that time by the means of colporters. History has recorded the names of Wycliffe, Martin Luther, Zwingli and others as having accomplished a great work. But the work that these men did would have accomplished but little comparatively, had it not been for the faithful labors of earnest colporters.

These Reformers translated the Bible, wrote their tracts and pamphlets bearing upon certain themes of Bible truth, and then the colporters took these publications from the press and carried them to the readers all through the country.

We are informed through the Spirit of prophecy, that the publications presenting present truth will be printed in many languages, and scattered as the leaves of autumn. We have seen the accomplishing of something along this line, but nothing has been done yet compared to what will be done before the end of time.

We believe that there is one phase in circulating our publications that has not been given the prominence that it really deserves, and that is the work of the real colporter. We believe that, with proper effort, colporters may sustain themselves largely, if not entirely, in the field, by their sales of our tracts and pamphlets. We have many important publications giving the present truth in all of its clearness, and there are thousands of souls perishing for a lack of the knowledge contained in these publications.

The one thing needful now is for consecrated men and women to carry them to the people. They, of course, will not make as much money at this as they might at other callings. But, brethren and sisters, is it not time that we should lose sight as far as possible, of the question of money, and think only of how we may lead souls to Christ? It cannot be long

before the third angel's message will conclude its work; and if we relinquish the luxuries and superfluities that we have been enjoying during times of peace and prosperity, and confine ourselves to the simple necessities of life, may we not find many among us who are now measurably idle, who could devote some of their time to the circulation of our periodicals, tracts, and pamphlets, and thereby bring many souls to a knowledge of the Saviour?

We trust that this question of real colporter work may receive much more careful thought from our leading workers in the several Conferences and tract societies than heretofore; and we believe that, as the question is studied, we will see that God has a great work for us to do along this line.

Let us be faithful in availing ourselves of every means afforded for the advancement of the work.

THE HARD TIMES AND THE THIRD ANGEL'S MESSAGE.

FOR something over a year there has been a cry of "hard times," not only in this country, but throughout the world. Some of our people have seemingly surrendered to the situation, thinking that the third angel's message would be delayed until the times were better. But such need not be the case. The third angel's message is to advance in the face of every opposition and hindrance.

The time for this message is not only due, but we have been informed that the loud cry of the third angel's message is already begun, in the message of the righteousness of Christ, that is now going to the world. We would inquire, should these hard times be in any degree a surprise to us? Have we not been told again and again through the Spirit of prophecy that we would have some very difficult times as we neared the end, and that what we had failed to do in

times of prosperity, we would then have to do under more difficult circumstances?

And then, besides all of these warnings that have been coming to us repeatedly, the apostle James, nearly two thousand years ago, wrote: "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

When riches are "corrupted," and gold and silver is "cankered" and "rusting" and "heaped together," of course it will not be in circulation, and consequently, there will be hard times. So the Lord has clearly forewarned us in regard to these hard times, and we may know just what to expect. We may depend upon it that the times will become harder and harder as the end draws near.

But, while we are having these hard times, what does the Lord say of the third angel's message? We are told that "the earth was lightened with its glory," and that it is "saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God."

Then we believe from these scriptures that the third angel's message, notwithstanding the hard times, is to lighten the earth with its glory, and go with a loud voice. In fact, the hard times themselves are one of the signs that the third angel's message is due, and that it is lighting the earth with its glory.

To be sure, there have been panics in money circles from time to time in the world's history, and prosperity has returned again; but in these times, while prosperity may seem to return to us for a little while, we know from the word of God that the uniform rule all the way through from now until the end of time, will be a great stringency in money matters, and the cry of the laborers against those whose fields they have reaped down, will be heard in the land. But the one central thought that we want to keep in mind is that, notwithstanding the hard times and every other difficulty that may possibly arise, the third angel's message must go and will go.

The world will be suffering adversity, but the message will be enjoying great prosperity; in fact, it will be the only thing that will have true prosperity all the way through these times. God has told us that his message was to go to the world to gather a people for himself, and we may rest assured that it

will go, and that he has reserved to himself the means and facilities for carrying it forward.

Our faith will, no doubt, be tried many times; but we are told that the trying of our faith is much more precious than gold. We should not, under any circumstances, feel that we are in the least degree excusable for doing less in these times than we did in times of prosperity; it may require greater effort; but nevertheless, the work is to go forward.

No doubt many will think that it will be very difficult, and perhaps next to impossible to circulate our publications during these hard times; but God has said that our publications, printed in many languages, should be circulated as the leaves of autumn. This will be accomplished, and God will have men and women who will have the courage and fidelity to his cause that will enable them to do this work. And besides, we have advantages during these hard times, in the matter of circulating our publications, that we do not have when times are more prosperous.

Two years ago, when the world was enjoying great prosperity, in going to the people with our publications, telling them that the world was hastening rapidly on to a general ruin, they would laugh at us; but now during these times, when adversity and various complications between capital and labor are making great disturbances in the land, the people are ready to hear us and to buy and read our literature. And we can go to them confidently saying to them that we have publications that will give them the correct solution of the outcome of these difficulties now existing between capital and labor, as well as all of the other difficulties and complications that are arising in the world.

Then, brethren and sisters, instead of giving way to any suggestion of the enemy to give up during these hard times, we should buckle on the armor, give ourselves unreservedly to the Lord, and let him use us as he will; because he has a work for us to do, and how important it is that we should understand that work, and that we should do it in his way.

Then let it be understood by all, that in spite of hard times and difficulties,—the third angel's message is now going with a loud cry, and that God is calling for men and means to be used in advancing his cause, and that soon the work will be accomplished.

Are we each one doing our part faithfully and well? If not, another may soon step in and take our place, because the work now hasteneth, and there is no time for delay.

THE CANVASSING WORK.

MUCH has already been said, and much remains to be said upon the various phases of the canvassing work. Like every calling and business, its ways are progressive. Hence it is necessary to repeat from time to time the fundamental principles by which it has achieved past success and outline plans and ways whereby the past has shown that it may be a success in the future.

Many calls have come in for a systematic and comprehensive study of the science of canvassing. Those who are about to enter the work, as well as those who have recently taken up the calling, are anxious to see a discussion of the plans, methods, and principles whereby the work may be made to succeed. Many, too, who entered the work a year ago, but have been drawn off from the first principles, need to be called back to rational methods and correct ways of doing.

To meet this call a series of articles will appear in the future numbers of this journal from the pen of the general canvassing agent. The character of the canvassing work, its object and importance, the character of the ones who should engage in it, necessary preparation, and methods to be employed,—these and many other important points will be considered.

If many of the principles enunciated prove to be old (as must of necessity be the case), the treatment of the subject will be fresh and original. General principles will be chiefly considered but in a way that the application to details may be readily made. We trust that every reader of our paper may read these forth-coming articles.

THE gods of the Celestial empire must needs be on the *qui vive* against cheating. A writer in the *North China Herald* narrates that in August last, an epidemic was prevailing, such as is common at that season of the year, but not common at New Year's. Hence it was proposed to make the god of sickness think that he had mistaken the time of the year, and so had sent an epidemic at the wrong season. Therefore, on September first they pretended that was the first day of the new year, the festivities appropriate to that season were begun, and crackers were fired, and the placards of red paper were displayed. The authorities co-operated in the attempted cheat, and people thought that they should thus get the better of divinity.—*Missionary Review*.

Health and Temperance

WHAT IS NOT GOOD FOOD.

In the previous lesson we studied what is not food at all, and is therefore never to be used at all; that is, those things which have only a stimulating effect upon the system. We found that "from tea to haschisch, we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants which stimulate in small doses and narcotize in larger." We studied the effect of these things, particularly tea and coffee, because they are so largely used by people who profess to be strict temperance reformers. The substance of that lesson will be recalled and freshly impressed upon the mind by the following valuable extract from Dr. Foot's Health Primer:—

"Tea and coffee are merely stimulants that seem to replace appetite for food, and serve as transient substitutes, but they are not nourishing, and in excess they are likely to cause indigestion, loss of appetite, headaches, peevishness, nervousness, muscular tremors, sleeplessness, and irregular heart action, loss of flesh and general debility. They belong among drugs rather than foods, and have uses at times for those who have not become habituated to them.

"The nerves are subject to two directly opposite influences or effects resulting from the use of so-called stimulants. *The first* is truly a stimulating, goading, or irritating effect, which, carried to the extreme, results in spasms, or convulsive explosions in the nerve centers, and such is the effect of the active principles of tea and coffee; and to apply this sort of influence day after day is to tire out or exhaust the nervous system, by keeping it keyed up too high, and though tea and coffee do not inebriate, they do intoxicate to some extent.

"*The second* influence the nerves are subject to is of precisely the opposite kind—an anæsthetic, depressing, deadening or paralyzing effect, such as is provided by alcohol in greater or less degree as it is used much or little in wines, beers, or liquors.

"When such things seem to *brace* one up, it is merely because they *benumb* the normal sense of being tired, which is nature's indicator that the nerves need rest. The same sort of effect is got from tobacco, whether chewed, snuffed, or smoked, and from opiates and other narcotics. All such *drug habits* tend to retard recovery of health, and some diseases simply cannot be cured while the habit is continued."

All these things having only a stimulating, narcotizing, intoxicating effect—having no other than an injurious effect—upon the human system, are not foods in any sense, and therefore are never to be used at all by those who would present their bodies "holy, acceptable unto God," and who are prepar-

ing to be translated at the soon coming of the Lord.

Having found, then, what is not food at all, we will now study

WHAT IS NOT GOOD FOOD.

It is proper indeed to study not only what is not good food, but what is not *the best* food, for the Lord wants his people to have the best of everything. He has given us the best gift in his power. In this he has given us the best religion in the universe; and he wants us to have the best health, so that we can enjoy in the best way the religion that he has given. And that we may have the best health, he wants us to live on that which is the best. On this subject the Testimonies use the expression that such and such "is not *the best*," many more times than the expression, "is not good." This simply illustrates the thought that the Lord wants us to use that which is *the best*.

Two questions have been asked concerning the previous lesson. Having shown up the injurious effects of tea and coffee, and that those things have no other than injurious effects, the questions have been asked: "What about cocoa?" and, "When we leave off tea and coffee, is not cocoa a good substitute for them?"

If we use the word "substitute" in the sense of *doing the same thing* that tea and coffee would do, then cocoa is a perfect substitute for them. But if we use the word "substitute" in the sense that is evidently here intended, of using cocoa with the expectation of its doing good where tea and coffee do only evil, then it is not a substitute at all.

We have seen that the evil effects of tea and coffee come altogether from the *theine* and the *caffeine* that they respectively contain—*theine* and *caffeine*, however, being but different names for the same identical thing. Now the truth is that a given amount of cocoa contains always nearly as much and often *more* of the same identical poison than is found in the same quantity of tea; and one-and-one-fifth times as much as is found in the same quantity of coffee. The active principle of tea is *theine*; the active principle of coffee is *caffeine*; and the active principle of cocoa is *theobromine*. And all three of these names are simply three different names for the same thing. Theine and caffeine and theobromine are identical. Perhaps we had better have the proof of this; so here it is:—

"Theine is an alkaloid *identical* with the caffeine obtained from coffee. . . . Theine is precisely the characteristic constituent of coffee."—*Encyc. Britannica*, art. *Tea*.

"The constituent upon which the peculiar value of cocoa depends is the theobromine, an alkaloid substance which till recently was supposed to be distinct from, though closely allied to, the theine of tea and coffee. It is now, however, known that the alkaloid in these and two or three other substances similarly used, is *identical*, and their physiological value is consequently *the same*."—*Id.*, art. *Cocoa*.

