

# THE HOME MISSIONARY

Arise, Shine; for  
thy light is come, and the glory of the Lord is risen upon thee.

VOL. VI.

BATTLE CREEK, MICH., U. S. A., FEBRUARY, 1894.

No. 2.

## “TO THE PRAISE OF GOD AND NOT TO THE PRAISE OF MEN.”

“To every nation and kindred and tongue and people.” This is to be the extent of the great threefold message now going to the world. Not to one quarter of the earth will it be confined, but the whole earth is to be lightened with its glory. God is not partial, and to all men he gives the glorious and blessed privilege of finding in his Son refuge from the soon-coming storm of disaster.

And every month brings fresh evidences that the message is rapidly fulfilling that which is written. By tongue and pen, through the agency of the living preacher and printed page, the truth is going to the world. It was only a few short years ago that we had but one printed exponent of the truth. But now our books, tracts, and periodicals are going forth in many tongues, bearing the message of life.

But in this fact we ourselves find no opportunity for glorying. We can but exclaim, “See what God hath wrought in the accomplishment of his work!” We may have been used in a small degree as God’s instruments, but this fact, when we come to consider our weakness and unworthiness, makes the success of the work still more wonderful. Too often have we proved hindrances instead of helps, and God has wrought, not because of our faith, but in spite of our unbelief. So to God belongs all the credit of the triumphs, and to us the blame for all the failures.

But even in this reflection there is a basis for courage. For the future spread of the message does not depend upon our human weakness, but upon God’s infinite strength. “Our sufficiency is of God.” O that we could ever bear this in mind! We have no wisdom to oppose the wisdom of the world. We have no power to meet its arguments. We have no genius to fathom and expose its mysterious iniquity. But

blessed be God, he has the wisdom, he has power, and he has genius. Trusting him there can be no failure. We cannot do the great work committed to us, but God can. The humblest agency may become a powerful instrument in God’s hand.

Let us push forward. There is no time for delay. A great work remains to be done. But as we work let us look to God for power. In him is infinite fullness, and he will give to every trusting soul strength in weakness, and comfort in distress. In God is light and life and liberty; and all that is ours through faith in the Captain of our salvation. Clothed with his power and wisdom, what can we not hope and do and dare under his leadership? Yea, verily, we can do all things through Christ, who strengtheneth us.

## THE TRUTH IN FOREIGN TONGUES.

We are glad to see our work spreading out into all parts of the great harvest field. The truth is going by the living preacher, and by the printed page, and it is most encouraging indeed to see our publications translated and issued in the tongues of the various nationalities of the world.

We have just received from our office in Hamburg, several new publications that have been issued in the various languages of Europe. There is before us a new pamphlet containing Bible readings in the Russian language. This we judge will be very serviceable in getting the truth before the people of that country.

“The Sufferings of Christ;” “The Sleep of the Dead;” “Which Day do you Keep and Why?” “Can we Know?” have also been translated into the Russian. In the Hungarian language, and likewise in the Bohemian, other important translations, including tracts and Bible readings, have been made. We are glad to see these additional evidences that

the truth of God is going, as it is written, "to every nation, kindred, tongue, and people." The work is onward, the Lord is soon coming, and we must take part in the work now if we expect to have a part in it before it closes.

BROTHER M. W. PATTON, elder of the Georgetown (British Guiana) church, in a recent communication says :—

"Doubtless you will be glad to know that the Lord has gone out before us into the villages of the east coast of Demerara. There are many populous villages, with several thousand inhabitants along this coast, and not a Sabbath-keeper can be found among them. This truth has not gone beyond the limits of Georgetown in this country until lately. We have so many calls that we are not able to attend to them. It is wonderful to see how the truth is going without any elaborate display. No learned divines, no trained organization; but like the simple fishermen, we have tried to talk Christ to the people, and an interest has been awakened. People are asking, 'What must we do?'"

The Georgetown church has been calling for a laborer for British Guiana for a long time. It will be remembered that Elder G. G. Rupert visited this field several years ago, but was compelled to leave on account of ill health. As most of our readers know, Elder G. W. Kneeland has recently been sent to carry on the work there. We are sure this will be a cause for rejoicing to the little company who have been trying to hold up the light of truth in Georgetown.

That God may bless the work in British Guiana, should be the prayer of all our people.

