

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.

# THE HOME MISSIONARY

Prise. Shine: for  
thy light is Come. and the Glory of the Lord is Risen upon Thee

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## THE HOME MISSIONARY.

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### OUR FOREIGN MISSIONS.

#### OBSTACLES, COST, AND PRESENT NEEDS.

THE work committed to us of God is contained in the great commission given by our Lord and Saviour as recorded in Matt. 28:18-20: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . . And, lo, I am with you alway, even unto the end of the world."

In the first century this commission was carried into effect, and the gospel went to all the nations of earth. It is but reasonable to suppose that this was God's design concerning the gospel of his Son in every succeeding generation. That it is his design concerning the gospel in these last days, we have abundant evidence. In his great prophetic discourse as recorded in Matthew 24, Christ says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The gospel of the kingdom must relate to that phase of the gospel pertaining to the setting up of the kingdom of God; hence the proclamation of the setting up of the kingdom would go to all nations. This is further evident from Revela-

tion 14, where we have the angel with the everlasting gospel going to every nation, and kindred, and tongue, and people, proclaiming the hour of God's judgment.

This gospel of the kingdom has been preached for the last fifty years. And while we cannot take any credit to ourselves for the manner in which it has spread, it is a satisfaction to look over the world and see the progress it has made. In nearly every Protestant field, missions have been established. Our mission stations encircle the globe, and extend from the east to the west, from the north to the south; and during the last three or four years the work has been extending outside of Protestant countries, to Catholic and heathen lands. In confining it so long to Protestant nations, perhaps the purpose of God has been that it might gather strength and power, so that, like the gospel in the first century, when it went to the heathen nations, it might not go in the feeble strength of man, but in the power and demonstration of the Spirit of God. Missions have been established in Mexico, Central America, South America, India, China, and the islands of the sea.

But the work that has been done is but a beginning, comparatively, of what must be done before the great commission shall be accomplished. We have one light in China to-day, one in India, several in South America; but thousands more must be kindled to accomplish God's purpose. Never before were there so many needy openings as exist to-day. We are denied access to none of the nations. On the other hand, the Macedonian cry is sounding from every shore.

In the carrying forward of missionary operations there are three necessary elements, and the need of these is more manifest to-day than ever before in our history as a denomination. First, the power of God; second, devoted men and women possessing this

power; third, consecrated money in order that these men may be sent to the mission field. The first condition is already supplied and vouchsafed in the promises of God. "All power is given unto me in heaven and in earth," says our Saviour; and, "Lo, I am with you alway, even unto the end of the world." These are our promises to-day, as disciples of the Lord. Hence the first condition is met, if we will but accept God's promises in their fulness. The second condition is ours to supply, at least in a measure, as is also the third. Perhaps in speaking of these last two conditions, more obligation rests upon us regarding the third than the second, because it is always true that when the treasury of God is supplied with means, the Lord will raise up godly men and women as his representatives.

In the past, as stated above, our work has been confined to Protestant countries. As it enters Catholic and heathen lands, greater expense will attend it than ever before. This will come from the greater cost of transportation, greater expense in living, higher rates connected with everything with which the mission may have to do. Some idea may be obtained of the cost of missionary operations, when it is stated that one hundred dollars is necessary to send one missionary from this country to Argentina, for ocean travel alone; the same amount is necessary to place a laborer on the Gold Coast, West Africa; and if the missionary be married, this expense is doubled. Nearly one thousand dollars were paid out in railroad and ocean fares to place the company of five missionaries in Zambesia one year ago. And this by no means represents first-class railroad rates or ocean passage. Our missionaries are willing to sacrifice, and have gone second-class and steerage in order to save expense to the foreign mission treasury.

But the cost in money alone does not represent all the expense connected with our foreign missions; many times it costs the health and lives of our missionaries. We have but to recall the case of our lamented Elder Flowers, and Brethren Rice and Perrin, and to remember other missionaries who have been obliged to return home on account of failing health and strength. Some of our missionaries are laboring in deadly climates. Our mission on the Gold Coast is situated in what is known as "the white man's grave." Out of forty white people in Cape Coast Castle, the place where our missionaries are now located, thirty-eight were swept away last year by the diseases incident to that climate. Out of fourteen missionaries sent out by a certain missionary board,

seven died within the first twelve months. Thus far, while our laborers have experienced many difficulties, they have been remarkably preserved in life and health. But their danger, for all this, is none the less imminent or threatening from day to day.

Further illustration of some of the obstacles to be met and overcome by our foreign laborers may be found in the short history of the Zambesia mission. A company of five started from this country, sailing first to England and there reshipping to Cape Town, South Africa. Thus at the very outset of their labors they experienced a tedious ocean voyage of some six weeks' duration. Landing in Cape Town, they traveled northward a distance of one thousand miles to Maffeking, and there loading their effects upon a large wagon, drawn by sixteen oxen, they proceeded toward the interior, traversing a distance of six hundred miles, to the present scene of their missionary operations. Day after day for seven long weeks these two devoted sisters, and three brethren, with their backs turned toward their native land, their home and friends, and even civilization itself, slowly wended their way through swamp and morass, over hills, and across streams, to carry the gospel of God to the uncivilized Matabeles of interior Africa. When they arrived at their field of labor, no friendly faces awaited them. They pitched their little tents, and then proceeded to erect buildings for themselves and families. Building material in the way of stone, or brick, or lumber being unobtainable, they were compelled to make themselves cottages of poles, plastered with a mortar made from a mixture of the soil of the earth with the refuse of the stable.

It is under these circumstances and in such dwelling-houses, that our missionaries in that far-away land are laboring to-day. Truly, when we think of the obstacles with which they have to contend, we can see the necessity of our promptly supplying their needs, so far as it lies in our power to do so. These missionaries, as well as those in South America, Mexico, and the islands of the sea, and, in fact, almost every quarter of the globe, look to the churches in America for assistance and support. How sad it would be if we were unable to send them their necessary allowance, and thus they come to suffer want. Truly ours is the more desirable lot. They have gone not alone to represent the truth, but to represent us who have sent them in our stead. God forbid that we should be recreant to our duty in sustaining them.

The needs of our missions to-day are very great. Added to the openings already filled, which require

additional enlargement, there are fields on every hand which demand the entrance of the gospel laborer. These demands cannot be met without funds. Our offerings during the last few years have been rapidly falling off. For the year ending June 30, 1895, there was a decrease of thirty-six thousand dollars compared with the preceding year, in our missionary donations. So great has been the increase of work, and so large the decrease in funds, that the General Conference has not means to-day to meet the demands that are being made upon it by our work in the various mission fields. The last mail from the Gold Coast calls for an appropriation of five hundred dollars for the work in that field. There is not money in the treasury to meet the call. This is only one of the scores of examples which might be given where similar outlays are needed, in order that the work may not be hindered or suffer loss.

In view of this situation, what is the responsibility resting upon the denomination to-day? God has made us the stewards of his goods. The money we have, we hold in trust, not to use lavishly for selfish aggrandizement, but for God's glory, and for the good of our fellow men. Our necessity and God's opportunity have become in the present situation God's necessity, at least the necessity of his work, and our glorious opportunity to assist that work forward. Shall we be recreant to the trust committed to us? Shall we enlarge upon the openings, or narrow down the work of God? Let each reader ask himself, What relations do I sustain to God and to perishing souls at the present time? What is my responsibility in the issues which lie before us to-day? May funds flow into the treasury of God as never before. May the spirit of consecration take hold of every soul. The Lord is soon coming, and may both life and substance be placed upon the altar to advance the interests of his cause as his Spirit may dictate, and his providence open the way.

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#### OUR WORDS AND DEPORTMENT.

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CHRIST'S representatives, above all others, should be examples in correct speech, and proper deportment. For by these things are they judged quite as much as by the truths they teach. The whole course of life has its influence, the dress, the look of the eye, the expression of the face, the carriage of the body, — all play their part in exerting a favorable or unfavorable impression. Contrast the harsh unsympathetic tone of the unscrupulous dealer with that of

the gentle, softly modulated voice of the loving mother; the stern, hard look of the man of the world with the gaze of an affectionate sister; or the shuffling, ambling walk of the wretched drunkard with the confident, manly tread of him who is every whit a man. The gentle voice, the loving look, the manly tread, produce the more favorable impression. From the opposite, the sensitive nature at once recoils.

In the relations of the world two extremes are witnessed: one, an overdoing of social relations and courtesies so that the hypocrisy, and superficiality prompting the same are plainly evident; the other, a disregard of all forms of propriety so that a cheapness and commonness pervade both speech and action. In the former those outward courtesies and forms which govern social intercourse become hollow mockery, and meaningless ceremony, and in the latter they breed familiarity, which in the end produces contempt. Both of these extremes should be avoided. The style of roughly demanding, instead of kindly asking, the granting of a favor, is no less obnoxious than the making of a request with so much ceremonialism and affectation as to appear ridiculous. The plain, ordinary, every-day man does not wish to be treated as a prince, nor yet as a slave, but desires to receive that respectful and courteous treatment from his fellows which is his due, and which he is willing to render in return.

It does not become necessary to address our neighbor as, "My dear Mr. Jones," with special accent on the second word, nor to speak of Mr. Smith as, "The Right Reverend Bishop Smith, D. D., LL. D." On the other hand, good breeding and due respect forbid that we should speak of or address them as "Smith," or "Jones" alone, without any prefix. While it is not always necessary for the husband to address the wife as "Mrs. Brown" in the quiet confines of the home circle, it is far more distasteful to the cultivated ear to hear her spoken of or addressed before strangers as "Polly Ann," or "Betsy Jane." Close friends in private converse may address each other by familiar names, but good breeding dictates more formal address on public occasions, or in the presence of strangers. To hear a man speak of his wife as "the old woman," or by the familiar name which should be counted sacred to the use of relatives and friends, lowers him at once in the respect of his fellows. Hence, while the common as well as the superficial should be avoided, there are certain forms governing social relations which all should understand and wisely conform to.

No less importance attaches to the words employed, as well as to the construction into which those words are formed. Slang will have no more place in the vocabulary of the truly cultivated man than will words of profanity. Provincialisms and colloquialisms should likewise be avoided. Pure language, that employed by the best writers and speakers, that of which the word of God itself is such a noble example, should make up the speech of every worker in our ranks. The word of God furnishes the finest examples to be found in the literature of the world, of nobility of sentiment and purity of style. The grandest truths are so simply expressed that they may be grasped by the weakest intellect.