"The physiological and dietetic value of coffee depends principally upon the alkaloid caffeine which it contains *in common* with tea, cocoa, maté, or Paraguay tea, guarana, and African kola-nut."—*Id.*, art. *Coffee*, also under *Tea*.

The proportion of this constituent that is identical in tea and cocoa is as follows:—Tea, 1.8 to 3 per cent, average 2.4; cocoa, 2 per cent; coffee, 8 per cent.

Now when you leave off coffee because of the evil effects of *four fifths of one per cent* of stimulant, and take in its place cocoa that has in it *two-and-a-half times as much* of the same identical stimulant, it is evident enough that that is not exactly health reform. Indeed it is not reform of any kind, it is only to make the matter worse than it was before. And when you leave off tea because of the injurious effects of two and two-fifths per cent of stimulant, and "substitute" for it cocoa that has almost as much, and in many cases more, of the same identical stimulant, it is evident that this also is just as far from being true health reform as is the other.

This only illustrates the necessity of our using thought and judgment in all this work of health reform. It is not acting sensibly to leave off a thing that we have learned is bad, and then blindly take up, simply because it tastes well, something that is as bad or perhaps worse or is the same identical thing under another name or in another shape. Such is not health reform. We need to *think* on all these things, and act upon a thoughtful, well-formed, and well-balanced judgment. Of all things this is one in which hap-hazard action is not allowable. Every one needs to learn and never to forget that health reform does not consist in simply leaving off what we have learned is not good, but in using that which *is* good or even the best. When we use only what is good or the best, all those things that are injurious will drop away as dead leaves from a tree, and will simply be left behind and never missed.

There is a difference, however, between cocoa and tea or coffee. That is, whereas tea and coffee have very little or none at all of *food* elements, cocoa has a great deal. More than four fifths of the constituents of cocoa, 82 per cent, are food elements; while in coffee less than *one fifth* are food elements, and in tea there

are practically no food elements. So that from tea and coffee practically nothing is obtained but the stimulants, which are only injurious; while from cocoa the same or a greater amount of the same stimulant is obtained, yet *along with it* there is more than forty times as much of food elements. The proportion is, theobromine 2 per cent, food elements 82 per cent, fat 52 per cent, nitrogenous compound 20 per cent, and starch 10 per cent. Yet the greater proportion of food elements does not by any means destroy the stimulant. The effect of the stimulant is the same whether taken with the larger proportion of food elements in cocoa, or with very little or none in tea or coffee. It is better to do without the food elements as found in cocoa, and thus escape the stimulant, than to take the stimulant with the food elements. In other words, it is far better to use that which contains food only, than to use what contains food and stimulant both.

This brings us to another principle of health reform. It is this: As anything, the effect of which is *only* to stimulate, is not food and therefore is not to be used at all; so also anything that *carries with it* any stimulant, is not *good* food and is therefore not to be used *if it is possible to avoid it*.

This is one of the reasons why flesh meats are not good food. Flesh meats have in them stimulating properties akin to those in tea, coffee, etc. Perhaps we had better have the proofs of this statement too, and so here they are. The "Encyclopedia Britannica" in discussing tea and its kindred stimulants, says:—

"The theobromine of cocoa is closely allied to theine, and the characteristic components of the *extract of meat* show certain points of contact with *these stimulant bodies*."

And Dr. Foote writes on this point as follows:—

"All flesh contains excrementitious products, upon which depend its so-called stimulating properties, as well as the strong or distinct flavors, which may taint the flesh of the feeders. Those who are unaccustomed to the use of meat are, by its occasional use, noticeably stimulated by these so-called extractive matters—so-called because they can be extracted in the laboratory, though it is not possible to eliminate them from butcher's meat. The Abyssinians and other tribes addicted to occasional gluttonous sprees, when they consume immense quantities of raw meat, have been observed to exhibit signs of intoxication as though stimulated with wine. . . . It is a common observation that children are made restless, irritable, and quarrelsome by much meat eating; due to the fact that they are very susceptible to its stimulating properties. . . . The origin, nature, and effects of . . . these extractive matters . . . are analogous to those of alcohol and ammonia. Every drop of venous blood is laden with it; so much so that if an animal is not well bled when it is killed, the meat is rendered

quickly putrescent and is not a safe food. All waste products of living tissues, when applied to other living tissues, produce effects which are called stimulating. To the hungry stomach and faint heart these effects give a sort of quick satisfaction, and this is soon followed by the more staying gratification of the real food properties of the meat . . . Meat eaters are generally impatient of any delay of their meals beyond the usual hours; they miss their accustomed stimulus at the expected time. The stimulating effects of meat are probably the cause of that habit of the system which makes it seem sometimes unwise as well as difficult to do without it. Those who are prompted by their finer feelings to rid themselves of what they have come to regard as a savage propensity, are often *held in the strong bonds of appetite and habit*, and reluctantly conclude that it will be 'unnatural' for them to do without it." — "*Food — What's Best to Eat*," pp. 18, 19.

After these plain statements of scientific authorities as to the stimulating properties of flesh meats, perhaps I may be allowed to present, without being counted an extremist on health reform or the Testimonies, the statement the Lord made to us twenty-six years ago that "meat stimulates."—"Testimonies," Vol. 2, p. 486. And in view of the fact that so "high" an authority as the Britannica shows the stimulating effects of the extract of meat to be akin to the stimulating effects of tea and coffee, it may not be too "strong meat" to present a statement to the same effect upon the authority of the Lord from the Testimonies.

"We do not hesitate to say that flesh-meat is not necessary for health or strength. If used, it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity, and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of the flesh of animals tends to cause a grossness of body, and benumbs the fine sensibilities of the mind." — Vol. 2, p. 63.

This and other statements concerning the injurious effects of flesh-meat are followed immediately with the statement of the injurious effects of tea and coffee. Thus these things are classed together in the Testimonies just as they are by the scientific authority. And this was done for us twenty-six years ago. Shall we then allow the evil effects of this stimulant in flesh-meats to hold us "in the strong bonds of appetite and habit," any more than we shall allow the kindred stimulant in tea and coffee and cocoa to hold and injure us? — Not if we are to be temperate in all things. Not if we are to practice temperance — self-control — indeed.

There is another thing that should be mentioned in this connection before we close, — a thing that makes meat much more injurious than it would otherwise be, and much more injurious than it was in olden

time. That is, the way in which it is killed and the length of time between the killing and the eating of it. The way that animals are taken to the market, the way that they are killed, the way that the meat is handled, and the length of time that it is kept after the animal is killed before the meat is sold,—all these things are only direct and positive means of manufacturing those “extractive matters” in which lie the stimulating properties. Besides, such usage puts the meat in that condition where the fiber of the meat itself begins to break down in the first stages of putrefaction; and to eat such meat is to take into the system that which can only load it with deadly humors. And this is the kind of meat that nine tenths of the people use who use meat.

“Those who subsist largely upon flesh, cannot avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting animals for market produces in them disease; and fitted in as healthful manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure blood, it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased tenfold by meat eating.”—*Id.*, p. 64.

“Could you know just the nature of the meat you eat, could you see the animals when living, from which the flesh is taken when dead, you would turn with loathing from your flesh-meats. The very animals whose flesh you eat, are frequently so diseased that, if left alone, they would die of themselves; but while the breath of life is in them, they are killed and brought to market. You take directly into your system, humors and poison of the worst kind, and yet you realize it not.”—*Id.*, p. 404, 405.

These statements could be abundantly corroborated from the writings of others; but what is the use of it? If a person will disregard the evidences here presented on this subject, he would disregard all the evidences that could possibly be brought together.

The evidences here given clearly show that flesh-meats, cocoa, tea, and coffee form but a graduated scale of stimulants and intoxicants; and that flesh-meats *as they are to-day* are not the least injurious in the scale.

As true temperance is not to use any stimulants at all, it therefore excludes all foods which contain stimulants, and consequently true temperance excludes flesh-meats from dietetics.

“Will the people who are preparing to become holy, pure, and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God’s creatures and subsist on their flesh and enjoy it as a luxury? From what God has shown

me, this order of things will be changed, and God’s peculiar people *will exercise temperance in all things.*”

There are other things yet to be named that are not good food; but we shall have to leave them till the next lesson. But in the meantime be sure that in leaving off these things that are injurious, you do it by taking that which is good and only good and good *for you.*

THE WISDOM OF VEGETARIANISM.

“AMONG those who are waiting for the coming of the Lord, meat-eating will eventually be done away with; flesh will cease to form a part of their diet. We should ever keep this end in view and endeavor to work steadily toward it.”

This is quoted from “Christian Temperance,” page 119, and is right in harmony with the instruction that has been given, line upon line, ever since the first principles of health reform were introduced among us; and in the light of the latest developments, the wisdom of it is manifest.

Now, it is a generally recognized fact that there is an intimate relation between the food we eat and our health, and that upon the former largely depends the state of the latter. Then how important that this food be of the best possible character.

Every one knows the general effects upon both the health and morals of those who are large consumers of flesh, even at its best estate; but when that flesh becomes diseased, it is doubly injurious. And, in proof of the fact that animals used for food are generally diseased, one has only to point to the very strict meat-inspection laws, both state and national, that have lately been enacted in the interests of the public health.

One of the most dangerous of all diseases to which domestic animals are subject is that of tuberculosis, which is spreading among cattle, especially milk cows, to an alarming extent. Tuberculosis is only another name for consumption, and so insidious is it in its operations, that an animal may be in the last stages of the disease before it is discovered; indeed, but for the tuberculin test, its presence in many cases would not even be suspected. There is no cure for the disease, and the only thing to be done when it is discovered is to kill the animal.

It has been but a short time since the public heard with regret that the entire celebrated herd of Guernseys, owned by Hon. Levi P. Morton, was found to be affected with tuberculosis, and was slaughtered, involving a loss of many thousand dollars. In the

early part of the year the noted Pottsford herd of Jersey cattle, owned by Mr. F. W. Hawley, of New York, one of the finest in the land, was examined, and out of 150 cows in the herd, 110 showed signs of tuberculosis, and were slaughtered. He retired from the business, his experience having cost him a quarter million of dollars.

In Maine the ravages of the disease have assumed such proportions that a special bulletin has just been issued from the State Agricultural College Experiment Station, bearing directly on this subject. The bulletin in question states that a large proportion of the dairy herds of that State are affected with the disease, and that it is possible to demonstrate beyond a reasonable doubt that thousands of children and adults die each year as the direct result of bovine tuberculosis, the disease being contracted either from the milk or meat of the affected animals. It is noted further that in 1892, 1513 persons in that State died of consumption. This was the year in which the grippe raged there to an unusual extent, and yet the grippe and all other contagious diseases combined were not as fatal during the year as tuberculosis! Special steps are now being taken in Maine to stamp out the scourge, and it is hoped with a prospect of success.

Within the last month the herd at the Agricultural Experiment Station at Madison, Wis., numbering thirty head, was suspected, and a test revealed the presence of the disease in twenty-eight, which were all killed. At the time of the pleuro scourge in England, a year or so since, of all the cows slaughtered, the inspector of the board of agriculture found 22 per cent more or less affected by tuberculosis. Indeed, so prevalent has this and kindred diseases become among animals of late, that a national convention of all the leading State health officers was called to meet in Washington, D. C., last month, to consider the best methods of dealing with the matter. Congress itself is awake to the situation and has appropriated \$100,000 to defray the expenses of an investigation of tuberculosis, and to provide methods for stamping it out. It is proposed to begin operations with the dairies that supply the capital city with milk. When it is considered that it has been demonstrated to a certainty that this disease can be communicated to those who use the flesh and milk of animals thus affected, the danger confronting the public is too apparent to need suggestion.