In a recent letter from Elder A. J. Read, our missionary in Papeete, Tahiti, he says :—

"Our native church was dedicated the 29th of November, much to the joy of the native brethren, and to our own satisfaction. Meeting in a private house was disastrous to their reverence. I will send you a copy of the rules of behavior in the house of worship, which they have adopted :—

"1. Do not talk vain talk one with another.

"2. Let all the people kneel (put their knees down) when in prayer.

"3. Do not spit in the church.

"4. Let not the parents allow their children to play, neither give them food in the house of prayer, save those children who are infants only.

"5. Let all stand when singing.

"6. When the minister goes into the pulpit to pray concerning his sermon, let all the people keep quiet with prayerful heart."

"These rules were adopted by the people themselves, of their own free will, as the result of what they have been taught and of what they have observed in the conduct of the missionaries who have visited here on their way to other fields, and of those who are here among them.

"Notwithstanding the many discouragements in trying to uplift the people here, we are encouraged to believe that amid all the

moral depression of rum mills and kindred devices, our people are coming up onto higher and holier ground, and that yet in seeing them pure and spotless in the robes of Christ's righteousness, our highest hopes will be accomplished."

We think that many of our home churches might adopt the rules given above with great advantage to themselves and to the worship of the Lord.

We are glad to learn that God is working in our island missions, and this encouraging report is only one of the many that we receive, of the way in which God is moving in the message.

Let all of our brethren and sisters remember Brother Read and his corps of laborers, and not only the work in Tahiti, but the work in all the islands of the sea, and throughout the great harvest field.

#### OUR MISSIONARY PAPER.

WE published last month an appeal in behalf of the *American Sentinel*. In thus speaking of the *Sentinel* we by no means designed to turn attention to that alone, to the exclusion of our other periodicals. The *Signs of the Times* should be supported equally with the *American Sentinel*. Both of these journals are important publications, and means that the Lord in his providence has established for the presentation of the truth before the people.

The *Signs* is filled each week with a choice selection of original matter upon the leading points of our faith, presented in a way calculated to enlist the interest of new readers, and instruct them in reference to the important truths for this time. We understand that it is the design of the publishers of the *Signs* to cover in the course of each volume, all of the important truths connected with the message for this time. Thus where a reader can be enlisted for the *Signs* for one year, there is brought before his mind all that he would be able to hear in a thorough course of lectures upon the truths we hold as a people.

There ought to be in connection with every church, and with every tract society, those who would make a canvass for the *Signs* in their vicinity. Clubs of the *Signs* also ought to be taken by the societies, and by individuals, and sent out through the mails to those who would read the same. We feel that we have reached the time when our brethren and sisters ought to scatter our publications like the leaves of autumn. Now is the favorable time to work, while the hearts of the people are stirred with the important issues before them. And now, above any opportunity that the future will bring, is the favorable

moment for getting the truth before them, while decisions are being made. We earnestly hope that while our brethren and sisters are taking our church paper, the *Review and Herald*, that they may become acquainted with the work in our church and cause, they will also take the *Signs of the Times* and the *American Sentinel*, together with our health journals, and use them as God designed in his providence that they should be used, in getting the precious principles of truth we hold as a people before those in darkness.

### FIRST-DAY OFFERINGS.

WE are very much encouraged by the reports that we are receiving from various parts of the field in regard to the interest that our brethren and sisters are taking in the matter of first-day offerings. This plan of supplying money for our foreign missions was adopted among us several years ago, but it has not been kept before our people as we believe it should have been. But we are glad to see a reform on this point now, and we trust that our workers throughout the field will keep the question agitated until every family will decide to enjoy the privilege of thus systematically laying aside means for the foreign work. Our foreign work is increasing, and all should esteem it a privilege to bear a part in it. By a little study on the part of the father and mother in the family, even the smallest children can be interested in the study of our foreign missions, and in donating to their support.

A CONFERENCE president, in writing us recently, says:—

“The work is moving nicely with us. About as much has been accomplished since our last camp-meeting as was done during the whole of the year previous; and last year was the best year we have ever had. O if we had the power to do all the work that seems necessary to be done at once, so that we might get up even with it! But the more we do, the larger the field grows before us. How good it is to know God is wonderfully blessing his people!”