The extensive use of big words is unnecessary. Indeed, the smallest words which can be employed correctly to represent the thought are the most forcible in impressing those who listen. The power of expression is not in that it may be understood, but in that it must be understood, when the listener cannot escape the intent of the words, nor misinterpret their meaning. As examples of beautiful simplicity, observe the sermon on the mount, the parable of the sower, the sermon of Peter on the day of Pentecost, and scores of other examples which might be drawn from the sacred writings.

But a knowledge of how to speak and talk correctly cannot be attained in a day. Both are dependent upon knowledge,—knowledge obtained either from books or from observation, or from both. Hence it is necessary for all to be close students both of books and of human nature, studying by the wisdom that God will give, to know how to say the right things, and do the right things in the right place.

The exercise of correct speech and proper deportment must come from within. They cannot be put on from without. The practised "confidence man" may talk with smooth and oily speech, or the wily dealer may bow, and smile, and flatter, but the insincerity of these outward forms are at once evident. One desires our money; the other, our trade. There is a difference between diplomacy, and diplomatic forms, and true politeness. One is the power of the scheming politician; the other, the outward exercise of unfeigned kindness. True courtesy must come from the heart. Then it will be but the exercise of naturalness. The individual will be himself, and not an assumed character. Christ, not man, is the only true model. Studying his life, his word, his works, with the use of the wisdom he will give, we may be able rightly to represent him in our words and our deportment.

### INTERESTING AND ENCOURAGING.

WE are in receipt of a letter from a sister, who states that an old gentleman ninety-six years of age came into her neighborhood last fall, and learning that she was a Sabbath-keeper, sent for her to come to talk with him in regard to our work. He rejoiced to learn the truth that she presented to him, and immediately accepted it, and although he was blind and at an advanced age in life, planned to tell the message to others. He gets a small pension, and at a sacrifice, saved several dollars to send to our office for literature. He has a boy engaged to go with him from house to house, and is now selling, loaning, and giving away our tracts.

It may be interesting also to know that the matter which first interested him in the truth was the reading of the "Gospel Primer." Our agents who have assisted in selling so many thousands of this book may know that their work is not in vain.

We would ask our brethren and sisters, If a man ninety-six years of age, and blind, can see so much in this truth that it constrains him to enter the field to distribute our publications, should not many of us who are better situated, inquire, If we were really and truly in the faith, would we not be more actively engaged in the work of the Lord? May the example of this aged brother stimulate us to greater exertions in the work.

A. O. TAIT.

### HAVE YOU READ THE "APPEAL"?

WE trust all have read the earnest appeal sent out by the General Conference Committee as contained in the last number of the *General Conference Bulletin*. Truly this is a time both of great opportunity and great need in the history of our missionary operations. On the part of our churches it is a time of great privilege and solemn duty. Duty and privilege go hand in hand in determining our relations to the Lord's work. All should feel it a privilege to support the work, but none the less a duty because it is a privilege.

Donations to the cause of missions to-day, in their present necessity, will render much more valuable service than if given later. Every contributor has the right to say to what special object his offering shall be given, and it will be faithfully credited to the mission of his choice. Donations may always be sent to W. H. Edwards, 267 West Main St., Battle Creek, Mich.

## GENERAL ARTICLES.

## CONSOLATION IN TRIBULATION.

LIFT up your heads, ye languid souls,  
 Bowed down beneath oppression's hand;  
 Though persecution's chariot rolls  
 With greater speed, for truth e'er stand.  
 Rejoice that ye with Christ can share  
 His pain, his bloody cross to bear.

Awake! proclaim God's truths abroad,  
 E'en though the world may scoff and jeer.  
 Think! are ye greater than your Lord,  
 Who left his heavenly crown, to bear  
 Your load of sin, ye to redeem,  
 That ye might catch bright glory's gleam?

Think not of trifling pain or woe,  
 Nor yet of deep affliction's rod;  
 If ye for conscience' sake below  
 Do suffer for the Almighty God,  
 Each cruel stroke a heavenly ray  
 Will be, to cheer your obscure way.

Even the prison's dismal gloom  
 Will then give place to radiance bright;  
 The stake, the guillotine, the tomb,  
 Will then present no horrid sight.  
 If suffering ones in Christ are found,  
 His glory encircles them around.

Come agony, pain, woe, or death,  
 Christ shall my precious portion be;  
 His truth I, till my latest breath,  
 Will propagate quite fearlessly.  
 Aspiring till life's race is run  
 In me, God's will may e'er be done.

JOHN MC CARTHY.

*Buenos Ayres, Argentina.*

## MISSIONARIES NEEDED.

SINCE sin entered, the world has been filled with sorrow, misery, and death. In all the walks of life, both high and low, the wail is often wrung from bleeding hearts, weary with the darkness, the uncertainty, and the unsatisfactory experiences they meet, "After all, life is not worth the living." Wealth or fame is no safeguard against these experiences. These only mock the soul in distress and gloom, with a sense of their emptiness and powerlessness to calm

the tempest raging within. Christ is the only satisfying portion. He alone can soothe every sorrow, and console the heart burdened with the ills of life.

In the haunts of misery and wretchedness, the sighs and groans of despair are daily and hourly entering into the ears of the Lord of Sabaoth. The hire of the poor laborers is being kept back by fraud by those who, at the expense of their hard-earned toil, are living in luxury. The widow and the fatherless are famishing for bread, while a cold and pitiless world pass by unmoved and unheeding. The lament of unfortunate outcasts, many of whom have been unwillingly entrapped, and are longing to turn their feet into the path of virtue and holiness, together with the millions in the ignorance of heathen darkness, going down to death without God and without hope, are a most touching appeal for true missionaries. There are many who are devoted enough in their way of working, who do not understand the most important needs of those for whom they labor. The priest and the Levite were men of prayer, and earnest advocates of the doctrines of the Jewish faith, but the good Samaritan was far in advance of them in understanding the true nature of real missionary work. The fifty-eighth chapter of Isaiah relates especially to missionary work for the last days. It first commends the zeal and devotion of the people of God who are seeking for light and truth at this time, and then most earnestly appeals for a change in the method of missionary labor. Love's ministry for the poor and the needy is greatly emphasized. It is said that this will bring new light and life to the workers, and their usefulness will be greatly increased. Where they have been regarded as bodies of darkness, they will shine with the brilliancy of the noonday sun; and where they have been obscure, their light will so "rise in obscurity" by the people's beholding their good works, that they will be as a city set upon a hill whose light cannot be hid.

Instead of this way of working leading to the neglect of the special message for this time, as some may think, it will only prepare the way for that to have its designed effect. In fact, this is the life of the message.

The latter part of this chapter brings in what we call the distinctive features of the message. Who

can say that the Lord has not arranged it in proper order?

This work for the needy will open the way for us to do even more by way of circulating books, papers, and tracts, than we are now doing, and they will be read with much more appreciation, as the result. From hearts filled with the love of Christ let them feel the warmth of his sympathy. The poor need bread and potatoes as well as prayers and sermons. Dorcas is needed to clothe them to-day, as much as in the days of the early church. Good Samaritans are needed now as much as then. The charge to the rich "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," was never more needed than at the present time.

The whole-hearted service of the poor widow, who cast in her two mites on account of her love for the Master, even though it was all the living she had, and the simple faith that prompted the service, is as commendable in the eyes of the Master now as then. The trouble with many of us is, we lack the true missionary spirit. We are too thoughtful of self and personal comfort. Are we not very unlike our Saviour in this? Is it not time for an awakening? Time is short. The Saviour is soon coming. What is done must be done soon. The present is our best opportunity for work. Consecrated men and means are needed. Can we not all take an advance step, and do and contribute a little more than we are now, for the advancement of home and foreign work? David said, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." In the day of final gathering it will be said, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." How will it stand with each of us then? It will be well if it can be said of us as of one of old, "She hath done what she could."

R. C. PORTER.

### SOWING BESIDE ALL WATERS.

THE natural desire to see success attend our efforts to lead souls from the darkness of error to the light of truth, and the failure to realize the results we anticipate, lead many of us to feel somewhat discouraged, and often to question whether our labors are

accomplishing anything. This same inclination to walk by sight rather than by faith prevents a large class from engaging in the work, who might be scattering the seeds of truth broadcast, and who would reap an abundant harvest, if they faithfully employed the talents entrusted to them. We are told, "Blessed are ye that sow beside all waters," not blessed are ye who reap. It may be our work simply to sow. Some other person may apparently reap the field that we have sown; but in the ledger of heaven, we shall have due credit for our part in the work.

With the hope of encouraging faithful laborers who may be growing weary, and wishing to awaken an interest in many who are not actively engaged in the work, we will give some actual experiences, related in letters recently received from persons who accepted the truth through reading.

I received the truth thirty-five years ago, partly by reading the Bible to oppose my father. He adopted the principal views of present truth by reading the Bible, and in my opposing him, I was led to see the truth. . . . There was preaching five miles away from us at that time by two Adventist ministers, but we did not go to hear them. Different views being agitated by them, led us to the study of the Bible.

The ministers may never have known of these converts, and perhaps saw so little interest manifested in their meetings that they felt as though their labor was almost in vain; yet it was their proclaiming God's word faithfully that caused these two men to study that word, and live out its teachings.

I was led to accept the third angel's message through reading "Bible Readings," which I purchased in 1890, but did not accept the truth until three years afterward.

My father bought a copy of "Thoughts on Daniel and the Revelation" about eight or nine years ago. I was then about eleven years old — not old enough to read and understand it. So it lay almost unread and unsoiled till one year ago, when I happened to get it out. I began reading it, and became interested. My story papers and novels were neglected. By and by they were wholly cast aside, and I gave all my spare time to that book and the Bible, and soon took my stand for the right forever.

The first Seventh-day Adventist literature that I ever read was "Marvel of Nations." I owned the book about three years before I ever read any further than the part that describes the rapid growth of the United States. Shortly after reading it all, I became a member of the Seventh-day Adventist Church.

I received my first impressions of present truth by reading a small pamphlet entitled, "United States in Prophecy." It was left at my house by a canvasser to pay for his dinner, and was thrown around for about two years, and the back was all torn off. One day I picked it up and read it, and afterward bought "Thoughts on Daniel and the Revelation," was convinced, and accepted the truth.

In each of these instances it will be noticed that years passed before the persons having the publica-

tions were led to read and obey the truth. Thus in the parable of the sower, the seed which brought forth the hundredfold was not the first to spring into life, and give promise of fruit. The individuals who sold these books may have watched the cases for a time, and lost hope because they saw no impression produced for years. Yet the seed was guarded by the All-seeing Eye, and though dormant for a while, it awakened into life at length, and may yield an abundant harvest.