Nor are our domestic animals alone affected, but disease is attacking fish also. A special dispatch

under date of June 16, says that Mr. Delavan, State Fish Commissioner, reports that an epidemic is prevailing among the fish in Iowa streams, especially with the red horse and sucker, which are dying by thousands. Tons of dead fish are taken from the streams and buried.

So it will be seen that the safest way for those who would assist themselves in escaping many of the last-day maladies, is to cease to let meat form a part of their diet; at least, this end should be kept in view, and an effort made to "work steadily toward it." And to be on the safe side, milk that is used for food should be sterilized, especially that obtained from city milkmen.

W. E. CORNELL.

"PUBLIC BATHING."

THIS journal has often emphasized in this department the necessity of bathing as a necessary means to the maintenance of health. It has rarely spoken, however, of the question as related to morals. At this time when so much is made of promiscuous public bathing, it is refreshing to find one protest at least against the practice. The following words from Prof. C. C. Lewis of Union College, as published in one of our exchanges, so fully voice our own sentiments that we quote them entire. Under the above quoted heading, Prof. Lewis says:—

"I have been asked what I think of ladies and gentlemen bathing together at public bathing resorts. After expressing my surprise that such a question should arise in this community, I would reply that it is simply a matter of delicacy and modesty. For families to bathe together in a retired place, it may be entirely proper, but among refined, and especially Christian people, indiscriminate public bathing is not a thing to be thought of. Among people of the world the subject is a stock matter of jest; and it furnishes frequent material for the illustration of such sensational publications as the *Police Gazette*. In the nature of the case, a bath should be private, and I would much prefer that a daughter of mine should accompany a gentleman to a dance than to go a-bathing with him, which does not mean that I would countenance either."

A HINDOO widow through all her life, even if she lives to be ninety years old, can never eat but one meal of rice in twenty-four hours. At fast seasons she must fast for two or three consecutive days. "If a dying widow asks for a drop of water on a fast day, a few drops are dropped into her ear."

READ "The Wisdom of Vegetarianism," in connection with the article preceding it.

Home Missions

MISSIONARY WORK.

THE day was hot and sultry,
My feet were sore ;
For many rugged pathways
I'd traveled o'er.

The seed I had to scatter
Seemed all to fall
Along the dusty wayside
Or by the wall.

I said, my task is thankless,
No fruit will grow,
No harvest e'er be gathered
From what I sow.

Discouraged, sad, and weary
I bowed in prayer ;
And lo! my heart grew lighter
For help was there.

I thought of that sweet promise,
"Ask and receive;"
I plead for help and whispered,
"I will believe."

I know the seed has power,
There 's life within;
To water it with weeping,
I will begin.

And forth I went contented
To sow with tears;
For I had left with Jesus
All doubts and fears.

Return I shall rejoicing;
No longer leaves
Shall be my earthly portion,
But golden sheaves.

ELIZA H. MORTON.

OUR WORK AND THE MANNER OF DOING IT.

(Concluded next week.)

WE have a work to do in the world ; and if we are followers of Christ, day by day, and hour by hour, we shall copy the model, and by precept and example teach others to be Christlike. Every one of us is exerting an influence for good or for evil ; for no man liveth unto himself. Each one composes a part of the great web of humanity, and is continually exert-

ing a secret, silent influence in spirit, word, or action. If we are converted to God, we shall with heaven-born wisdom seek to put to the best use our capabilities and powers in such a way that we shall glorify God, and benefit humanity. The influence of unselfish work is as far-reaching as eternity.

But the truth must be brought into the inner sanctuary of the soul. We must by living faith grasp the arm of Omnipotence ; for Christ has said, "Without me ye can do nothing." But if we are laborers together with God, we shall be able to do all things. We shall be tested, we shall be proved to see what kind of material we have brought into our character building. If we have brought material into our life and character that is not of a divine order, this will be made manifest in the moral warfare in which every soul will be called upon to act a part. The truth cannot be justly sustained or defended by words that arouse the unbeliever to resistance and contention. The true spirit that controls the heart will be revealed in a company where ideas are presented that are opposed to ideas that others hold. If those who stand in defense of truth are under the control of the Spirit of Christ, they will be calm and self-possessed, kind and courteous, and will not be betrayed into the use of harsh language. They will not be accusers of those who honestly differ from them in opinion, nor regard their own ideas as infallible, and thus be led to look upon all those who differ with them as enemies and apostates. They will not make them the subjects of jest and ridicule.

The defendants of the faith once delivered to the saints, must ever come to Jesus and learn of him who is meek and lowly in heart. He says, "Take my yoke upon you, and learn of me : for I am meek and lowly in heart ; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We testify that the yoke of Christ is not grievous to the wearer ; for he who bears it, no longer follows his own will, nor does his own pleasure. In difficulties he looks to his Master to direct his course, and follows not the way of his own choosing. The more trying the circumstances under which he is placed, the more closely will he press to the side of Jesus. He understands that God alone is his helper.

If a brother or a sister has followed a wrong course, the true Christian will not speak to others of the wrong he sees in them, but will feel as Christ feels toward them,—a feeling of pity and sorrow, a longing, tender compassion ; for he loves their souls.

He will not make a jest of their mistakes, or meet them in the spirit of Satan. He will not talk much, for his soul is filled with tender compassion, and his words, his deportment, will testify of the character which he bears. He who is a devoted child of God will reveal this fact in his association with others.

Never let him who is named as a child of God, meet another who differs with him in his religious faith with a spirit of ridicule. This was the spirit the persecutors of Protestants had when dealing with those whom they termed "heretics." They could not show where dissenters were in error from "the law and the testimony," and therefore they resorted to ridicule, and some of the faithful found it more difficult to bear a sneer, than to face their enemies in open conflict. Soldiers in the army of Jesus Christ have turned cowards before ridicule, and Satan has worked through cold, unconsecrated professors of his name, to intimidate those with the weapon of jest, who never would have been turned from their loyalty to God if the rack, the stake, the dungeon, and death alone had threatened them.

Let no one from among us ever stoop to the use of ridicule when dealing with men who do not believe our doctrines. When this is done, it is evident that the would-be defender of truth is filled with self-importance and self-righteousness and with the very spirit that prompted the Pharisees to reject the light which God had graciously given them from heaven. When those who are claiming to investigate the Scriptures for truth, cease to have the meekness and the lowliness of Christ, and form a confederacy to resist every doctrine and view that differs from what they have regarded as truth, then Satan himself presides in their assemblies; and when this is the case, all who are brought within the sphere of their influence are leavened with the spirit of doubt, of questioning, and of unbelief, even as were the Pharisees in the days of Christ. All heaven is looking down upon the people who are to be defenders of truth, to see if they will follow the same course of action as did the Pharisees, and as have all the churches when new rays of light have been sent to them in messages of warning and exhortation. The Pharisees rejected Christ because he did not come in the very manner in which they had flattered themselves that he would come, and as a consequence, they were fettered in chains of their own forging, and bound themselves in doubt, in questioning, in criticism and unbelief, and worked their own eternal ruin.

MRS. E. G. WHITE.

THE INFLUENCE OF LITERATURE AND CORRESPONDENCE.

THERE is a little bit of history connected with the issuing of No. 23 of the "Religious Liberty Library," entitled "The Sabbath Question in the Dominion Parliament," that we believe will interest our missionary workers.

This number of the Library has just been issued, and we trust that the readers of the HOME MISSIONARY have read it. It is a speech of Mr. Amyot, a member of Parliament of the Dominion of Canada, and those who have read the number of the Library containing this speech, know that it is a very forcible, pointed, setting-forth of the Sabbath question.

Mr. Amyot tells the members of Parliament that they have no authority whatever for Sunday; that the Bible does not authorize its observance; and that they are entirely powerless to meet the arguments of the Seventh-day Adventists upon this question. And, from some statements that he drops, you can see that he thinks the Seventh-day Adventists will call the people throughout the entire world to the examination of this question from a Scriptural standpoint.

But the interesting part to missionary workers in connection with this, is that when the Sunday bill that drew out this speech was introduced in the Dominion Parliament, Mr. Amyot was not particularly interested in the question. One of our faithful missionary workers sent him some of our religious liberty literature, and opened correspondence with him.

Mr. Amyot's nationality is French, and his religion is Catholic. He soon became interested in the subject, and espoused the cause of religious freedom. His speech as reported in No. 23 of the "Religious Liberty Library" is the result. This is certainly large pay for the effort put forth, no matter how much the effort may have cost.

This reminds us of the fact that the Testimonies have told us that God would raise up men among the law-makers of the various countries, who would defend his truth and hold things in check while God's work was going forward. This, certainly, is a very clear case; *and such experiences show us how vastly important it is to judiciously and faithfully circulate our literature, following the same with careful correspondence.*

Our literature is being scattered, and we can see that it is doing its work. Let us take courage from such experiences, and faithfully follow on to do the work that God has for us in this important time.

TRACT WORK IN MICHIGAN.

THERE has been much to encourage us in our work in Michigan during the last few months. Early in the fall the State Tract and Missionary officers decided to urge upon our local societies the importance of distributing among the people everywhere, such tracts as "Christ and the Sabbath," "Rome's Challenge," "Our Answer," and "Justified by Faith." It was decided to recommend this distribution by means of the envelope plan.

Accordingly, a letter was sent out to all of our librarians notifying them of the plan, and urging them to place the matter before their societies. As usual our brethren and sisters throughout the State set to work to execute the plans suggested.

Of the one hundred and forty societies in the State, almost all responded and ordered a supply of the tracts and began work. Nearly all of them sent in other orders later. We had expected to use twenty-five thousand tracts of each kind, and placed our order with the I. R. L. A. for that number. But we found that we had not had large enough ideas of what our people will do when they have a mind to work, and so we had to add to our order from time to time, till we had sent out fifty thousand each of "Christ and the Sabbath," "Rome's Challenge," and "Our Answer." The tract, "Justified by Faith," was not circulated so extensively, but our first order of twenty-five thousand was nearly all used. It will thus be seen that during the winter and spring months, we gave the people of Michigan 4,400,000 pages of reading matter on present truth.

The above number looks large, perhaps, to some, but it lacks considerable of being *all* that was done in this State during the time mentioned. These four tracts were made a specialty, but the usual number of other tracts were used which would add several hundred thousand pages more to this number.

What is the result? — It will never be fully known till the Lord is revealed in the clouds of heaven. But some of the results are as follows: We know of a number of churches that have had such an interest awakened in them that meetings have been called for, and additions have been made to the church with but little effort on the part of the minister. Some have taken a stand for the truth without hearing any preaching, and in some instance backsliders have been reclaimed. In some places where this reading matter was distributed last winter, where there was no church, tent meetings are now in progress and

good interests are reported. Not only is the good effect seen upon the outside, but many of our brethren and sisters who engaged in the work of distributing have had such a blessing as they never experienced before. Their hearts have been filled with joy, and they say their experience has been worth more to them than all their Christian experience in the past. What we most regret is the fact that nearly all of our people think that such work must be suspended during the summer months. Satan never suspends his work, but works all the harder when God's people have to apply themselves to worldly occupations. It seems too bad that nearly all of the rank and file of our people are so situated that it seems to them necessary to almost suspend a progressive missionary work during the summer months, thus losing every summer what they gain in winter, and practically beginning every fall at the same place.