The first thing that led me to study the truth was the *Signs* placed in my hands by an unconverted man, and I thank the Lord for it. I love the paper, and have persuaded three others to take it, one of whom is now rejoicing in the truth.

The first impressions of the truth came to me by reading the *Review*, which was sent to my father twenty-two years ago by —, although I did not accept the truth till ten years ago. I was only twelve years of age, but the idea of the coming of Christ made an impression on my mind which never left it.

When I was about fourteen, my mother had some tracts and *Reviews* sent her. She did not seem to pay much attention to them; but as I was fond of reading, I looked them over to see what they were about. I was surprised to find that Sunday was not the Sabbath, and commenced to keep the seventh day when I saw that these statements agreed with the Bible. . . . After a while, my mother kept the Sabbath.

Seven years ago, I came to this country. I was then without God, and had no hope of anything beyond this life. I had never heard that there was a class of people called Seventh-day Adventists. I worked for a man who had purchased a copy of "Thoughts on Daniel and the Revelation." He had never read it himself, but persuaded me to buy it, as it was in my own language. I have never read a book with more interest than that one. It led me to search the Scriptures, and light came into my soul. I praise God for showing me this message.

These testimonies are given to show that it is by no means certain that our seed-sowing has produced no fruit, even though the one receiving the publication may not have been interested. It may have done a twofold work, that of warning some indifferent soul, and converting another whose heart God has opened to receive the light. One writer states that he was converted from reading the *Signs* that was thrown at him by an infidel to whom it had been sent, and ten years later, the infidel was converted by reading the *Signs*. Many other instances of a similar nature might be related, but these are sufficient to show us that we need not lose courage when we receive no replies to the missionary letters we send out in faith. The publications may have done most excellent work, though not in just the way we anticipated. God's ways are better than ours, as much better as the heavens are higher than the earth; and we should cheerfully commit to him the keeping of

every paper and leaflet that we send forth, believing that it will accomplish that which he pleases.

Even ridicule has been the means that God has employed to arrest the attention of individuals who might not have become attracted to the message in any other way. One extract will be given illustrating the manner in which he makes all things serve his purpose in advancing the cause of truth.

Being at one of the neighbors, and hearing them ridicule the Adventist people, I said, "O, what queer people they must be! I would like to read some of their books." My neighbor replied, "You can have them, for we have some in the house, and they told us to let others read them." I took them home and read and studied for about three weeks, and in spite of bitter opposition, I am an Adventist to-day.

The next extract reveals to us a timid worker who did not venture to write when sending away literature, and may never know what a harvest awaits her till she enters into the joy of her Lord.

Our attention was first called to the Sabbath and the times in which we are living, by receiving and reading two tracts entitled, "A Sign of the Day of God," and "Which Day do You Keep, and Why?" Next the *Signs of the Times* was sent to us for six months. All of the above were sent to us through the mail by some unknown person, and to this day we do not know who sent them. They have been the means of converting to the keeping of the Sabbath five members of my family.

If the worker had only written and learned from this family of the result of her labor, what an encouragement it would have been to the missionary society to which she belonged, and how many others might have been provoked thereby to good works! What an army of souls we will see converted from the efforts of these five persons! and so the company will increase continually to the end of time.

He who gave the commission, "Go ye into all the world, and preach the gospel to every creature," promising, "Lo, I am with you alway, even unto the end of the world," would have us be "strong and very courageous," as he exhorted Joshua when entering the earthly Canaan. Whenever we feel inclined to lose heart, it will be well for us to read the first chapter of Joshua, and notice how many times he is told to "be strong and of a good courage," while we remember that "in due season we shall reap, if we faint not."

JENNIE THAYER.

THE faithful canvasser in selling our publications little knows what may result from some book that he places in the hands of the people. Let us go forward in hope, knowing that now is the time of seed-sowing, and that the great in-gathering harvest is only a little way in the future.

## DELIVERANCE FROM A SCOURGE.

MANY remember the great grasshopper scourge which prevailed in some of the Western States over twenty years ago. My people lived at Chain Lakes, Martin Co., Minn. I do not remember the exact time when the grasshoppers came, but I think it was in August. We were returning home from meeting on the Sabbath, and when about half way home, we saw the grasshoppers. We had never seen so many before; we were soon surrounded by them, and could go nowhere without coming in contact with them. They destroyed much of the grain that year, and deposited their eggs very thickly for many miles around. Large machines were used for their destruction, and thousands of bushels were destroyed in this way.

My father was an old man in very feeble health; mother was not strong, and I had two little brothers. My health was also very poor; and our income was small. Still we were not discouraged; we studied the Bible, and believed that the promises of God were the same to us in these last days as they were to his people in olden times, and we laid the matter before him. We told him how we were situated, and asked him to bless us in planting a garden, and to protect it from the grasshoppers, and we believed he would do it. We knew that he was the same God yesterday, to-day, and forever, and that his promises were sure; they could not fail. We had known them to be verified many times. We loved the Lord, and we knew that he loved us.

In the spring when the grasshoppers hatched out, they covered a large portion of our small garden spot. To all outward appearance, it would be useless to plant a garden there. However, we had the ground prepared, and planted our garden, trusting in the Lord to protect it from the grasshoppers. When the seeds came up, there were no grasshoppers in our garden, and the vegetables grew rapidly. When the grasshoppers were full grown, in the time of day when they hopped and flew, it sounded like the fast falling of hail all around and over the garden; and in the time of day when they were quiet, they were in great heaps around the garden.

When I went into the garden, and saw everything growing so thriftily, exceeding everything I had ever seen or heard of, and the grasshoppers so very thick around it, and knew that everything else was destroyed for many miles around by them, it seemed almost like holy ground. I could not but think what a

kind heavenly Father we have, and how utterly unworthy we are of his favors.

The first of May our early onions were ready for use. And while other pieplant was eaten down into the roots, ours was uncommonly large and thrifty. At this time the elder of our church and his wife came to visit us, and to pray with us. Before they went home, mother pulled some onions and pieplant for them. The brother said, "No, Mother Calkins, I can't take your onions, and my advice to you is to pull and eat them as fast as you can, for the grasshoppers will surely take them." But we told him we did not believe the grasshoppers would destroy our garden; we believed the Lord would protect it. He answered, "No, it is impossible; they take everything, everywhere."

We planted a small patch of beets for the cows, and expected only a few, according to the general yield, yet we had nearly fifty bushels. We had three single squash-vines, two of which had been transplanted, and from these three vines, we raised eighty-three large, nice squashes. They were much larger than the Hubbard squash. Our garden yielded everything else accordingly. It seemed to us that the ground had surely brought forth its increase. Forty of the squashes we put in the cellar, and they lasted until the spring, and not a rotten spot came upon one of them. People came eight miles to buy of us, and though our garden was very small, we sold fifteen dollars' worth of vegetables from it, at the usual price, and gave some to our neighbors, and had our cellar well filled.

When people came to buy of us, they wondered at the abundant yield, in the midst of the grasshoppers. Even those who were not Christians, when they saw our garden, would exclaim, "How you are blessed!"

It was for no good thing that we had done, but through the abundant love and goodness of God, who is "great in goodness, and good in greatness." We took the Lord at his word; we believed he would do as he had promised, and he did not disappoint us. I am sure it grieves the Lord when we disbelieve him. I believe the Lord is willing, and more than willing, to give us such things as we need, if we ask him. He says he will do more for us, if we trust him, than we can even ask or think. We asked a blessing; the Lord gave us sevenfold.

We had just begun to pay tithes, it being the first time we had ever heard anything on the tithing system, and had not noticed what the Lord says in Mal. 3:8-11: "Will a man rob God? Yet ye have



robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." In this, the Lord fulfilled his promise, and if we love and trust him, he will do greater things for us than this. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

LOIS A. CALKINS.

State Center, Ia.

### THE CIRCULATION OF OUR PERIODICALS.

THE circulation of our periodicals has been considered one of the most important branches of the work of the third angel's message since its rise, and much time and thought have been given to the study of the best plans for the carrying on of this work.

As early as 1867-68 the Lord called our attention to the importance of this work. In "Testimonies for the Church," Vol. I, page 551, we read: "I have been shown that *we are not doing our duty* in the gratuitous circulation of small publications. There are many honest souls that might be brought to embrace the truth by this means alone." Again, on pages 687 and 690: "The proper circulation and distribution of our publications is one of the *most important branches of the present work. But little can be done without this.*" "*Ministers and people should engage in the circulation of books, pamphlets, and tracts, as never before.*"

The above, along with many similar messages which the Lord has been pleased to give on this subject since, makes plain the importance of this work, and also the duty of all who have received the light of truth. And that many precious souls are accepting the truth through this means alone, is evident wherever our periodicals and publications are being circulated. Hence the one thing that remains for us to do, in order to meet the mind of the Lord in this matter, is to find out how this can best be done, and then to do it. As we have been making a special effort in our field to circulate our missionary paper *Der Herold der Wahrheit*, and since the Lord has

blessed our efforts to the extent that from August, 1895, to April, 1896,—nine months,—the editions of the *Herold* increased from two thousand to nine thousand, it may be of interest to the readers of the HOME MISSIONARY to learn something more of this work.

When we took hold of this work last fall, the clubs of the *Herold* in our churches were but small; but walking out in faith we reduced the price of it considerably for our tract and missionary societies and also for the canvasser, and then worked up the paper in our churches. We soon found that it was not so difficult for our churches to dispose of a club of from one hundred to two hundred and fifty copies. I call to mind one small church with a membership of twenty-three persons, which has taken and is now taking a club of two hundred and fifty *Herolds*.

But now we come to the "how" of the work. The idea is not simply to scatter the papers in a careless manner, but we aim at a systematic circulation. After dividing the territory in which the work is to be done, we start out. Arriving at a home, we tell the people that we are circulating a very interesting religious journal, and that we have called to leave them a sample copy of the same. We then call attention to the contents of the paper and state its price. As we carry the paper weekly or as often as it is issued, we receive the pay each time we deliver it. When the first paper is sold, we tell our customer how often it is issued, and that, if he finds it interesting, and would like to continue reading it, it would be a pleasure for us to bring it to him continuously. We then take his name and address and bring the paper as long as there is a desire to read it. Believing that people are more interested in that which costs them something, we distribute papers gratuitously *only* when people are too poor to pay for them.

But the best of all in this kind of work is that by thus continually meeting with the people, we become acquainted, and as we find them interested in a certain subject, we have then an opportunity to sell them tracts, pamphlets, and books as well. If there are public meetings being held, we invite them to attend these; or if there is a competent person in the church who can develop the interest by holding Bible readings, this method is adopted.