Who will suggest a remedy? Michigan would be glad to have one, and we presume we are not very materially different from other Conferences.

J. S. HALL.

WORK FOR OUR NEIGHBORS.

NOT all are called to be workers in a foreign field, but all have a field at home in which they can work. How many times we hear some one say, "I wish I could do something to give the truth to others;" and it is to those persons I write this by way of encouragement. During our school in Kansas City last winter, it was decided that some time each week should be spent in canvassing for the *Signs of the Times*, and *American Sentinel*. We took trial subscriptions for six weeks and longer. Those taken for six weeks were to be handed in to the local society, and others sent direct from the office. In a short time we took over two hundred short-term subscriptions. Upon visiting those who had subscribed for the paper for six weeks, we found that they had read their paper with interest, and it was no trouble to get another short-term subscription.

When No. 18 of the *Signs* was received, we sent one hundred papers to as many individuals in a certain popular church, following it the next week with "Rome's Challenge." It was decided that after two weeks, I should visit as many as possible. I spent five days, working thirty-five hours, and visiting fifty-two persons. I secured forty-nine trial subscriptions. We can hardly expect our canvassers who are in the field to devote much time to this work, but there are

hundreds of members of our societies who could spare a half day each week in their neighborhoods. The "Testimonies" tell us that the circulation of our papers is doing a greater work than the living preacher can do.

If we lack wisdom, let us ask of God who never disappoints us. We trust that not only those who have been engaged in the work will redouble their diligence, but that many others will buckle on the armor, and with God and holy angels with us, no one can fail or be discouraged.

MRS. L. M. DUNLAP.

THE WORK IN NEW ENGLAND.

The following interesting items have just been communicated to us from Sister R. C. Porter, the corresponding secretary of the New England Tract Society:—

"I can say that we are of good cheer in the work of the Lord here in New England. And why should we not be? The Lord is wonderfully kind in all his dealings with us, and even when we are unfaithful, his blessings and privileges come to us just the same.

"I am glad to report that most of our scattered Sabbath-keepers, as well as those connected with the churches, 'have a mind to work,' and many of them are doing nobly. One sister writes me saying, 'My apparent success has been far better than I had anticipated. Frequently the thought has suggested itself to me that I could not be doing the work faithfully, or I should have more hard times with it.' She has been laboring among the wealthier class of people, and they thank her heartily for the literature she brings them. She enjoys the work so much that she really would like to give her entire time during the week to it. Will not the time soon come when every true child of God will really enjoy the missionary work so well that they will delight to give a part of every day to such work among their friends and neighbors? Would it not create a deeper interest in the things of God, and in the truth for this time? I believe it would.

"One of our brethren who is living away from any church of Sabbath-keepers, came up to spend the Sabbath at South Lancaster last Sabbath; and before he left for home Sunday morning, he went into the office and purchased some \$32 worth of tracts to use in missionary work in his own city. No one need ask if he is awake, and has the love of the truth in his heart. Actions speak louder than words in this case.

"We have been working quite extensively with the *Sentinel* this summer, and much good has been accomplished thereby. The South Lancaster Church increased their club from 100 to 500, and others more than doubled their number. We realize (but not as we desire to realize) that these strikes and increased persecutions indicate that the end is nearing, and what we do must be done quickly, for soon, very soon, cometh the night when we cannot work. We see everything to encourage us in our work for souls, and we mean to press forward until the prize is won and the victory gained."

Such reports as these are very encouraging, and we trust that our workers all through the field may be as energetically engaged in the good missionary cause. The present times afford us great opportunities for missionary work. Let us devote ourselves fully to the Master's service.

I HAVE just finished reading "Who Will Co-operate with Us?" in our good HOME MISSIONARY, and feeling that I belong to the "rank and file" in this good work, I will make a short report, though the place I fill is but a humble one, and my opportunities limited.

Having been in poor health for several months, and confined at home, part of the time not able to leave my room, yet the dear Lord has been very near to me, and I have not been deprived entirely from doing missionary work.

I have the *Review*, HOME MISSIONARY, *Medical Missionary*, *Sentinel*, *Instructor*, and *Little Friend* to read, and after reading, I loan or give them away. First, I loan them to a sister who is not able to take them, and when she returns them, I loan them again to other neighbors who kindly drop in to see me now that I am not able to visit them. I always try to bring in something in our conversation on the signs of the times or some other point of the message, so opening the way to give them a paper with some article on the subject we have been talking about. I have one friend who believes the truth. Her husband is a member of the Christian church. I have been furnishing her reading all winter and spring. I hope that the Lord will yet gather them both into the fold.

Another dear old lady visits me, whose heart I won last winter while Elder Thorn was holding a series of meetings in our neighborhood. She used to come out sometimes to hear him preach. She is quite poor, and I noticed that her wraps were insufficient for the cold weather we were having. I had a coat partly worn that I did not need myself and I had thought of sending to the poor in Chicago. A good angel whispered, "It will do just as much good right here at home," and I gave it to her. Her eyes filled with tears as she pressed my hand, kissed me, and whispered, "The Lord will bless you." The last time she called on me, I read an article in the *Sentinel* to her, on the signs of the times. She said it was the best she had ever heard on that subject, and wanted to know if she could not take the paper home for her husband to read. Such of my papers as are

not too badly soiled when they come home, I send to my son who is keeping a reading rack filled with Seventh-day Adventist publications in the post-office at Choctaw City, Oklahoma.

Thus I am permitted to help in scattering the good seed; and I am trusting the Lord to give the increase.

MRS. E. A. PHILLIPS.

Lowe, Kan.

HOW TO BECOME GOOD.

1. WHAT is the natural condition of the heart?—Mark 7: 21-23.

2. How does such a heart as here described stand related to God?—Rom. 8: 7.

3. Can a heart or mind that "is at enmity against God," obey him? The Lord says "the carnal [natural] mind . . . is not subject to the law of God, neither indeed can be."—Rom. 8: 7.

4. To what are men with evil hearts compared?—To a corrupt tree. Matt. 7: 15-17.

5. Can a corrupt tree bring forth good fruit?—A corrupt tree cannot bring forth good fruit. Matt. 7: 18.

6. How do we judge the character of a tree?—"Every tree is known by his own fruit." Luke 6: 44.

7. How do we judge of the character of a man?—"A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Luke 6: 45. Out of the heart are the issues of life. Prov. 4: 23.

8. What change must take place before good fruit will appear where once appeared bad fruit?—The tree must be made good. Matt. 12: 33.

9. What must be done for a sour orange tree before it will bear sweet oranges?—The character of the tree must be changed by budding into it sweet fruit.

10. Does it then bear sweet oranges to make of itself a sweet orange tree?—No, it bears sweet oranges because it is a sweet orange tree.

11. Can a wicked, sinful man change his own heart so as to think good thoughts and perform good deeds?—"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." Jer. 13: 23. From this we learn that it is useless to try to do good in order to be good, but that a man does good because he is already good.

12. How does Paul speak of his experience in trying to do good?—"How to perform that which is good I find not. For the good that I would, I do not:

but the evil which I would not, that I do."—Rom. 7: 18, 19.

Is that your experience? Have you not resolved time and again to do better and failed? Have you not oftentimes at the beginning of the new year resolved that you would live a better life than you did the last year, and have you not as frequently failed? We have learned that a corrupt tree cannot bear good fruit. "All have sinned and come short of the glory of God." Rom. 3: 23. Since only evil can come from evil, how is the man going to do the good that he resolves to do? He has nothing but evil out of which to manufacture his proposed good deeds: but good cannot come from evil.

13. Is it impossible then for an evil man to become good?—Yes, by his own efforts; but the things that are impossible with man are possible with God.

14. Has the Lord promised to make us good so we can keep his commandments?—Eze. 36: 25-27.

15. Do we then do good works to make ourselves good, or because we are good?—"For we are his workmanship created in Christ Jesus unto good works." Eph. 2: 10.

16. Having been created unto good works what now is our duty?—"Work out your own salvation." Phil. 2: 12.

17. Are we left to do the work ourselves?—Phil. 2: 13; 1: 6.

18. By what power are we kept from falling?—1 Pet. 1: 5.

19. By whose power do we reach a state of perfection?—Heb. 13: 20, 21.

20. What condition is necessary on our part?—Eph. 3: 17.

21. How will the saved be presented before the presence of God's glory?—Jude 24.

C. P. WHITFORD.

I SAW a scrap-book in a railway station lately that I thought was good. The W. C. T. U. had taken an old, thin, large book and cut out every other leaf, and then pasted in articles on temperance, social purity, etc., and occasionally a story, cut out of newspapers. One article was by Dr. J. H. Kellogg.

I thought this might be a good way to place our truth before many. In many small stations no doubt the company would be willing to let us hang up such a book. Cut out the best articles from our papers, not all on one line, and occasionally a good story. Short, spicy articles are most likely to be read.

J. R. CALKINS.

Foreign Missions

VIRGIN OF REMEDIOS.

THE Virgin Mary, represented by the wooden image which accompanied Cotes during the war of the conquest, became the patron saint of the Spaniards in Mexico and was christened the "Virgin of Remedios." The natives did not take kindly to the worship of this "saint" which was made responsible for all the acts of cruelty and avarice perpetrated by the Spaniards, and a device was resorted to which resulted in bringing to the front another "virgin" who was destined to become the patron saint of the Indians of Mexico. The device was as follows: A virgin appeared to a converted Indian at the foot of a mountain near the City of Mexico and told him to go to the Bishop and tell him that she wanted a church built on that spot for her worship. The Indian did as he was instructed but the Bishop paid no attention to his story. The virgin appeared to him the second time and sent him again with the same message, but with the same result. She appeared the third time and when the Indian told her that the Bishop would not believe him, she told him to go to the top of a barren mountain, which she pointed out, and pick some flowers which he would find there and take them to the Bishop and he would then believe him. The Indian did as directed and found some beautiful roses which he picked and carried in his blanket to the Bishop. After repeating the words of the virgin, he emptied them out in his presence, when, behold, on his blanket was a picture of the virgin. The Bishop was convinced, and she was christened the "Virgin of Guadalupe."

On learning that she had appeared first to an Indian, the Indians all readily accepted her as their patron saint. A magnificent church was erected for her worship in which may still be seen the blanket on which is the picture of the virgin, but now mounted in a solid gold frame richly set with emeralds, diamonds, and pearls. From the figure radiate streamers of gold representing rays of light; above her head is suspended the figure of a dove, as large as a goose, made of solid silver; the railing around her altar is of pure silver and is said to weigh twenty tons. The pope has given her a place in the calendar of saints and the twelfth day of December is observed in honor of her. On that day the Indians come from

all parts of Mexico to keep the feast at her church at the village of Guadalupe, three miles from Mexico City.

Being in the city at the time of the last feast, I availed myself of the opportunity to attend the feast. It was estimated that 50,000 people were present, and I should think the estimate rather too small than too large. The church was filled to its utmost capacity with zealous devotees, all kneeling before the image of the virgin with their hands raised in an attitude of supplication, most of them holding lighted candles in one or both hands. In a side room several men were busy selling medals and pictures of the Virgin. The pope has decreed an indulgence of five thousand years from the pains and penalties of purgatory to every one who has one of these medals, or one of the pictures, on his person at the hour of death. They are sold ready blessed and as the cheapest only cost one centavo (about one-half cent) nearly every one will take that much from his scanty hoard to invest in what he is taught to believe may prove to be a very valuable treasure. Others do a good business selling candles. In front of the church is a large open space which was filled with gambling booths where all kinds of games of chance were openly doing a thriving business.