As far as our experience goes, we cannot but report encouragingly of this branch of the work here; for we learn that it removes prejudice, and people who read get an entirely different idea of our work. We also

have a number of persons, who, the same as our canvassers, are supporting themselves by the sale of the paper. We have now told you what the Lord has done for us here, and may he help yet many of our brethren and sisters to become successful workers in this line.

F. W. SPIES.

Cassel, Germany.

#### HISTORICAL DATA OF DENOMINATIONAL WORK.

From 1785 to 1894.

1875. April, Pacific Seventh-day Adventist Publishing Association incorporated. Capital stock, \$28,000.  
College at Battle Creek, Mich., opened for students.  
First medical student sent to Ann Arbor.  
October 25, Elder D. T. Bourdeau left this country for Switzerland.
1876. First baptism in Germany, at Solingen, January 8.  
July, publication of *Les Signes Des Temps* begun at Basel, Switzerland.  
First building of the Pacific Press Publishing Company erected in Oakland, Cal.  
General Tract and Missionary Society organized.  
Kentucky and Missouri conferences organized.
1877. Elder J. G. Matteson sailed for Denmark to engage in missionary labor.
1878. Erection of the Battle Creek Sanitarium.  
General Sabbath-school Association organized.  
December 17, Elder J. N. Loughborough sailed for England to establish a mission there.  
April 20, Tabernacle dedicated at Battle Creek.  
Second building Pacific Press Publishing Company erected.
1879. Organization of the American Health and Temperance Association.  
Elder S. N. Haskell visited Europe.  
July, first German periodical in the United States.  
January, name of *Health Reformer* changed to *Good Health*.
1880. Organization of the Health Food Company.
1881. First general European Conference, at Basel, Switzerland.  
August 6, death of Elder James White, aged sixty years.
1882. First German church in the United States, at Milltown, S. Dak.
1883. October 21, death of Elder J. N. Andrews, aged fifty-five years.  
Organization of the Sanitarium Improvement Company.  
First German tent-meeting in the United States, Sutton, Neb.
1884. November, Organization of the Nurses' Training School.  
First German periodical in Europe.  
*Bible Reading Gazette* issued.  
First issue of *Present Truth* at Great Grimsby, England.
1885. First issue *Pacific Health Journal*.  
First issue *Sabbath-School Worker*.
1886. First issue *American Sentinel*.  
First German church in Russia and first baptism.  
First Sabbath-school donations to foreign missions from California.
1887. First German book in Europe, "Life of Christ."  
Third building of the Pacific Press Publishing Company erected.  
Capital of the Pacific Press Publishing Company increased from \$28,000 to \$200,000.  
Concerted action of Sabbath-schools in donating to support of mission work.
1888. October, New York Branch Pacific Press Publishing Company established.  
Name of Pacific Seventh-day Adventist Publishing Association changed to Pacific Press Publishing Company.  
Erection of Sanitarium Hospital.  
Organization of the Health and Temperance Class.
1889. Organization of the Medical Missionary Class.  
First German institute at Hamburg.  
November 29, Church at Hamburg, Germany, organized, and first baptism there.  
London Branch of the Pacific Press Publishing Company established.  
First issue of the *Sentinel Library*.  
First issue of the *Bible Students' Library*.  
First issue of the HOME MISSIONARY.
1890. First issue of *Our Little Friend*.  
First Russian Church.  
First general meeting in Russia; Caucasus.  
First Sabbath-keeper in Hungary.

1890. First Russian publication.  
Addition to the main building of the Sanitarium.  
Missionary Ship "Pitcairn" sailed on first voyage among Pacific Islands.
1891. First issue of the *Medical Missionary*.  
Organization of the James White Memorial Home.  
First Polish publication.  
First General meeting in Germany.  
First German-Russian Sabbath-school Association formed.  
German-Russian Tract Society formed.
1892. First German church in Rumania, at Sarighiol.  
First Sabbath-keeper in Bohemia.  
First Hungarian publication.  
First district nursing done in Chicago.
1893. Addition to Sanitarium.  
Final incorporation of the Medical Missionary and Benevolent Association.  
May 15, Chicago Branch of the Battle Creek Sanitarium established.  
June 25, Chicago Medical Mission opened.  
January, first medical missionary sent to a foreign country.  
First publication in Bohemian.  
December, mission property secured in Hamburg.  
First German tent-meeting in Germany, at Sleswick.  
June, Kansas City Branch of the Pacific Press Publishing Company established.  
April, London Branch of the Pacific Press Publishing Company sold to General Conference.  
August, first issue of *Apples of Gold Library*.
1894. January, first Servian publication.  
March, first publication printed in Holland.  
January 25, dedication of the Haskell Memorial Home.

## FROM OUR MISSION IN SOCIETY ISLANDS.

WE thank God our Father and our Lord and Saviour Jesus Christ who is the foundation and end of our faith. We feel sorry that during the past year our work in the Lord has not grown very fast. It has grown as seed does when it is planted in a dry season. This year the truth has been planted and is growing in Paca and Papara.

When I went to Paca last September, there was only one family keeping the Sabbath. I tried to teach the gospel truth there, but they would not receive me on my first visit. On my second visit, one family received the truth, and on my third visit, another family received it. I have spent a part of the time for the last three months among them, and there are now twenty-three men, women, and children keep the Sabbath in Paca, and three in Papara. For this reason we rejoice in the Lord for what he has done by his Holy Spirit. It is not he that planteth or he that watereth, but God that giveth the increase.

Those that took their stand for the truth at Paca are the same ones that gave it up in Paca when I went down to Raiatea in 1894. Those at Papara are all new Sabbath-keepers. While I was at Raiatea, they were told that if they still kept the Sabbath, they would be put in jail, so not being well grounded, they gave up the truth. They say now that they will never give it up again. Six of them expect to be baptized the last of this month.

I wrote to the director, telling him that we were going to have meetings every Sabbath at Paca, and as he did not answer my letter, we began our meetings. We have a Sabbath meeting and a Sabbath-school every Sabbath, and a social meeting every Wednesday. They are very glad for all the meetings up to the present time. They want to build a church for God's worship if he is willing; and want to come to Arue to worship God with the brethren here on New Year's, and we shall be very glad to have them.

On November 25 we had a talk with a Catholic priest. The talk was about who keeps what the Bible says, the Catholics or the Seventh-day Adventists? Brother Cady came over to see us November 23, and took charge of two meetings that day. Brother Bambridge was also there on Sunday. I told the priest that we believed in keeping all of God's law and his Sabbath. The priest said that it was a ceremonial Sabbath. We told him that it was not ceremonial, but was a part of God's holy law. Ex. 31:17; Eze. 20:20; Rev. 7:2. The priest said

A YOUNG Christian banker long ago took old Jacob's pledge: "Of all that thou shalt give me, I will surely give the tenth unto thee;" and opened an account with the P. J. (Patriarch Jacob), crediting to it a tenth of all the commissions that came to his office. His alms are very large, and when asked how he can afford them, he says, "It don't cost me anything, it is the Lord's money I give."

that his father, the pope, changed the Sabbath from Saturday to Sunday; that the pope had the power and the key to change it; and that he, the priest, had the key himself. At this point Brother Cady asked him to let him see the key, to see what it was like; for he was very anxious to see one of those keys. The priest said he would not let him have it, for his mouth was the key. He said, Do you see my bald head, my cloak, and my shoes? These are the signs I have that the pope has sent me here to look after his work. I told him that had nothing to do with it, and that we had papers to show that the Conference had sent us out.

I said to those who were there, Do you hear what the priest says—that the pope changed the Sabbath? The priest said, “Yes, that is truth.” Then all the people laughed. Nearly all of the people living there are Protestants. There were many more things said. The priest felt sad that the people would not receive his word, as they have worked there for forty years and have made only two converts. We are praying to God that some of them may be converted and be saved when Jesus comes. Many of them say bad things about us, but we do not feel bad, but pray God to forgive them so that they may be saved when Jesus comes. We are not strong, but God makes us strong enough to teach the people day and night, sometimes.

There are many hard-hearted people, who like to argue against the truth. Sometimes they say hard things against the truth. Some would rather follow what their minister teaches than to do what the Bible tells them. What is the cause of all this hardness of heart?—The devil has sown the bad seed in with the wheat, that the truth may not grow. Jesus tells us to work while the day lasts, for the night is soon coming. So we now labor as Jesus has chosen us.

I send my love to all the ministers, and brethren and sisters in every place, who are saved in Jesus. Amen.

From your brother in the faith,

PAUL J. DEANE,  
*Native Tahitian.*

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#### CANVASSING WORK IN INDIANA.

OUR canvassers' school closed March 3. Since that time the number of workers has been gradually increasing. Some men and their wives have entered the work to remain in it till it is done. They are

proving that consecrated, persevering effort will still succeed in the canvassing field. “There might be one hundred workers where there is but one, who might be seeking diligently, prayerfully, and with intense interest, to find the pearls that are buried in the rubbish of these cities.”

A brother and his wife who located in one of our cities to canvass, have just found one of these pearls. They rented part of a house of a lady who immediately began to study the books, and in a few weeks began to keep the Sabbath. People are keeping the Sabbath in various parts of the State, who received their first light by reading our books. We know that angels are waiting to bless the consecrated workers.

We now have twenty-five regular workers, and expect to double this number. The prospects before us just now are very encouraging. Others are planning to enter the work. Those who went out from the school without any previous experience are doing almost as well as those of like experience did four or five years ago.

Our plan has been to start beginners on the small books. “Gospel Primer,” “Glorious Appearing,” and “Thoughts from the Mount of Blessing,” have been the principal books used in this way. People who bought our books four or five years ago, tell us now that they are the best books they ever saw.

We shall soon have a few persons selling the health books. They will fill an important place in the work. We believe the canvassing work is one of the means by which the “loud voice” of the third angel is to swell into the “loud cry,” and enlighten the earth with the glory of God.

R. B. CRAIG.

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#### BOOK WORK IN KANSAS.

OUR work here is very encouraging. We recently held a Bible and canvassers' school of five weeks' duration. I never saw better interest in such a school; there were about forty present. They have gone from the school to their fields of work. All are full of hope and the love of God. They realize that times are not as they were a few years ago, but they are ready to meet them, trusting in God for success. Quite a number will engage in the work who were not at the school.

God is moving upon the hearts of the young, to give themselves to the work. We have a larger proportion of young people going into the work than ever before.