A little farther back were saloons, pits for cock fighting, etc., all in active operation. To the east of the church at a distance of some two hundred yards is the "holy well" which marks the exact spot where the Indian stood when the Virgin appeared to him on one of the three or four times that she thus favored him; the church marks another of the sacred spots, and a little chapel up on the side of the mountain a third. Near the holy well is another vacant space where a large number of men and women, in bright colored garments, and profusely ornamented with feathers and tinsel, were performing their peculiar dance. When I had seen enough and was pressing my way through the surging mass of human beings toward the cars, I met two pilgrims, a man and a woman, coming in on their knees. I did not learn how far they had come, but they seemed to be completely exhausted, so much so, that they could not hold themselves up, and a man was on either side of each one holding them up by the arms, while others were spreading their blankets before them to protect their knees from the rough stone pavement. With great effort they would take one step, then after a long pause would take another, their countenances indicating that they were in great pain.

The rival of the Virgin of Guadalupe, the Virgin of Remedios, occupies a church in the city of Mexico. Her adornments are of the most extravagant kind. She is thus described by Madam Calderon, who was herself a Catholic, and who, as wife of the minister from the court of Spain, spent several years in Mexico in the enjoyment of all the privileges of high society. "The image is a wooden doll about a foot high, evidently carved with a rude penknife, two holes for the eyes, and another for the mouth. The doll was dressed in blue satin and pearls, with a crown upon her head and a quantity of hair fastened onto the crown. No Indian idol could be much uglier."

Mr. Willson, an American, and author of "Mexico and its Religion," after describing the shrine of this Virgin says, "In this rests the figure of the Virgin of Remedios who enjoys the exclusive right, amid her other treasures, to three petticoats, one of them embroidered with pearls, another with emeralds, and a third with diamonds, the value of which is credibly stated at not less than three millions of dollars."

For three hundred years it was the custom, on public occasions, for the Virgin of Remedios to be driven through the streets of the capital at the head of a procession composed of state officials and church dignitaries, the viceroy himself holding the reins.

DAN T. JONES.

SELECTIONS FROM MISSIONARY JOURNALS.

THIS is how the wives of missionaries keep themselves busy and make themselves useful, as stated by one of them: "They look after schools, teach Bible women, and send them out, and take their reports. They look after the women of the churches,—old folks, young folks, well folks, feeble folks, and all sorts of folks who need help, and odds and ends of good advice, and wise suggestion. Besides that which cometh upon them daily,—the care of their little families,—they have to provide for all the strangers that come along. If there are any social amenities to be observed, in order to be in good standing in the community, the wives have to see to them also, or they won't be done. Ostensibly, the husband is here to do a little civilizing, as a sort of secondary work, but his wife has to keep her eye on him to prevent his being barbarized while he is about it. He would go around with sleeves out at the elbows, and shoes careened over on one side. He would get to taking his breakfast in the pantry, or on

his writing desk. Every time he comes back from the jungle, his wife has to put him through to make him presentable, and a credit to those who sent him out."

At the recent Northfield Conference, President Gates, of Amherst, said that he once asked Dr. Jacob Chamberlain, the missionary, "How did you find the consciousness of sin in India?" Dr. Chamberlain replied: "I never but once heard a man deny the consciousness of sin. I took it for granted that they were sinners, and that they knew it; but once, as I was preaching, a Brahman interrupted me, 'I deny your premises. I am not a sinner. I do not need to be better.' For a moment I was abashed. Then I said: 'But what do your neighbors say?' Thereupon one cried out, 'He cheated me in trading horses;' another, 'He defrauded a widow of her inheritance.' The Brahman went out of the house, and I never saw him again."

He said to the Quaker, "I can't help feeling for the poor, perishing heathen." "And," quoth the Quaker, "Does thee feel in the right place? Does thee feel in thy pocket?"

A singular interruption occurred at a wedding in Tai-ku, China, while Doctor Atwood was officiating at the first public Christian marriage ceremony that had occurred in that city. There were 300 or 400 Chinese present, listening respectfully, when an old woman cried out: "This is great doing; not to worship heaven and earth!" One of the native Christians immediately sprang to his feet, and addressing all present, showed how much better it was to worship God, who made heaven and earth. Thus the marriage occasion was made an evangelistic service, and the woman's objection to the omission of an idolatrous practice common at Chinese weddings, led to a clear presentation of gospel truth.

This is the way a bright young Celestial expounded the doctrine of original sin when on examination for baptism. "Sin is like garlic. You may keep the seed going for five thousand years, one plant after another, but garlic seeds will always produce garlic stock. They will never turn into something sweet. You may cut all the top off, but if a bit of the root is there, up will come garlic again, and it is garlic for everlasting, and nothing but garlic, and the same kind of garlic."

It is related of Dr. Albert Bonnar that he began a sermon to his people with this parable: "Once upon a time a congregation asked their minister to give them strong meat. The next Sabbath he preached on the duty of Christian giving; and they sent him no more requests for strong meat."

Missionaries of the English Church, engaged in itinerating in Southern India, find numerous instances of educated men and Brahmans who are convinced of the truth of Christianity. In one place a whole Brahman street was found to be in a state of dissatisfaction with Hinduism, their leader confessing, "The more I read of it the less I believe it."

Truly, heathenism has its drawbacks, and positive inconveniences. Thus one of the delegates to the World's Congress, a Jain of India, was compelled during his entire stay in this country to cook and serve his own food, and this under pain of apostasy from his own religion. No person of any other faith might even touch a dish from which he ate. While on railway trains and elsewhere, he was often sadly put to it for culinary facilities.

The contributions of the Malagasy Christians to the London Missionary Society amount to \$31,240. Now the average wages of a Malagasy laborer is about 6 cents per day, which makes the amount given astonishingly large. Christianity in Madagascar was once almost annihilated by terrible persecutions, but it has sprung up into a large-hearted, open-pocketed, and stalwart life.

The Rev. W. G. Lawes, who has recently returned to England from the South Sea Islands, says: "At the first missionary meeting held at Port Moresby, New Guinea, a few months ago, men met within the walls of God's house who, when I first knew them, never came together except in strife or war. One of them, in a speech, picked up a spear, and said: 'This used to be our constant companion; we dared not visit our gardens without it; we took it in our canoes, and carried in on our journeys; we slept with it by our sides, and took our meals with it at hand; but now,' holding up a copy of the Gospels, 'we can sleep soundly because of this, and this Book has brought peace and protection, and we have no longer need for the club and the spear.'"

Christ's is the only name given under heaven or among men whereby we may be saved.

Fourth Sabbath Reading

THE PROMISE OF THE FATHER.

BEHOLD, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49. These were among the last words the Saviour spoke before his ascension. They come down to us as fresh as though spoken but yesterday. This is the promise of "the Comforter," the promise of "the Father," "the Spirit of truth." It was promised to the disciples because they *knew* him, because Christ dwelt with them, and was in them. But the world could not receive it "because it seeth him not neither knoweth him." John 14: 16-19. It is therefore plainly stated that none but those who *see* Christ and *know* Christ will ever receive the promise here referred to.

The important question for us is, What is it to see Christ? In what way could the disciples of Christ see him, and the world not see him? It could not be as he was seen in youth going to and from his daily toil. The world could thus see him, and the Pharisees thus saw him and made this a cause of their unbelief. "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith I come down from heaven?" Again: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him." Again: "Is not this the carpenter, the son of Mary?" then again, "For neither did his brethren believe on him."

Neither was it to see his miracles and believe in them as actually performed by him. This, too, was an occasion of bitterness that led the Jews to plan for the death of Christ and those whom he had raised from the dead. "Then gathered the chief priests and the pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him." "Then from that day forth they took council together for to put him to death." "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away and believed on Jesus."

It is something more, then, to see his humanity or to behold the divinity as it is manifested in blessing

others. It is first to see him as a divine being possessing blessings for *me*, even *me*. It is to behold the Lamb of God that taketh away *my* sin, and cleanseth *me* from all iniquity. This cannot be until we see in him this character and willingness to bless us individually. And then to appropriate to ourselves his righteousness which is unlike all other righteousness. Then his interests become our interests, his work our work, not by impulse wrought up by a special pressure brought to bear on some particular occasion.

The outpouring of the Spirit on the day of Pentecost was a simple illustration of what it will be in this closing work. Peter said that this was what the prophet Joel said would be in the last days. Then the last days are marked off from the period preceding, by the darkening of the sun and moon, and wonderful sights in the heavens. Acts 2:14-20. This outpouring was the early rain; but the early and the latter rain are promised to come together when there will be a manifestation far exceeding the outpouring on the day of Pentecost. Joel 2:21-27. Every one will take a part in this, "For they shall *all* know me, from the least of them unto the greatest of them." This work is a personal one. It is something taken part in by each individual in his own home, and in his own heart. Here is a personal experience to be gained, wrought by the Holy Spirit that is not revealed by flesh and blood, but by the Father only. "There is altogether too little of the Spirit and power of God in the labors of the watchman. The Spirit which characterized that wonderful meeting on the day of Pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God. The power which stirred the people so mightily in the 1884 movement will again be revealed. The third angel will go forth, not in whispered tones but with a loud voice."

We occupy a position similar in the work of the third angel's message to the disciples at the time the Saviour left them to wait for the promise of the Father. The same instruction given them comes, if possible, with more force to us at this very point that we have now reached in the message. "The Lord is waiting to do great things for his people, but they must be pure in heart before they can see God or know him. As a pure and holy people, Jesus led his disciples into the audience chamber of the Most High. He impressed upon their minds what was to be the burden of their prayers. They were to pray for the gift of the Holy Spirit, which would supply

every need of the soul; for it would work by love and purify the soul. The Spirit taking its abode in the heart will transform the entire being, conforming it to the likeness of Christ. Let us humble our hearts before God and believe he has pardoned all our transgressions and forgiven all our sins. We cannot honor God unless we believe this, and make Jesus our personal Saviour." "All who claim to be the children of God should seek daily to understand why they believe, by searching the Scriptures for themselves. They who with humble hearts study the character of Jesus, will come more and more to reflect his image. The descent of the Holy Spirit is looked forward to, as in the future. But it is the privilege of the church to have it now. Seek for it, pray for it, believe it. We must have it, and heaven is waiting to bestow it."

Our zeal as a people should exceed that of the early apostles. Everything depends upon our present action as it relates to ourselves and the part we shall act in the closing work. The words of the prophet come to us with tremendous force, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The glory of the Lord is the character of Christ. It is his righteousness. It is his life as he lived here upon the earth. Our attention as a people has been called to this important feature of truth. And let none say that there is nothing important in this, that it is what we always believed, and there can be no new experience received now at this period in the message. We might as well say there was nothing more in believing in Christ when he walked the earth than before. Was not his character the same? Had he ever changed as to his willingness to bestow blessings for four thousand years before?—Not at all. But there was a special revelation of himself. The Jewish people, to whom he had committed the oracles of God had lost sight of Christ in them. They had a theory, but had mingled with the truth many erroneous ideas of their own. Their erroneous ideas of the kingdom question so befogged their minds that they could not see the spiritual in the theory which had been preached for three and a half years. The time had come for Christ to come and present himself as the truth, the way, the righteousness, that mankind might see him who was to be the center of attraction in the universe. Old truths had to have a resetting in their minds by the Spirit of God. They were to behold him as the chiefest among ten thousand, and the One altogether lovely and greatly to be admired.