The prospects for selling books are more favorable than they were last year. We have canvassed all the available territory we have, from two to four times, but we are going over it again this year. I sometimes think that it is too bad that we have to go over this so many times when there are so many places where nothing has been done; but we have proved the truth of the words: "The more our publications are read, the greater will be the demand for them."

God is good, and we are enjoying much of his blessing.

N. P. DIXON.

### CONFESSION OF A CATHOLIC.

I WAS a faithful Catholic twenty-nine years, and only fifteen months ago, I trusted yet in the priest to have my sins forgiven. From year to year, as I grew up, I thought how thankful I ought to be to know that I belonged to the only true church. Indeed, I was a happy Christian, and followed all the different ceremonies of the Catholic faith. However, whenever I heard anybody speak against the Catholic doctrine, I thought they were fools, because they were following the doctrine of the Catholic Church, and I told them that they had better study their Bibles, and find which day they should keep holy. Many things like that only assured me that the other denominations were all wrong in opposing our faith, when they gave us a helping hand all of the time, and that they were only branched or cut off from the true faith. One time as I went to confession, at once in the confession box, the idea struck me, Where will the priest go with all these sins? and from that time a feeling of dissatisfaction came over me. But I thought such feelings were from the devil, and I would sin to cherish them; but what to do I did not know, for it began to worry me. I longed for some relief. Of course I went to the priest, trembling about it, and confessed my doubts; but will anybody ever get relief by placing confidence in man?

I was in a condition which was beyond description! I thought many times that I would pray and see if I couldn't get relieved. The prayer-beads did not satisfy me, and how to pray from the heart, I did not learn, so I went and hunted my prayer-book, but could find nothing there that would answer my purpose. In this unsettled condition I remained for a few months. Many times I broke down weeping, and was sure that Satan had all power over me. O how I longed for that peace which I once had! I began to

pay attention to those people who professed to be Christians outside of the Catholic faith. I was ever hungry for spiritual food, and did not know how to reach it. A neighbor lady to whom I complained about my trouble, invited me to go to the Sunday-school with her once. She spoke of how true a Christian she was, and how she read her Bible every day. That spoiled it for me again. I said, I was taught that the Bible does not mention any holiness in Sunday. By getting more acquainted with the different beliefs of the people, I came to the conclusion that surely the Lord had some people on earth who have straight truth to preach. I had no Bible in the house, and was actually afraid to buy one.

About fifteen months ago, I walked home from town, and saw a lady standing at my door. She urged me to take some of her literature, but now my conscience began to trouble me. I wanted something to read, but, What will the priest think? was ever before me. She insisted on my taking it,—it would n't cost me anything,—but I was almost afraid to touch it. The first line struck me: "Religious Liberty"—"Christ and His Righteousness." I do not know how to describe the struggle I then had. After reading awhile, I would throw it in a corner, and then I would pick it up again; and at last I came to the conclusion that it was all good, but not for a Catholic, and once more I was a strong Catholic for an hour or so. The second time the lady came, I told her I would read no more, because I would get crazy. I was in such a terrible condition! But to get rid of her, I took some papers,—*Signs of the Times*,—and, behold, I saw an article in it against the Catholics, and that aroused my indignation against the Adventists. I threw the papers into the stove, but next day I watched for that lady. I wanted something to read, and made up my mind to investigate if ever I had the opportunity of seeing her again. Well, I did, and she had plenty of good reading-matter, and it was good for my soul. I found most consolation in the book, "Steps to Christ;" and for the first time I bowed down to pray to my heavenly Father without my prayer-book, and was richly blessed. The more I investigated, the surer I saw the truth in it. All unknown to my Catholic people, I bought a Bible.

But one more hard thing had to come—to step my foot inside a Seventh-day Adventist church. I went through the alley, so nobody would see me, hid my Bible between papers, and tremblingly walked up to the — church, thinking that surely the devil would get my life. I was surprised to hear people getting up

in social meeting, praising the Lord. I never heard of such a thing, and I thought about the heading of that tract, "Religious Liberty," and indeed I could see liberty. Oh, I wished I could arise in meeting and shout praises as they did, and have that burden from my heart! and before I knew it, I was on my feet praising God—the first time ever in my life. I went home strengthened very much, and felt like telling everybody, especially the Catholics, that I enjoyed liberty in Christ Jesus; and indeed when the next Sabbath came, I was only glad to carry my Bible free.

I have found peace with God, but the enemy presses on every side; friends have forsaken me, my parents have disowned me, but I have found a true Friend who ever stands beside me. I feel now that life is worth living, and consider it a privilege to do something for my Saviour. I have waited until the eleventh hour, but will make up for lost time.

One word more in regard to the Catholics. Many canvassers are actually afraid to go into the house of a Catholic family; but this is a great mistake, and comes from Satan. This precious truth will go to every kindred, and there are many hearts in the Catholic Church who long for light; but their habits are so deeply rooted that it takes an effort to get them to take the first papers, and only by continuing to work for them will there be success. There can't be a Catholic more grounded in the faith than I was, and has not God wrought a miracle? Is he not able to bring them out if we continue to labor? You may meet the persecuting spirit many a time as you go to labor, but do not give up.

#### "DAT MEDICINE NO GOOD."

"DAT medicine no good, 'cause it don't hurt," said a poor sick African one day, as a Christian doctor made his second visit and found the patient no better. In that one sentence was epitomized the Africans' idea of the practise and efficiency of medicine. All they know of medicine is associated with pain. A wound is plugged up with rags or leaves. Fevers are treated with indifference. Rheumatic pains receive the heroic treatment of *hot irons* thrust into the affected parts. Fractures are allowed to heal up without help, or are handled freely instead of being kept at rest. Teeth, if extracted at all, are yanked out in such a manner as to cause the tears to flow, and draw forth cries of intense pain. Tumors are freely punctured with sharp sticks. Everything must *hurt*

to do *good*. The "medicine man" is an object of dread and fear, carrying around in his bag all manner of instruments of torture, and medicines consisting of the ugliest and bitterest properties he can obtain.

No wonder that the whites of the negroes' eyes grow big as moons when scientific treatment is given them. The most painful operations are performed while "asleep." No wonder they regard the white medicine man with holy awe, as he comes to them with cooling, healing potions, or sweet, toothsome tablets for their many diseases, and cures them *without pain*.

Herein lies a great field for the Christian doctor. The church never conceived a grander idea than when it began to found medical missions, and erect hospitals among the heathen, especially in Africa.—*The Missionary Voice*.

#### WILL IT SUCCEED?

WILL the selling of tracts and pamphlets prove a success? and can good be done in that way? We have been given to understand that "God gives sufficient evidence to base faith upon, and then requires us to exercise faith." There is abundance of evidence that God is doing a great work for the world through the means mentioned above; let us accept the evidence before it is too late to take a part in the work.

Now one instance that occurred here in Montreal within the last few weeks, shows something of what God is doing with even the small tracts. A gentleman who had for some time known of our people and doctrine, but who had never accepted the truth for this time, was called upon by one of our workers, of whom he purchased the tract, "Christ and the Sabbath." A short time afterward he called at the mission and informed them that he would keep the Sabbath, and that it was the reading of the tract that had convinced him.

The truth has been made plain in our publications. God has put it in our power, and opened the way for us to carry the truth to the people in this manner. Let us not be frightened away from this work by difficulties. "In the heavenly warfare something must be ventured." But God is not a hard Master; he gives his messengers sympathy from loving hearts, and willing hands minister to their necessities.

God certainly is doing a work here through the sale of tracts and pamphlets, that few realize. A consecrated worker can by this means carry the message

to from one hundred to five hundred families every week ; and although not more than one in five may buy a tract, the truth can be brought to all.

But this means of getting the truth to the people may soon be closed, and then there is no telling how much harder it may be to get the warning to those to whom it must be given. The way is now open to carry the message in this way ; even boys and girls, and old, gray-headed men can do this work. Indeed, the little children will buy the tracts, and the man of business, burdened with care, to whom every moment is precious, will stop to examine this matter, and buy a small work,—all he has time to read, but which may prove his salvation ; for God loves these busy, tired men.

A. FORD.

### A HINDU GIRL LOOKING FOR JESUS.

STOLEN from her home, a Hindu girl was carried to Calcutta, where she was sold as a slave. A rich Mohammedan lady bought her, and, as she was very pretty, brought her up as a companion and plaything. She had a happy life for years, until one day it came into her mind that she was a sinner and needed to be saved from sin. Her kind mistress, to divert her mind, sent for the rope-dancers, the jugglers, the serpent-charmers, and all the amusements of which she was fond ; but the little girl was as sad as ever.

Since she had lived in Calcutta she had become a Mohammedan instead of a worshiper of Brahma, Vishnu, and Siva, and so the lady brought a Mohammedan priest to comfort her. But though she recited long prayers in an unknown tongue five times a day, with her head bowed toward Mecca, her trouble was not removed. After three weary years of waiting, the girl went to a Brahman for relief, hoping, if she returned to the faith of her fathers, to find peace.

At first the Brahman cursed her in the name of his god, but as she offered him money, he promised to give her all the help he could. Every morning, he told her, she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a bloody sacrifice.

In India every flower has its own meaning, and the flower that this poor girl brought to lay upon the altar meant a bleeding heart. She was so worried and troubled that she became quite ill. Ah, if she had but known, as you and I do, of the One who came to bind up the broken spirit, and who alone could give her rest and pardon !

At last she happened to pass a beggar in the street

one day. You would have thought he was a strange-looking beggar with his turban wound round with strings of beads, his ragged clothes, his pipe, and his wooden bowl. She had never seen just such a beggar before, and as she dropped a coin into his wooden bowl, she said, almost as if thinking aloud, "Ah, if even you could but tell me where I might find salvation !"

The beggar started. "I have heard that word before," he said.

"Where ? where ?" she asked ; "I am sick, and I am afraid I am going to die, and what will become of me ?"

The poor man told her of a place where rice was given to the poor.

"I have heard it there," he said, "and they tell of one Jesus Christ who can give salvation."

"He must be the one I want ; take me to him," she urged.

"I do not know where Jesus Christ lives," answered the beggar, "but I can tell you of a man who does know ;" and he told her of a Brahman who had given up his gods and was now a teacher of the new religion.

Weak and ill as she was, the Hindu girl started on her journey that very evening. She went from house to house inquiring, "Where is the man who will tell me where to find Jesus Christ ?"

No one knew, until, as she was about to give it up, she was shown the house she sought, and met the teacher on the veranda. She burst into tears as she cried : "Are you the one who can lead me to Jesus ? O take me to him, for I am going to die ; and what shall I do if I die without salvation ?"

The good man took her into the house and heard her sorrowful story.

"Now," she cried, "you know all, and where Jesus is, and I cannot wait longer to see him." And how do you think the teacher led her to the Saviour, who she hoped was waiting for her in that very house ?

He knelt down beside her, and besought the dear Lord to open her eyes that she might see and believe in him who was ready to give the salvation for which she longed. And as he prayed, the truth was revealed. By faith she saw the Son of God ; and the Shepherd, who for so long had sought his child, folded her to his bosom, and she was at rest.

It mattered little now whether life or death were her portion. She had found Jesus, forgiveness, and peace ; and henceforth all things were hers.— *Mission Dayspring*.

TRANSLATION OF A WELL-KNOWN  
WELSH HYMN.

[“O agor fy llygaid i weled,” etc., by M. Rhys, eighteenth century.]

THE wealth of thy word and thy purpose,  
Lord, open mine eyes to behold;  
The law of thy mouth is far better  
To me than all silver or gold.  
The earth shall be burnt and its treasures,  
But changeless are God's word and plan;  
'T is life everlasting to know thee,  
My Saviour, as God and as man!

Oh! wonder through ages unceasing,  
That he, full of love and of grace,  
In order to rescue lost sinners,  
Laid down his own life in their place.  
Our king all alone foiled the dragon,  
He vanquished the arch fiend of hell;  
He is our victorious Commander,  
Our Rock! in whom safely we dwell.

Aloud calls the jubilee trumpet,  
Ye captives, come thronging around,  
Your praise of this mighty Redeemer  
Throughout the wide universe sound.  
Our king is himself with his army;  
Woe, woe to thee, Satan, he'll bring,  
But mercy and peace to his people;  
His glory exultingly sing.

The Lion of Judah has conquered,  
Against him no foe can e'er stand;  
In chariots of glory, his ransomed,  
He leadeth with songs to his land;  
Where angels shall meet them with raptures,  
And jointly sweet anthems they'll sing,  
Of praises unceasing and joyous,  
To Jesus, Redeemer and King!

SICK AND TIRED OF THEIR MISERABLE LIVES.

DR. JESSIE WILSON, of Hamadan, Persia, writes in *Woman's Work for Woman*: “For the half month ending yesterday, I had three hundred and sixty-three dispensary visits. The women coming are a sight. It is a motley crowd, and you would smile to behold the donkeys, horses, and mules they ride from the villages. Some bring eggs to pay for medicine, some bring bread or sour milk, or a sheep or chickens, in preference to money—they have so little of the latter. Once I received a cow, but when she was valued, she was found to be worth only \$2.50. Everything seems so valueless here, except the priceless souls of the poor people. I believe some are happy, but the greater part are sick and tired of their miser-

able lives. There is no home life. How could there be. Polygamy has destroyed the Persian morality, if ever there was such a thing. The women are lovable, and there is no need for me to wish them to be friendlier.

JAPAN.

A MISSIONARY thus speaks of a congregation at a church service: “Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet, or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak, he is greeted by a polite obeisance from every one in the audience; and when he concludes, another low bow from every one in the room says silently, ‘I thank you.’ After the address, another song, a prayer, and benediction, and then what? A grabbing of hats and canes and overcoats, and a ‘break’ for the door?—Ah! no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church.”

A RECENT official report shows that in December of 1892 there were 42,899 doctors in this empire, which is one and a fraction for every 1000 people. There were also of midwives licensed by the home office, 1486, and of those licensed by local offices, 31,530. Apothecaries numbered 2836; drug-stores, 13,225; druggists, 1375; public hospitals, 198; and private hospitals, 378. Many of these doctors are thoroughly well-equipped men, and not a few of them have received their medical training in America or Europe. It appears, then, that *medical missions* are not much needed in Japan. — *Missionary Review*.

CHINA.

A WRITER in the *North China Herald* describes the process of manufacture of the mock money which is offered to the spirits instead of the sham paper money formerly used. They now manufacture mock dollars, which are put up in boxes of one hundred each, the box being sold for about three and a half cents. The dollars are made of cardboard covered with tin beaten very thin, and stamped with a punching machine. Immense quantities of this mock money are sold, and the spirits are supposed to be cheated into believing that it is good money. — *Missionary Review*.



IN Africa there are now about seven million Christians, including those in Abyssinia. It is said that if scattered over that great continent, they would be equivalent to eighteen in a country the size of France, ten to Great Britain, four to England, and one to Massachusetts and Connecticut together. More than half of the Protestant Christians in Africa are Euro-

pean colonists, chiefly English and Dutch. The remaining four hundred thousand have been redeemed from barbarism by Christian missionaries. Native communicants number somewhat over one hundred thousand. During the last five years two hundred Christian martyrs have sealed their testimony with their lives.— *Baptist Missionary Magazine.*

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

	STATE.	No. Canvassers.	Av. No. Reports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....	10			652	119		497	\$256 35	\$134 61	\$390 86	
	Maine.....	6	4	12½	125			98	240 11	20 40	260 51	
	Maritime Prov.....											
	New England.....	11	6½	133	601	94	\$265 75	340	886 75	107 20	993 95	
	New York.....	6	5½	52	334	36	78 50	75	175 75	31 60	207 35	
	Pennsylvania.....	40	23½	358	1926	795	1,131 16	1480	1,798 75	357 50	2,156 25	
	Quebec.....	5	3	40	259	79	83 30	115	81 90		81 90	
	Virginia.....	4	2	22	98	19	44 50	18	39 25	141 25	180 50	
	Vermont.....											
	West Virginia.....											\$4,271.32
No. 2.	Alabama.....											
	Cumb. Mis. Field.....											
	Florida.....											
	Georgia.....											
	Louisiana.....											
No. 3.	Mississippi.....											
	North Carolina.....											
	South Carolina.....											
	*Tennessee.....	15	17	102	610	133	300 55	156	250 60	73 48	324 08	324.08
No. 4.	Indiana.....	19	18	170	1,006	22	53 75	215	459 20	351 60	810 80	
	Illinois.....											
	Michigan.....											
No. 5.	Ohio.....	35	22	350	2786	67	164 25	650	1,441 50	196 90	1,638 40	
	Ontario.....											
	South Dakota.....											2,449.20
	Iowa.....	29	27		2,689	80	91 85	696	1,199 30	132 00	1,381 30	
	Manitoba.....	4	2½	43	265	55	157 65	99	283 81	55 80	339 61	
No. 6.	Minnesota.....											
	Nebraska.....											
	Wisconsin.....	15	10	153	1,088	12	25 00	248	566 25	63 75	630 00	2,350.91
	Arkansas.....	6	2½	33	281	28	62 25	43	96 00	4 70	100 70	
	Oklahoma.....											
No. 7.	Kansas.....	39			3,563	82	244 40	791	1,733 20	311 66	2,094 86	
	Missouri.....	25	21	283	3,118	518	508 40	1,945	1,936 35	335 17	2,271 52	
	Texas.....											
	Colorado.....	7	6		665			385	418 65	45 10	463 75	4,930.83
No. 8.	California.....					318	638 40	696	1,179 10	261 95	1,441 05	
	North Pacific.....											
	Upper Columbia.....											
Misc'l.	Montana.....											
	Australia.....	25							4,000 00		4,000 00	5,441.05
	New Zealand.....											
	Great Britain.....	20	18		1,802			811			1,117 47	
	Central Europe.....	13	13		1,134			716	497 60		497 60	
Misc'l.	Germany.....	26	26	950	7,548	436	659 00	808	1,252 75	1,000 00	2,252 75	
	Norway.....											
	Denmark.....											
	Sweden.....	30			5,221		1,885 36	1,557	1,921 70	45 81	1,967 51	
	South Africa.....	3	40		356			125	475 55	83 70	559 25	
Misc'l.	South America.....	5	3	62	620	96	374 83	306	852 68	69 51	922 19	6,394.58
	Jamaica.....											
	Bahamas.....											922.19
	West Indies.....											
Totals.....		377	270	2,763½	36,747	2,989	\$6,769.00	12,870	\$23,811.07	\$3,873.59	\$27,684.16	\$27,684.16

\* Five Weeks.

† Two months.

## LESSON SERIES.

## MISSION STUDIES.

## WALES.

ENGLISHMEN who know the land well, speak of Wales as the most contented, happy, independent portion of the British Islands. It is but one of the least of the nations of the earth, yet, as the message is to go to them, we should know something about the people and give them some place in our thoughts.

As we become acquainted with them, we will find that they are chiefly "common people," sturdy, hard-working, and intelligent. Education is quite general. All classes are deeply imbued with religious feelings, and the people, old and young, give more attention than in these days is usual, to the study of the Bible.

We cannot understand the Welsh as we now find them without some knowledge of their history; yet in this brief study we must pass very quickly over the fascinating pages of their age-long struggle for independence, and fix our attention upon the people of to-day to whom our message must go.

## ORIGIN AND HISTORY.

Anciently, iron, fine pottery, and glass were not nearly as common or as easily obtained as at present. Tin and bronze (an alloy of tin) in a measure supplied their place. We know from the Bible and from other ancient writings that hundreds of years before the birth of Christ, tin was well known, plentiful, and comparatively cheap. We learn also that the chief source of the supply was the island we now call Great Britain.

Think for a moment what this indicates. Even such primitive commerce and mining require, at least in the neighborhood of the tin mines, a settled people dwelling in towns, division of labor, means of transportation, tools, workers in metal, regular supplies of food and clothing for the workers, producers of, and dealers in, the latter, in short, considerable civilization. These ancient Britons (not all of one blood) were the forefathers of the Welsh of to-day, and the language heard by the sailors of Tyre and Carthage, and by Julius Cæsar and Agricola, was essentially that used now in the valleys and mountains of Wales.

## EARLY BRITONS.

When in the first century B. C. the Romans invaded Britain, they found "unnumbered multitudes" of people. Those in the interior were a race of shepherds and hunters, growing small patches of grain, dressed in skins, and dwelling in huts made of willows and rushes. On the southern coasts the people dwelt in towns, mining and working metals, possessing horses and chariots, and carrying on more or less trade with foreign merchants. They were heathen of course. Their religion (Druidism) does not appear to have differed essentially from that held on the adjoining continent. The bards were a class separate from the priesthood, but having almost equal influence over the people. There was a body of laws so well established that even Roman law did not displace them. They were preserved almost unchanged through generations of warfare and oppression until reduced to writing centuries afterward.