No doubt the old Pharisees reasoned that there was nothing special in the truth for that time. But those who for themselves appropriated to their own hearts blessings which he possessed in himself for every individual who believed, were prepared for the outpouring of the Holy Spirit, and none others. So it is now for us. Their experience is our experience. The truth we have preached for forty years needs to be reset in many hearts by the Spirit of God.

It is for us to arise in the special light now shining and obtain an experience in the advancing light, and shine by letting the righteousness of Christ be exemplified in our lives. It is not to move by excitement; but to have a deep abiding principle living in the heart is what is needed now. Facts tell every Seventh-day Adventist where he is. The persecution looked forward to for over forty years has already begun. The loud cry has been heralding for the last five years. The doors are open for the truth to enter in every nation on the earth. God is holding the four winds for this very purpose. "Schools must be established, that the youth may be educated, that those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and in the sciences. Institutions for treating the sick must be established in foreign lands, and medical missionaries must be raised up who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust, and be able to educate others. And besides this, God calls for home missionaries. Let every soul deny self, lift the cross, and expend far less means for the gratification of self, that there may be living, working agents in all the churches. A faith that comprehends less than this is one that denies the Christian character. The faith of the gospel is one, the power and grace of which are of divine authorship. Then let us make it manifest that Christ abides in us by ceasing to spend money on dress, on needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meeting-houses, and the treasury is empty. "By their fruits ye shall know them." Calls are coming from foreign lands in all parts of the world. The Macedonian cry comes to us from afar, and will we respond? It is a faith that grasps these things and moves with a whole heart, a sacrificing life, a consecration that continues throughout the year, and a steady growing in these things that characterizes those who will be victors at last. This is the loud cry of the third angel's message.

S. N. HASKELL.

Canvassers' Department

NEVER BE DISHEARTENED.

O, NEVER be disheartened, nor with fear and trembling go,
The future will grow brighter if you strive to make it so,
If you but do your duty and go bravely on your way;
Many a dark and cloudy morn brings a bright and sunny day.

What need is there of sadness, or to look down in despair,
While Heaven smiles above you, and a Friend is ever there?
Why brood over fancied evils, or sit gloomy and alone?
The darkest hour that cometh is the nearest to the dawn.

We all have our trials and troubles, be successful as we may,
And if we bear up bravely, they will sooner pass away;
'T is no use to be gloomy, nor to meet them with alarm,
No man ever fought down error with a weak and nerveless arm.

'T is no use to be fretful should the sky be overcast;
The wise man waits with patience, and looks upward to the last.
He sees no need for sorrow nor in weakness to despond;
The clouds but veil the sunshine and obscure the light beyond.

— *William Bunch, in Agent's Herald.*

HELPS; THEIR USE AND ABUSE.

DURING the past eight years much has been said about the use of helps, some favoring and others disapproving the use of them.

It is not our object to present a long treatise upon this question, but rather to present a few facts, offer a few suggestions, and then leave the reader free to draw his own conclusions.

While some claim that they need helps, others as strongly argue that none are needed. Much might be said upon both sides, but we will simply call attention to a few facts:—

1. The majority of our canvassers are not natural salesmen.

2. But few of them have enough ready money to pay running expenses in the field for three or six months while taking orders, and—

3. Consequently many feel the need of some method by which they can earn enough to pay current expenses until their delivery is made.

4. There are many agents who have kept themselves in the field for months, by the judicious use of helps, and have thereby made a record as good canvassers, who, without helps, would have been obliged to leave the field, and their record would have stood, *failure*.

We confess our inability to see the justice or consistency in arguing that because Brother Smith or Brother Jones has done well, and made a great record as a canvasser, and says he does not need any helps, therefore Brother Brown and everybody else ought to do as well without them, and are failures if they cannot.

How can inexperienced agents stay in the field from three to six months before delivering any books, and allow twenty-five cents for single meals, and fifty or seventy-five cents for lodgings, when there is no reasonable prospect that the agents will average over eight or ten orders per week?

How can we encourage men to enter the canvassing work, without a dollar in their pockets, and discourage or forbid the use of helps? Canvassers of the world may boast of having canvassed for months without having paid one cent for board or lodging. How?—Because they had only two cents in their pocket when they started, so it was books in exchange for meals and lodging, or nothing, and too often the latter.

It has been said by some one, and that quite truthfully, that “men pay for their living either in cash or character,” and too many agents of worldly enterprises have unfortunately paid for their meals and lodgings with the latter, while congratulating themselves that they got it for nothing. We trust none of our agents have ever followed such a policy.

AN ABUSE OF HELPS.

1. “Carrying for helps, as some do, an extensive assortment of small tracts, pamphlets, and picture books, and spending more time on these than on the subscription books.

2. After presenting our books containing the third angel’s message, the last and most important message ever to be given to the world, and after urging upon the people the importance of heeding these truths, then, if the agent fails to secure an order for his book, endeavoring to sell some articles he carries as helps, consisting of needles and pins, perfumes, tidy-holders, ink erasers, combs, toilet soap, rubber tissue, dictionaries, business manuals, picture-books for children, stationery, clothes pins, or patent medicines, all of which are carried as helps.

AN ABUSE OF THE PUBLIC.

To obtain meals and lodgings, and then coolly tell the host that he must take a book, or notions of some kind, in order to get his pay; that it is that or nothing. Such a use of helps should never be resorted to.

A PROPER USE OF HELPS.

Expressed in a few words, our idea of a help and its proper use, is as follows:—

1. It must be something light in weight.
2. Attractive in appearance.
3. Easy to sell.
4. There should be a good profit to the agent.
5. *It should present the principles of present truth in such a way as to lead men to the Author of truth.*
6. *It should sell at sight, from the canvass just given for the large and complete work.*

To illustrate: One often fails to secure an order for his book simply because the person canvassed is unable to obtain the necessary dollars to pay for it, although deeply interested in the book and the truths it contains. What shall be done? Shall we go and leave them nothing? By no means! *Now is the very time for the legitimate use of a proper help.* Say to the interested party that you are sorry he cannot take the complete work; then offer him the small book, which takes up in brief many of the important truths upon which the complete work treats at length. Your canvass is already made, the person is interested in the work and the truths it contains; but while he could not take the complete work, costing two or three dollars, he would gladly give you twenty-five cents for a small book, and send you on your way rejoicing.

Such a help as this, used in a judicious way, would meet with numerous cash sales, and it would thereby accomplish four desirable objects:—

1. That of placing some portion of truth in families where the complete work could not be sold.
2. Providing the agents with some ready means with which to obtain the comforts and necessities of life.
3. It would enable the agent to make his “field expenses,” so that when he comes to deliver, his earnings would not have been all used up before he received them, and—
4. The agent would thereby be able to pay for all his books as soon as they are delivered, in place of being in debt to the tract society, as is often the case.

Experience has taught us that there is no better way to help a man to stay in the field than to help him to help himself by placing in his hands an article of merit, which he can obtain at a low price and sell readily at a good, reasonable profit,—something that could be sold at sight for cash, or easily ex-

changed for meals and lodgings, and it prove a blessing to the purchaser.

With the man who is a natural salesman, and has had experience in the field, and had means to meet running expenses and decides that he does not need any helps, we have nothing to urge; but to the man who is not a natural salesman, or has had but little experience in the field, and feels the need of a good help, we recommend a judicious use of a help like the one above described.

F. L. MEAD.

THE BOOK WORK IN SWEDEN.

It will no doubt be interesting to many to notice the following items concerning the book work in Sweden, Europe, for four weeks ending June 16. From twenty-one to thirty agents took part in the canvassing. The book is "Family Bible Readings." This is the second year they have canvassed for this book. During the time mentioned, they obtained orders for books to the amount of \$2,265, and delivered books to the amount of \$1,211.50. The hours put in vary from twenty-five to sixty. They do not preach nor hold Bible readings, but they work hard and mind their own business; and in spite of the hard times, the Lord crowns their efforts with success.

J. G. MATTESON.

A TOPICAL STUDY OF "PATRIARCHS AND PROPHETS."

Adam's Work, 47, 50.
 Book treats upon, 6 (first par.), 7 (first par.).
 Bliss of our First Parents, 49, 50, 51.
 Banishment from Eden, 61.
 Beauty of Earth before the Flood, 90, 95.
 Beautiful Language, 472, 475, 476, 477, 574, 600, 641.
 Cain and Abel, Types, 72, 73.
 Christ Creator, 34, 40.
 Character, 158, 223, 574.
 Coal and Oil, 108.
 Covetousness, 496, 497.
 Description of Earth when Created, 44.
 Description of Man when Created, 45, 48, 49.
 Deception of Satan, 37, 38, 39, 40, 42, 53.
 Donations, 529.
 Dancing, 707.
 Earth Redeemed, 65, 67.
 Eden, 47, 62, 84.
 Education, 597.
 Encouraging Thoughts to Christians, 202, 203, 238, 294, 421, 432, 493.
 Faults of Good Men, 238, 717.

Fruits of Obedience, 35, 50.
 God's Original Purpose, 342.
 God's Word, 55, 113, 114, 124, 504, 598, 599.
 Good Lessons and Thoughts for Canvassers, 134, 140, 158, 217, 248, 289, 376, 553, 554.
 Home of our First Parents, 49.
 Idleness, 55, 156.
 Instruction to Christians, 187, 423, 431, 592, 600, 607, 633, 735.
 Joy of Angels, 65.
 Law of God, 52.
 Lessons to Parents, 142, 143, 144, 168, 169, 175, 176, 243, 244, 504, 561, 572.
 Little Things, 158, 574.
 Love of God, 33, 115, 203, 289, 516, 517, 599, 600, 657.
 Lucifer, 35, 40, 41, 403.
 Man a Free Moral Agent, 34, 48, 49, 53.
 Marriage, 46, 171, 175.
 Master Minds of Men Before the Flood, 82, 83, 90.
 Mercy of God, 39, 41, 106.
 Multitudes not always Right, 96, 102.
 Object of the Book, 5 (last par.).
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 Parallels with our Time, 89, 97, 101, 102, 103, 104, 166; 167, 403, 404.
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 Raising Money for Churches, 529.
 Results of the Flood, 107, 108.
 Results of Right Training, 213, 214.
 Results of Wrong Training, 360, 578, 579.
 Sabbath, 47, 48, 296, 307, 336.
 Satan Plots Ruin of First Parents, 52.
 Satan's Devices and Plots, 78, 79, 459, 460, 503, 504, 522, 568, 707.
 Second Coming of Christ, 104, 109.
 Science, 114, 115, 113.
 Skepticism, 114.
 Solemn Thoughts, 165, 182, 201, 217, 218.
 Sorrow of Angels, 63, 65.
 Spirit of Satan, 7.
 Success, 158, 376, 554, 633, 574.
 Sufferings of Christ, 64, 69, 70.
 Temperance, 597.
 Thrilling Paragraphs and Chapters, 99, 100, 102, 107, 108, 151, 566, 567, 646, 647, 648.
 Training Children, 142, 143, 144, 168, 169, 175, 176, 243, 244, 561, 572, 574, 599, 601, 602, 641, 642.
 Treatment of Animals, 45, 445.
 Trials, 129, 134, 294, 599, 600.
 True Religion, 600.
 Unchangeable Nature of God's Law, 70, 75.
 What God Desires from us, 34.
 Why Satan Was not Destroyed, 42.
 Wickedness before the Flood, 87, 90, 91, 92, 103, 156, 157.
 Wisdom of God, 43.
 Words to the Young, 217, 218, 269, 574, 599, 601, 602, 641, 642.
 Work, 50.

WILLIAM SIMPSON.

NOT FINISHED YET.