The people were fond of music and singing. Trustworthy historians claim to find proof of great gatherings 400 B. C., where the people met to settle disputes and matters of tribal government, and to listen to the songs of the bards. These gatherings were the forerunners of the modern *eisteddfodau* or congresses of the bards; *i. e.*, annual gatherings where degrees, medals, and prizes are given for singing to the harp, poetry, essays, etc. They last several days and are attended by thousands from all over Wales.

## CONQUEST OF GREAT BRITAIN.

The Romans under Julius Cæsar invaded the island B. C. 55 and 54. They never conquered Scotland, and it was a hundred years from the landing of Cæsar before the less mountainous parts of the island were fully subdued. The Romans kept mostly to their camps and fortified towns, so that their occupation of the land for nearly five centuries, left but little trace of their presence in the language, customs, or civilization of the people among whom they dwelt. They held sway, subject at first to much opposition from the natives, and later from the tribes from the adjoining continent, until 420 A. D. At that time the Romans voluntarily abandoned the troublesome little

island, leaving the broken-spirited Britons to the mercy of warriors from the neighboring countries.

They did not long remain independent. Unused to warfare, the semi-barbarous lowlanders proved an easy prey to the hordes of heathen Angles who before long flocked to their shores. The emigrants daily increased in numbers. These Angles (English) unlike the Romans, waged a war of extermination. They killed or drove all before them, changing even the names of the towns and streams. They took possession so completely that the native inhabitants came to be known as "Welsh;" *i. e.*, foreigners. Of course the natives did not fare alike in all parts. In places they had been misused until all vigor was crushed out of them, and they had forgotten how to fight. Others resisted, and generations of warfare did not break their spirit. They fought stubbornly, but were gradually driven back. The boundary (marches) between the Welsh and the English was continually shifting, usually back toward the west. The conquests ceased to be exterminating in the seventh century.

Some parts, like Kent, have been English for fourteen hundred years, while in Cornwall — long known as West Wales — English has been spoken but little over a generation, and in what is now known as Wales, though fully subdued in the days of Edward I (A. D. 1282), the old language is still spoken by two thirds of its eighteen hundred thousand inhabitants, and the people themselves seem never to lose sight of the fact that they are *a nation*, and distinct from their English neighbors.

The story of the conflicts and deeds of valor along the "Welsh marches" between the Welsh and the Saxons, and others, who for centuries sought to conquer these stubborn mountaineers, reads like a romance. In fact, a good share of the tales of chivalry, from the "Old French" romancers down to Scott and Tennyson, have been founded upon, or grew out of these petty wars from the days of King Arthur and his knights of the Round Table (A. D. 500) down to their final conquest by the Normans and their political incorporation with their conquerors. Since then they have been treated as an integral part of England, and have moved forward side by side in the same steady progress.

#### THE LAND AND THE PEOPLE.

Wales is one hundred and thirty-five miles in length and from thirty-five to ninety-five in width. So its area is about one half that of Denmark, or one tenth

the size of Nebraska. There are no very large towns. Cardiff, the largest, has one hundred and fifty thousand people. The island of Anglesey has a nearly level surface, but nearly the whole of the remainder, especially the northern half, is mountainous. The climate varies much with the elevation. Some parts are cold, wet, and bleak; others equable and genial. While portions are rich and well cultivated, there are thousands of acres covered with heather and moss. But little farming is done outside the fertile bottoms of the valleys. Considerable flannel, etc., is made from the wool of the small native sheep.

The chief wealth of the country is in its mines. The depression of trade is felt here as elsewhere, but until recently her mines furnished princely incomes to their fortunate possessors, and employment to many thousands of workmen. There are rich deposits of gold, but legal requirements prevent their being worked to any extent. The real "gold mines" of Wales are those of coal, iron, lead, slate, and marble. Some tin, asbestos, copper, and other minerals, are found. Considerable terra cotta ware is made, and quantities of brick, roof-tiles, and coarse earthenware are produced. Everywhere are the tall chimneys of iron furnaces and smelting-works, while on the coasts large chemical works are manufacturing soda, potash, vitriol, etc. Of course there are railways, telegraphs, and other modern conveniences, as well as ships, some going from port to port and others to foreign countries.

To an American the sky seems always dull and the air loaded with moisture. The meadows are covered with the greenest of grass, and in the spring daisies and blue-bells are blooming everywhere. The Mayflower hedges that border the roads and lanes and little odd-shaped fields are white with their sweet-smelling flowers. In the deep dells and beside foaming water-falls, are great, showy rhododendrons and delicate, pale-green ferns.

In places the scenery is bold and striking. There are rugged crags softened and adorned by rich foliage; valleys, wild yet with but little grandeur; little lakes; round, shapeless hills covered with heather and moss. Castles and crumbling remains of fortresses adorn the land they once overawed. Scattered through the land are the good villas and private residences of the wealthier classes; while cluttered up in some corner, or covering the black dump of a coal pit, are the meanly-built, shapeless, little brick houses of the working people, the streets swarming with children.

## LITERATURE.

Strangely enough their best literature is from the twelfth century. Those familiar with it say it is of high merit, polished, and, of course, almost Oriental in its vivid imagination and grand enthusiasm. On the borders both languages are spoken, but Welsh is neither dead nor dying. It is used in homes and colleges, in chapels and church-councils. It is the language of their Bibles, commentaries, religious magazines, and newspapers. They willingly pay a higher price for books in their own language when they are able to read either, so fond and proud are they of their race and language.

## RELIGION.

While only about one sixth of the population, and but few of these of Welsh blood, belong to the Established Church, a tithe is collected from the whole land for its use. It is not surprising that the people, who must also support their own religion, object to, and protest against, this service. However, most of their arguments are selfish. But few see the principles involved, clearly enough to take the Bible position and stand squarely for a total separation of church and state for the good of both.

The story of the establishment in Wales and of the rise of the Welsh Methodists (who arose independent of the people we call Methodists) is sad reading. There would be no gain in repeating it here. Those who have read it have no difficulty in understanding the lack of love and union between the two. What interests us is that the Welsh while almost fanatical in their adherence to their own denomination, are great students of the Bible, and at least in theory loyal to its teachings.

It seems probable that the message will be carried to them chiefly through the bilingual people dwelling on the borders; yet their love for their mother tongue indicates that it would be well to have some of our most important books in the native language. Our London office has already printed "Steps to Christ" and a number of tracts in the Welsh. About two thousand copies of "Patriarchs and Prophets" have been sold along the borders, and some hundreds of copies of *Present Truth* are read every week. The latter chiefly in Cardiff and Newport.

May we not hope this is but the beginning of our work there, and that the three or four Welshmen now in the ranks of our workers, may be joined by many others of this ancient nation in proclaiming to the world the gospel of the kingdom, that many descend-

ants of those who endured hardships and persecutions in the past, may stand with the remnant church through the persecutions and afflictions before us and share in the final triumph when Jesus comes for his waiting people?

## QUESTIONS.

1. Who were the forefathers of the Welsh?
2. What can you say of the customs, laws, and religion of the ancient Britons?
3. What great Roman general invaded Britain, and how did the Roman invasion affect the customs of the people?
4. Did the invasion of the Angles affect the Britons in a different way?
5. What can you say of the land and people of Wales?
6. In what does the chief wealth of the country consist?
7. How does the country impress an American?
8. When was the Welsh literature at its height? Do the people of Wales have a strong liking for their own literature?
9. How do the people bear the tithing of their land for the support of a religion in which they do not believe?
10. Do they object on the right principle to this infringement of their rights?
11. What is the present religious condition of the people?
12. What books do we have translated into the Welsh language?
13. What has been done in the way of getting this reading-matter before the people?

Box 522, Knoxville, Tenn.

W. D. CHAPMAN.

## HEALTH STUDIES.

## CONSUMPTION AMONG CATTLE.

SOME time since in Montcalm county, Mich., a farmer lost two head of cattle from tuberculosis. Subsequently his entire family, consisting of six persons and two attendants, was stricken and died with the disease. The matter will be turned over to the State board of health for investigation and report. Later the cattle at the Agricultural School were examined and found to be tubercular.

The State board of health, in view of the growing prevalence of this disease among cattle, has in-

structed the managers of State institutions thoroughly to sterilize all milk used by them, whether from suspected animals or not. The board also directed the secretary to prepare for publication and general distribution, a statement of the effects and dangers from infected milk, and methods for the sterilization of the public and domestic milk-supply.

There is no doubt that sterilization will destroy the germ of consumption, but it should be borne in mind that even after this has been done, the milk, butter, cheese, or flesh furnished by diseased animals is still dangerous and unfit for food; for while sterilization destroys the germs, it does not destroy the poisons produced by them, or render them less poisonous. Foods containing these poisons are therefore unfit for use, and a fearful risk is being run by consumers even if the foods are known to be entirely free from the living germ.

In New York State the board of health goes a step further, and is making strenuous efforts to stamp out the disease from among dairy herds of the State. The board has determined to ask the legislature to appropriate \$300,000 to carry on this work next year. In a lengthy circular letter addressed to the health commissioners throughout the State, the board says: "Tuberculosis is now so wide-spread in this State that no owner of cattle can be certain, no matter how well his animals may appear, that some of them are not already seriously diseased and consequently will infect the healthy animals with which they mingle in stalls, pastures, etc., or that the members of his own family are not being infected by the use of the milk from such animals."

They recommend the tuberculin test as a means of testing the existence of consumption in animals that appear perfectly healthy and give no signs of disease. These are certainly wise and timely actions on the part of the Michigan and New York State boards of health. If the advice is carried out by the State institutions, the health commissioners, and the public, it will assist in lessening the prevalence of this terrible plague which at present carries away its victims by the score.

To the human family consumption is more devastating than all other diseases. In its different forms, it is the cause of more deaths than diphtheria, cholera, smallpox, scarlet fever, typhoid fever, and all other infectious diseases combined. The Sanitary Bureau of the Health Department of New York reports for one month, ending April 21 of this year, the total number of deaths, 235. Of this number, 92 were due

to typhoid fever, scarlet fever, measles, diphtheria, and all the other diseases combined, while 142 were due to consumption.

If an outbreak of typhoid fever or smallpox should occur, the whole community would be aroused. Great fear and alarm would be produced, the cause of the disease would be inquired into, and measures would be taken to prevent and lessen its prevalence. Consumption, as can be seen from the above statistics, is a disease which carries away nearly twice as many as all these diseases combined. It enters a family and sweeps away every member, as in the case in Montcalm county, yet comparatively nothing has been done to arrest its progress or inquire into its causes. While there are other causes for the prevalence of this disease, the use of animal foods bears an important relation to the disease in the human family.