SOME strange and conflicting sounds have come to our ears from over the sea during the past few months. Some, it seems, have decided that we have reached the end of the canvassing work. This means that the facilities in buildings, machinery, etc., for book making which the Lord has given us during the past few years, are now to be abandoned, and the large amount of means invested in them is practically lost. It means that now, when we have just learned how to sell books, after several years of hard work, the experience gained is to be of little further use. It means that the labor of those whom the Lord has moved upon to write the books, and the time thus employed is to yield comparatively but little return. But the same mails that bring us the information already noticed tell us that we are in the midst of the "loud cry," that God is pouring out his Spirit upon all flesh, and the message is going with greater power and rapidity than ever before; that everywhere the people are ready to hear and are calling for the truth; that the laborers are meeting with greater encouragement and success than at any other time since the message began, and have many more calls than they can fill, and that the people are everywhere ready and willing to read our literature. We are told in "Early Writings" that in both the home and foreign fields there are more souls longing for the truth than we imagine, and that they will gladly accept it when it is carried to them; that everywhere there are souls susceptible of being impressed with the truth, and that now all who are honest in heart will "come out and endure the persecutions with us." And this is true. In our own experience we have never before found the people so ready to converse on religious subjects or so easy to approach with the truth as now. The angels of God "are moving on hearts and minds," and many are inquiring, "What shall we do to be saved?"

Can it be that in such a time as this, when the loud cry is sounding mightily, and the earth is being lightened by the glory of God and stirred by the power of his truth, and many are seeking the way of life, that God is now going to stop one of the most important branches of the work? Can it be that he will now silence the agency that is carrying the light to the highways and hedges where by no other means it would ever find its way? — We cannot believe it. On the contrary, the canvassing work in the future will be much more important than in the past. What

is needed is men who will consecrate themselves fully to the Lord, and follow the instructions he has given concerning his work,—men who, like Paul, are willing to work and let the Lord be judge of their success,—men who, like Caleb and Joshua, are willing to follow the Lord and in his strength take the land. Such will be mighty through God and will have success. Now is not the time to cease work, but to give ourselves to God and work as never before; for our work is not yet finished.

W. M. CROTHERS.

Wellington, N. Z.

OUR BOOK WORK IN SOUTH AFRICA.

OFTEN during the past year, from July 1, 1893 to July 1, 1894, the canvassing work in this field has encountered difficulties which, from a human view, seemed utterly impossible to surmount. The way appeared so hard, the work moved so slowly, that some were led to think that this branch of the cause was about at an end. The great financial depression which has been felt the world over, has caused the cry, "hard times," to be constantly sounded in the ears of our agents. Sometimes this cry was merely habit or made just as an excuse, but often it was too true, and the canvasser knew it was impossible for the family to procure even proper food. Often a lack of thrift caused the poverty, and the agent felt certain that if his book were read and heeded in these homes, it would bring temporal as well as spiritual aid, still he could not deliver it.

Storms, floods, drought, locust, disease of the cattle, etc., all made the work perplexing and wearing, but nothing seemed to wear out the patience and courage like the warnings sent out, far and wide, by the ministers. Both the press and pulpit were used to send these warnings among the people in every nook and corner of the country. Extracts from the writings of our enemies, placing Seventh-day Adventists and their work in a most untrue light, were published and freely scattered to prove that the greatest curse that could come to any people or nation was the Seventh-day Adventists with their book-selling.

We could not doubt but that the sale of our publications was the work of the Lord, and Satan knowing its value was using all his agencies to overthrow it. We know that the same Jesus who commanded the disciples to enter a boat and go to the other side of the lake, went with them to thwart the wind, wave, and mountainous billow from destroying them or preventing their doing what he had commanded. So if our

agents had heard the command of Jesus to go from home to home to leave the printed page, giving the warning message, we felt sure that Jesus was willing to go with them, to thwart all Satan's plans. Again and again we could send out no other message to cheer and comfort, than the one found in Deut. 31 : 3 : "Be strong and of a good courage, *fear not*, nor be afraid of them : for the Lord thy God, he it is that doth go with thee ; he will not fail thee, nor forsake thee."

Some of our agents have given up the work, and say it is a failure financially ; others have taken up the tract work. From sickness, family cares, and various reasons, some have put in but little time, so our numbers have been few to push this work, yet as we place the year's record on the office books, we are surprised, and the words of Joshua come to our mind : "Ye know in all your hearts and all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof." Josh. 23 : 14.

We ask over and over, What record has been placed on the heavenly books ? How cheering are the words found in 1 Cor. 15 : 53, "Ye know that your labor is not in vain in the Lord ;" also Heb. 6 : 10, "For God is not unrighteous to forget your work and labor of love," etc. If the work has been done in love, that love of God for the lost, it shall not be in vain. Great is the success. Our average number of agents in the field has been but ten ; number of days' work (averaging five hours each) for the year, 1727 ; number of orders taken, 4836 ; number delivered, 4381 ; value of the books delivered, retail, \$17,859.67.

As we study these figures, we take courage and are more certain that our work in this branch is not yet finished.

N. H. DRUILLARD.

MEN OF MATURE YEARS WANTED.

In the providence of God the printed matter issuing from our presses is to act no inconsiderable part in warning the world of its impending doom and the glorious reward awaiting the loyal believer. Long has the Lord extended mercy and repentance to the guilty ; now, in this last invitation, is condensed all the fullness of redemptive power ; these glad tidings, coupled with solemn warnings, cry aloud for general distribution from every page of our literature, in tones we dare not ignore except at our peril.

That so important a matter is enlisting the intense opposition of Satan, should not be thought strange ; there is, however, no occasion for dismay at the apparent formidable array of the enemy. Is not our God able to cause us to triumph ? True, the conditions under which we now labor are different ; but were the Lord's resources exhausted under the old order of things, when a better financial policy encouraged the workers ? Let us learn the language of faith, knowing that the Lord will add more grace, and we shall yet see wonderful achievements in every branch of this great work.

It is almost to be regretted that in the past this work has rested so largely upon the youth. While good results have appeared in developing many of these dear workers, we have ever felt the lack caused by the absence of those of more mature years, who should have been found in greater numbers among the canvassers, to sober and dignify the calling, bringing a firmness and nobility of character into the ranks. Is it not true that the canvassing field has often been considered after the order of a boy's job ? We believe this very spirit, perhaps unconsciously entertained, has operated adversely upon youth and middle-aged by being thus viewed. Is there not danger in gauging the sacredness of this or that calling, in a manner not pleasing to the Lord ? Not a few of our youth, whose hearts were fixed upon the ministry as the goal of their expectations, have been unsuccessful in this work, from having considered it the route to the sacred desk. Others, whose hearts have been warmed by the flame of love and zeal for God, kindled at the institute, remember, during that time of loneliness which comes over the inexperienced, that his partners, like himself, are nearly all youth. He longs for that fatherly companionship which should not be denied him, the lack of which leaves him ready to yield to discouragement. This department is sufficiently sacred to invite those of ripe years, of fixed principle, of sound judgment, whose devoted efforts cannot but add a new impetus to the book work. It really seems apparent that, when the enemy of all righteousness sees the importance of instilling into his old organisms new life after a rejuvenated type, we should endeavor to make so sacred a cause powerful, by bringing into it the maturity and experience of those who have been long in the truth. Are there not among our agricultural brethren, our mechanics and merchants, those who, for Christ's sake would be willing to leave their merchandise, their trades, or

their broad acres, and locate upon smaller premises accessible to canvassing territory from twenty-five to forty miles square; become permanent fixtures; receive under their fostering care one or two youth, who having forsaken father and mother, brothers and sisters, would find in such association the atmosphere

of home; in whose burdens and duties he might share, with the members of the family? Surely there are those among our unused timber who might be shaped into the needed material; such could secure suitable premises according to the numerous members of the household, furnishing at once a basis

REPORT OF THE CANVASSING WORK FOR JULY, 1894.

(Furnished by the General Canvassing Agent.)

STATE.		No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.	
Distr. No. 1.	Atlantic.....	15	10	86	514	175	\$ 441 90	182	\$ 402 20	\$ 40 50	\$ 462 70		
	Maine.....	14	2	.....	717	.....	.....	152	273 75	72 38	346 13	
	Maritime Prov...	8	7	72	353	112	241 80	130	332 00	.....	332 00	
	New England....	23	18 ³ / ₄	311	2,065	134	361 25	512	1,252 10	38 87	1,290 97	
	New York.....	32	28	295	1,966	321	753 75	786	1,807 25	144 72	1,951 97		
	Pennsylvania....	40	18	95	578	64	.....	200	497 50	39 68	537 18	
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	9	4	52	420	11	26 00	197	440 70	93 00	533 70		
	Vermont.....	8	6	77	474	.....	.....	136	452 15	4 80	456 95	
	West Virginia*..	7	20	51	402	59	141 10	134	320 25	23 85	344 10	\$6,017 60	
No. 2.	Alabama.....	12	.....	.....	746	25	49 50	209	456 00	19 75	475 75	
	Cumb. Mis. Field	17	.....	.....	983	64	119 75	370	815 50	20 50	832 00	
	Florida.....	6	3 ³ / ₄	75	655	104	236 25	110	270 75	39 20	309 45		
	Georgia*.....	7	.....	.....	247	15	39 25	104	153 25	16 35	169 60	
	Louisiana.....	7	.....	.....	303	48	115 50	329	794 25	11 60	805 85	
	Mississippi.....	4	.....	.....	197	26	51 80	47	111 05	14 95	126 00	
	North Carolina..	8	.....	.....	246	59	120 75	73	130 50	7 25	137 75	
	South Carolina..	5	.....	.....	193 ¹ / ₂	6	13 50	63	44 50	25	44 75	
	Tennessee.....	24	.....	.....	1,854	323	871 75	608	1,418 00	3 00	1,421 00	4,322 15
	Indiana.....	25	24	273	1,842	202	510 25	432	1,072 00	.....	1,072 00	
No. 3.	Illinois.....	24	20	239	1,956	176	418 00	497	1,222 75	.....	1,222 75	
	Michigan.....	21	20	250	1,692	111	218 75	308	826 00	.....	826 00	
	Ohio.....	25	25	306	2,575	74	187 00	376	858 90	.....	858 90	
	Ontario.....	14	13	182	1,325	126	332 00	332	817 00	.....	817 00	4,796 65
	South Dakota....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Iowa.....	.....	20	270	.....	191	463 50	497	1,135 40	64 15	1,199 55	
	Manitoba.....	9	8	115	789	5	14 75	151	410 75	.....	410 75	
	Minnesota.....	28	3	.....	2,532	.....	188 75	603	1,224 75	.....	1,224 75	
	Nebraska.....	11	11	97	792	194	512 75	130	326 90	41 85	368 75		
	Wisconsin.....	28	15	194	1,359	174	484 75	279	688 50	59 55	748 05	3,951 85	
No. 4.	Arkansas.....	8	4 ¹ / ₂	54	398	5	12 00	141	347 75	10 40	358 15		
	Indian Territory..	5	3	64	555	27	66 50	187	443 50	7 25	450 75		
	Kansas.....	35	.....	.....	3,301	119	452 50	768	2,034 05	160 00	2,194 05	
	Missouri.....	38	24	354	2,726	304	746 50	535	1,353 50	88 95	1,442 45		
	Texas.....	18	14	.....	2,127	.....	.....	1,268	3,631 20	.....	3,631 20	
	Colorado.....	10	8	.....	687	72	223 00	135	397 75	7 85	405 60	8,482 20
	California.....	.....	.....	.....	.....	137	330 50	235	567 50	.....	567 50	
	North Pacific....	12	12	132	645	.....	.....	212	603 60	.....	603 60	
	Upper Columbia..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,171 10
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 5.	N.S.W.&Q'ns'P'nd	15	9 ¹ / ₂	155	1,042	409	1,850 67	519	2,098 08	329 16	2,427 24		
	Australia.....	24	3 ³ / ₄	382	1,589	547	1,847 95	721	2,510 57	260 23	2,770 80		
	New Zealand.....	12	.....	129	735	.....	184 13	266	707 11	33 08	740 19	5,938 23
	Great Britain....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Central Europe..	9	9	.....	1,090	.....	.....	145	321 84	37 70	359 54	
	Germany.....	10	9	167	1,159	105	151 00	225	370 00	79 00	449 00		
	Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Denmark.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Sweden.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	808 54
	South Africa....	11	8 ³ / ₄	115	641	234	1,071 92	291	1,174 39	.....	1,174 39	
No. 6.	South America...	8	7	.....	.....	97	309 11	102	284 50	2 00	286 50	
	Jamaica.....	10	7 ¹ / ₂	.....	.....	251	535 44	352	628 98	28 02	657 00	
	Bahamas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	West Indies.....	3	3	.....	.....	.....	.....	290	706 75	.....	706 75	2,774 64
	Totals.....	659	398 ⁵ / ₂	4,592	44,380 ¹ / ₂	5,106	\$14,695 57	23,199	\$33,591 72	\$1,801 24	\$35,392 96	\$35,392 96	

of support and even a resource, checkmating the financial panic Satan has precipitated, and occupying the very place that has long been felt to be vacant.