The only way of detecting the disease in milk is to examine the animals furnishing it. A physical examination will not answer the purpose since animals in the earlier stages of the disease often pass unnoticed. They may have a good appetite, be in good spirits, have smooth, glossy hair, and give a rich flow of milk. In many cases cattle to all outward appearance in good condition, are killed, and the lungs and ribs are found to be literally covered with tubercles. After the disease advances a little further, it may be detected by an occasional cough when drinking cold water. Shortness of breath may also be noticed when the animal is driven hard. In advanced cases the cough becomes more frequent and is of a husky, rasping nature. There may be a discharge from the nose, and the hair becomes rough. Hollow, shrunken eyes, hollow flank, lack of muscles, and hot belly are some of the symptoms present in the advanced stages of the disease. It would not be well, however, to depend on these symptoms, since they appear only in the advanced stages. The greatest danger and harm from the use of meat and milk therefore result from unsuspected animals, animals that appear well. In these, the disease cannot be detected or determined merely by making a physical examination or by outward symptoms. As has been stated, the animal may be sleek and fat, to all appearances in good condition of health, and give a large amount of milk, while it may at the same time be suffering from a latent or chronic stage of the disease. This may continue for years, the germs present not producing sufficient poison to undermine the system or produce any visible symptoms. The only way these cases can be detected is by the tuberculin test,

recommended by the New York State Board of Health.

What is tuberculin?—Tuberculin is the poison produced by the germ of consumption. The germs are grown in laboratories in favorable media. They are afterward destroyed by heat, leaving the pure chemical poison free from the living germ. About four drops of this poison, diluted, are injected into the tissue of the animal. The dose is so small that it will not produce any serious symptoms in a perfectly healthy animal. If the animal, however, has a chronic form of consumption, or if the disease is in its first stages, more or less of the same poison is constantly circulating in the blood, being produced by these germs, not in sufficient amount to do serious injury, since it is eliminated as fast as formed; but by introducing a small amount of the same poison into the system in addition to the poison already there, the disease is aggravated, and fever results. In twelve to twenty-four hours after the injection is made, the fever rises from  $1\frac{1}{2}^{\circ}$  to  $3^{\circ}$ , or even higher. Often cattle have been condemned by this test which were not at all suspected of having the disease, and only after the animal was slaughtered, could the owner be satisfied that there had been no mistake made. I am sure that we will yet discover that more animals are affected with this disease than we are at present aware of, and the flesh and milk of these diseased animals are sold continually all over the country for food for ourselves and children.

Among men as well as among cattle there are many who have chronic consumption. The person may to all appearance be in good health. These germs may be present in the lungs or some other local organ of the body, but not in sufficient numbers to do much harm. By proper exercise, open-air life, etc., the poisons produced by the germs are readily eliminated; thus the resisting power of the tissue in these cases is kept up, and prevents a further development and growth of the germs, the disease remaining localized. This condition may continue for years, and in some instances does, the germs proving to be comparatively harmless, the person enjoying a good degree of health and not suspected of being tubercular. If in these cases we should make an injection of tuberculin, the disease would be hastened the same as in tubercular cattle. The germ products are constantly circulating in the blood of diseased animals; therefore, the milk and the flesh of these animals must always contain a certain amount of this poison, tuberculin. By eating the flesh or by using the milk of

consumptive animals, constant doses of this poison are taken into the system. The system which was able to throw off the poisons formed by a few germs, is not able to throw off this additional burden. As a result, the poisons accumulate, the system is undermined, the tissue loses its resistance, and the germs which before were perfectly harmless, now rapidly multiply and grow. Local tuberculosis becomes general. Chills, fever, night sweats, and rapid emaciation follow. In this way, the fate of many who have a slight tubercular tendency, who are in apparent good health, and who might have lived for years, is sealed. The greatest care should, therefore, be taken in the free use of animal foods, especially by this class. It has recently been discovered that the germs of consumption are present in the upper air-passages even of healthy people. This is not at all surprising, since we are living in the midst of myriads of these disease-producing agencies, and every one at some time in his life is sure to come in contact with and inhale them.

“Why do not all die of consumption?” may be asked. Something more than seed is necessary for vegetable growth and development. There must be suitable soil. As long as the lung tissue is kept in a healthy condition, these germs can do no injury. It is therefore the constitution, not the germ, that requires our special attention. Obedience to the laws of health in every respect (exercise, pure air, pure water, proper diet) is our only safeguard. By the use of flesh and milk from tubercular animals, we are taking into our system the very poisons which prepare the lungs, or soil, for the growth of the germs present, and which would have remained harmless, and local or general tuberculosis results. Sterilization of milk is right, and should be practised by all; but as has been shown, this alone will not protect us against the disease. The tuberculin test alone will never eradicate it or stamp it out. The causes of the disease must be searched out and removed. This is the only safeguard, and is of vastly more importance than sterilization and the tuberculin test. If all tubercular animals could be destroyed this year, and the cause not removed, next year we would find the disease just as prevalent as now, and the same steps would be necessary. While tuberculin is the best known test to detect consumptive animals, it has its dangers. In the first place, I doubt whether the milk of an animal is as safe for use after having this poison introduced, even if the animal is found to be all right at the time. It must be evident that animals inocu-

lated with this poison are much more liable to take the disease afterward, so that the milk from such cows would be more dangerous after the test had been applied than before.

What are some of the causes? All that is necessary to ascertain a sufficient cause is to take a look into one of our modern filthy stables where cows are kept. Many suffer greatly for the want of pure air, light, and wholesome food. They have no exercise, they are compelled to stand in their own filth, and breathe the foul air always present. The lungs cannot long remain healthy while inhaling such impurities. The entire system of such animals soon becomes diseased.

The cow is really the wet nurse of the family, and should be kept in a clean, ventilated stable, admitting plenty of sunlight. No musty or bad odor should be tolerated. She should be fed on the best, cleanest, and most wholesome food, have pure water to drink, and plenty of outdoor exercise winter and summer. The skin should be kept clean and frequently washed. Unless there is a reform in this respect, these animals will become more and more diseased, and a much greater mortality may be looked for from tuberculosis in the human race. Every family should know the source of their milk-supply. Not long ago a gentleman from Detroit told me of the filth he discovered in one of the dairies in that city. He remarked, "No one could ever induce me to use the milk from that dairy." I asked him afterward if he knew where the milk he used in his family came from. He acknowledged he did not. Possibly the animals which supplied him with milk were kept in an equally filthy place. The public should refuse to purchase milk unless the animals furnishing it are properly kept and humanely treated.

Another danger to be apprehended is that unscrupulous people, who, instead of destroying tuberculous cows after the disease is recognized by them, in order to realize something from the animal and to keep the disease from spreading, will sell them to the butcher, or turn them into beef. Very many animals in this way are sold for the city market known to be diseased by those who have sold them, and those who buy them are not always ignorant of this. In large cities this is practised to a great extent. The consumers do not know that they are eating the flesh from diseased animals.

The Lord made a covenant with his people anciently, which holds good to-day. He said if they would obey him in all things, he would preserve not only them

but their animals from disease. (Read Deuteronomy 28.) He says: "If thou wilt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments [which include the laws of health for animals as well as man], . . . *blessed shall be the fruit of thy . . . cattle, the increase of thy kine, and the flocks of thy sheep.* . . . If thou wilt not . . . observe to do all his commandments and his statutes, . . . *cursed shall be the . . . increase of thy kine, and the flocks of thy sheep.* . . . The Lord shall smite thee with a consumption," etc.

Because of the wrong habits of man, the curse and disease have rested heavier and heavier upon the animal creation, so that but few animals are at present free from disease. God would have all clearly understand that they will be visited according to their obedience or transgression of his laws.

#### QUESTIONS.

1. Are animals ever affected by consumption?
2. What recently resulted in Michigan from the use of meat from such animals?
3. What action was taken by the State board of health?
4. Does milk sterilization remove all danger?
5. What efforts are being put forth by the New York State Board of Health?
6. How does the prevalence and fatality of consumption compare with other diseases?
7. How may the disease be detected in cattle?
8. What is the only positive proof of its non-existence?
9. What is tuberculin?
10. How is it produced?
11. What effect does this have upon the tuberculous animal?
12. How may a person having chronic consumption greatly prolong life?
13. How is the danger increased by the use of diseased meat?
14. What is the great safeguard against germs?
15. Will the tuberculin test stamp out consumption among cattle?
16. What other precautions should be taken in the care of cattle?
17. Which is the more important — for people to build up their general health, or to study the science of germs and devise means to destroy them?

D. H. KRESS, M. D.

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GOING EAST. Read down.						STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L'd Ex.	6 A't. Ex.	42 Mix'd Tr'n.	2 P't. H Pass			11 Mail Ex.	1 Day Ex.	3 R'd L't'd	23 B. C. Pass.	6 P'nc Ex.
a m	p m	p m				D. Chicago A.	6.45	1.50	9.10		6.80
9.00	3.10	8.15	a m			Valparaiso	5.05	11.35	7.10		4.30
11.25	5.05	10.30	6.00			South Bend	3.10	10.15	5.44		3.07
	1.05	6.30	12.00	10.05		Cassopolis	2.15	9.40	5.18		2.25
	1.46	7.12	12.45	12.40		Schoolcraft	1.20				
	2.33		11.33	8.43		Vietsburg	1.10	8.52		p m	1.90
	2.44	7.55	1.48	4.30	a m	Battle Creek	12.15	8.15	3.55		12.50
	3.30	8.36	2.40	6.20	7.00	Charlotte	11.14	7.23	3.07		11.55
	4.33	9.26	3.25		7.47	Lansing	10.40	6.55	2.40		11.25
	5.10	9.55	4.00		8.20	Durand	9.35	6.05	1.55		10.25
	6.30	10.45	5.03		9.30	Flint	8.35	5.35	1.25		9.40
	7.30	11.17	5.40		10.05	Lapeer	7.49	5.02	1.00		9.05
	8.15	11.50	6.15		10.43	Imlay City	7.25				4.48
	8.42	a m	6.35		11.05	Tunnel	6.50	3.50	11.55		3.50
	9.50	1.00	7.30		12.05	Detroit			10.40		4.05
	9.25	p m				Toronto			9.20		1.00
		8.15	5.25			Montreal			9.15		
		8.15	7.25			Boston			8.30		
		a m	p m			Susp'n Bridge			10.15		7.05
		8.15	7.15			Buffalo					1.00
		8.15	p m			New York			8.15		6.10
		7.50	4.25			Boston					7.00
		7.00	5.40								p m
		p m	a m								9.00
		8.53	8.03								p m
			10.20								7.00

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