It will also appear that sacrificing men of families, located something after the above plan, will be able to maintain themselves and families in the most destitute field, and in nearly any part of the world, exchanging literature for any and every marketable product with those who so much desire to purchase, but are debarred from lack of means. Also we can see that Satan has practically emptied and vacated the field of his agents, in his efforts to dislodge the Christian canvasser. We are well able to occupy the land, not entirely depending upon the financial results from the sale of books, but also looking to the Lord who is ready to bless us in basket and store, by making our gardens fruitful according to his promise. All may be clothed with double armor from the head to the foot, workmen who will be "implements" to the Lord's glory, by whom the Lord will finish the work and cut it short in righteousness, by the time Satan shall have accomplished his next purpose; namely, that of no more permitting us to buy or sell, for the reason that we have the seal of God upon us.

W. H. BENNETT.

Eldorado, Ill.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect June 3, 1894.

GOING EAST. Read Down.							STATIONS.	GOING WEST. Read up.						
10 Mail Ex.	8 Erie Lim.	4 L'd Ex.	4 Atl. Ex.	6 Mixd Tr'n.	2 Pt. H Pass	11 Mail Ex.		1 Day Ex.	8 R'd L't'd	3 B. C. Pass	7 Erie L't'd	9 P'te Ex.		
a m	a m	p m	p m	a m	.....	D. Chicago A.	p m	p m	p m	.....	p m	p m
8.40	11.25	3.10	8.15	a m	.....	Valparaiso..	5.05	2.45	7.10	.....	8.30	5.45
11.10	1.20	5.05	10.30	6.00	.....	South Bend..	8.10	1.20	5.44	.....	7.10	4.40
12.40	2.35	6.30	12.00	10.05	.....	Cassopolis..	7.28	4.50	9.10	.....	10.30	8.00
1.29	3.07	7.12	12.45	12.40	.....	Schoolcraft..	1.20	12.02	5.18	.....	6.50	3.28
2.21	.....	7.55	1.48	4.50	a m	Vicksburg..	1.10	11.58	.....	p m	.....	2.87
3.40	4.80	8.35	2.40	6.20	7.00	Battle Creek.	12.25	11.15	8.55	9.35	5.18	1.50		
4.33	5.11	9.26	3.25	.....	7.47	Charlotte..	11.14	10.29	3.07	8.40	4.33	12.53	
5.10	5.40	9.55	4.00	.....	8.20	Lansing..	10.40	10.02	2.40	8.00	4.08	12.20	
6.30	6.30	10.45	5.00	.....	9.50	Durand..	9.35	9.05	1.55	6.50	3.20	11.25	
7.30	7.05	11.17	5.40	.....	10.05	Flint..	8.35	8.05	1.28	5.47	2.53	10.35	
8.15	7.35	11.50	6.15	.....	10.43	Lapeer..	7.49	8.02	1.00	5.10	2.25	10.01	
8.42	.....	a m	6.35	.....	11.06	Imlay City..	7.28	.....	4.48	.....	.....	.....
9.50	8.45	1.00	7.30	.....	12.05	Pt. H'n Tunnel	6.25	6.50	11.55	3.50	1.20	8.45	
.....	p m	p m	.....	.....	.....	Detroit..	a m	a m	a m	p m	p m	p m
9.25	9.25	.....	.....	.....	.....	Toronto..	6.40	10.40	24.05	.....	.....	8.45
.....	8.40	8.30	5.25	.....	.....	Montreal..	10.10	.....	.....	.....	7.20	1.00
.....	p m	p m	a m	.....	.....	Boston..	6.00	.....	.....	.....	10.15	.....	
.....	8.03	7.50	7.25	.....	.....	Susp'n Bridge.	a m	a m	a m	a m	p m	p m
.....	a m	a m	p m	.....	.....	Buffalo..	12.00	.....	.....	.....	6.15	1.00
.....	8.12	8.12	7.15	.....	.....	New York..	a m	p m	.....	.....	p m	p m
.....	a m	a m	p m	.....	.....	Boston..	8.20	6.10	.....	.....	p m	p m
.....	4.15	8.30	5.40	.....	.....	.....	.....	.....	.....	.....	.....
.....	p m	p m	a m	.....	.....	.....	.....	.....	.....	.....	.....
.....	4.52	9.23	8.05	.....	.....	.....	.....	.....	.....	.....	.....
.....	a m	a m	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	8.12	10.20	.....	.....	.....	.....	.....	.....	.....	.....	.....

Trains No. 1,3,4,6,7,8,9, ran 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 Battle Creek Sanitarium Health Foods.

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."
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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.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

International Tract and Missionary Society

Price 25 Cents per Year.

F. M. WILCOX, EDITOR.
A. O. TAIT, ASSISTANT EDITOR.

BATTLE CREEK, MICH., AUGUST, 1894.

SISTER WHITE's article in this number is worthy of careful study. We need to learn *how* to work for the Master.

WE are glad to resume in this number the series of articles on health topics from the pen of Elder A. T. Jones. We shall be able to complete the series now without further interruption.

WE have received a statement of the financial standing of our Basle (Switzerland) publishing house for the year ending June 30, 1894. The present worth is given as \$66,916.19. The encouraging net gain of \$1095.66 was given for the year just closed.

AT last reports five had accepted the truth in St. Johns, Newfoundland, as the result of the books sold by Brethren Parker and Ayers. Sister Ayers reports an interesting Sabbath-school organized, and many encouraging items connected with the work.

BROTHER C. H. RICHARDS and wife, who have been canvassing in the Bahama Islands, have just returned to this country. They were unable to obtain, at all times, money for books, but received in payment sponges, shells, coral, etc. These articles they have shipped home, and in a short time Brother Richards hopes to dispose of the same. It is in this way that our work may be carried on among many native tribes.

THE last letter from Elder A. E. Flowers, of Trinidad, reported the island in quarantine, in consequence of yellow fever, which had made its appearance in Port-of-Spain. Brother LaRue reported a similar condition in Hong Kong in consequence of the black death. It is plague and pestilence, strife and commotion everywhere. There is cheer in the thought that the night will soon pass, and the glorious morning of God's eternal day dawn on his people.

RELIGIOUS LIBERTY LIBRARY.

1. Due Process of Law and the Divine Right of Dissent.—An interesting and instructive work upon the "Process of Law," "Christianity and the Common Law," "Individual Right of Religious Belief," "The Divine Right of Dissent," etc., in review of Judge Hammond's decision in the King Case. 120 pp. .15
2. Religious Intolerance in the Republic.—A lucid and vivid portrayal of recent persecutions in Tennessee, written by the editor of the *Arena*. 16 pp. .02
3. Church and State.—A timely document upon the origin of Church and State union with the arguments and excuses for Sunday laws, laws exempting Church property from taxation, laws against blasphemy, religious tests, etc., all well considered. 60 pp. .10
4. The National Sunday Law.—Arguments in behalf of the rights of American citizens, presented by A. T. Jones in opposition to the Blair Sunday-rest Bill. A thorough catechism upon the subject of Church and State. 192 pp. .25
5. Sunday Laws in the United States.—Their groundlessness and unconstitutionality exposed. 24 pp. .03
6. The Captivity of the Republic.—A report of the Hearing on Sunday Closing of the World's Fair, before the House Committee on Columbian Exposition, Jan. 10-13, 1893. 128 pp. .15
7. Appeal and Remonstrance.—Resolutions adopted by the General Conference of the Seventh-day Adventists, Feb. 24, 1893, with documentary evidence attached. 24 pp. .03
8. Appeal from the U. S. Supreme Court Decision Making this a "Christian Nation." A Protest.—A review of the decision of the Supreme Court of the United States, declaring that "this is a Christian nation;" a powerful protest against the union of Church and State involved in this decision; also the subsequent act of Congress closing the World's Fair on Sunday, and how it was secured. The work contains the text in full, of this remarkable decision of the U. S. Supreme Court. 86 pp. .15
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14. Christ and the Sabbath.—A study of the spiritual nature of the Sabbath and of what Sabbath-keeping really is, showing the impossibility of its enforcement by civil law. 40 pp. .05
15. Rome's Challenge: Why do Protestants Keep Sunday?—A reprint of a series of articles which recently appeared in the *Catholic Mirror*, the official organ of the papacy in the United States, in which Protestants are sharply arraigned on account of the absurdity of their position with reference to the Sunday institution, with copious notes. 40 pp. .05
16. Our Answer: Why do Seventh-day Adventists Suffer Imprisonment Rather Than Keep Sunday?—A brief, historical, scriptural presentation of the Sabbath—the sign of loyalty to God—and Sunday—the sign of loyalty to the Roman Catholic Church. 12 pp. .01½
17. Scriptural Relation of Religion and the State.—A scriptural presentation of the principles upon which the proper relation of religion and the State is based, substantiated by facts of history. 80 pp. .10
18. Christ and the Pharisees; or, Christ's faithfulness in Sabbath-keeping.—A striking parallel between the time of Christ and our day, showing that as Christ was persecuted and even put to death for his faithfulness in keeping the Sabbath according to God's idea, so in our day those who keep God's Sabbath—the seventh day—are being and will continue to be persecuted for the same thing and for the same reasons. 40 pp. .05
19. Protestantism, True and False.—This work, after stating clearly the fundamental principles of true Protestantism, shows by incontrovertible evidence that modern Protestantism has fallen away from these principles. 32 pp. .04
20. Civil Government and Religion.—This pamphlet clearly shows the relation that should exist between the Church and the State, as deduced from the Scriptures and the evidence of the past centuries. In the appendix will be found "The Declaration of Independence" and "The Constitution of the United States." 182 pp. .25
21. Congress on Sunday Legislation.—A report of the committee to the House of Representatives, March 4 and 5, 1830, to whom had been submitted petitions prohibiting the opening of post-offices and the carrying of mails on Sunday. 16 pp. .01½

Annual subscription to the Library, \$1. Liberal discounts on any of the numbers in quantities and to the trade. Address,

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