Many letters are being received from other workers that are quite as encouraging. Another Conference president, in writing, says that more tracts are being shipped out from their office in a week now than were sent out in months previously. Our literature is certainly beginning to be scattered like the leaves of autumn. And should we not expect such things, living as we do under the loud cry of the third angel's message and in the out-pouring of the latter rain?

The work is going, brethren. If you want to bear a hand in it, now is your time, because it will very soon be forever too late.

A LONE Sabbath-keeper who is in very straitened circumstances, and has to work hard to get what little money she has to spend, in a recent communication says:—

“I take the *Review*, the *Sentinel*, the *Youth's Instructor*, the *Little Friend*, and have sent the *Sentinel* to two other persons for one year. I have bought quite a number of tracts to loan and to give away, and have started a Sabbath-school with a few of my neighbors, and am trying to get them interested in the third angel's message. Some of them desire to hear preaching, and I would be very happy to have some of our laborers come here soon. It is nearly nine years since I have seen a minister.”

If all our brethren and sisters who are more favorably situated than this one would engage as earnestly in the work, we are very sure that the work would go forward much more rapidly. Will there not be a greater consecration on the part of all God's people than ever before?

THE senior editor of the *Christian Statesman* has retired from active connection with that journal. Incidentally we would remark that this is no loss to American journalism. His valedictory was a marvel of self-praise and laudation, and reminds one of the old proverb, “Whoso bloweth not his own horn, his horn shall not be blown.” An esteemed contemporary wishes the retired editor success in proportion to his modesty. Taking the valedictory in question as a standard, nothing but total and complete failure must wait on the future in the realization of this wish. And if the future shall disclose the same wicked plottings against the principles of liberty and the rights of men which the past has chronicled, we most heartily join in this expression of good-will. Socially, physically, and spiritually, and in all that contributes to the glory of God and the happiness of his creatures, we wish every national reformer, with the ex-editor included, abundant success, but in their nefarious work of corrupting the government, and carrying out their man-made ideas of reform, we must refrain from any expression of God-speed, lest we be partakers with them in their evil deeds.

THERE is rather an amusing incident in regard to the brethren that were in jail last summer in Paris, Tenn., that we have not yet seen in print. The sheriff had occasion to go into the country for a day, and not having any one handy to leave in charge, he

gave the keys of the jail to the brethren and told them to take care of things till he returned. They are rather queer criminals whom the jailer can trust in such a way.

THE means employed to-day by the Romish Church to effect conversions and secure obedience to its requirements, are not unlike the reputed means used by "St. Patrick" in the subjugation of the Emerald Isle. Before a committee recently appointed to investigate the condition of the county charges at Peoria, Ill., some curious testimony was given. "A number of girls committed to the house of the Good Shepherd for misdemeanor and other causes, testified that they had been terribly frightened at night by the appearance of the devil. He had come with a terrible clatter into their dormitory after midnight, dressed in black." Of course it was nothing but a wicked device to frighten wayward girls into obedience. It seems that Rome still believes in a personal devil, at least in her dealings with the superstitious. Such practices as the above are not only silly and ridiculous, but perniciously wicked and demoralizing as well.

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## Fourth Sabbath Reading

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### THE CRISIS IMMINENT.

I AM deeply exercised in mind in reference to the low standard of piety among our people. And when I think of the woes passed on Capernaum, I think of how much heavier will come the condemnation upon those who know the truth and have not walked according to the truth, but in the sparks of their own kindling. In the night seasons I am addressing the people in a very solemn manner, beseeching them to ask their own consciences, What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God moulded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as he is one with the Father? Do I hate what I once loved? Do I now love what I once hated? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to his service? ~~What am I?~~

> We are standing upon the threshold of great and solemn events. The whole earth is to be lightened

with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies, which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night. <

Many smiled and would not believe when we told them twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. > All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with the papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious Sabbath, this child of the papacy, will be exalted to take the place of God.

All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunderings and lightnings and earthquakes and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis.

Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins. < The people who will now see what is soon to come upon us by what

is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented, before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men. The only rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure.

Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed. They are sensual, debased in thought, and abominable in the sight of God. They have never been sanctified through the truth. They are not partakers of the divine nature, have never overcome self and the world with its affections and lusts. These characters are all through our churches, and as the result the churches are weak and sickly and ready to die. There must be no indifferent testimony borne now, but a decided, pointed testimony, rebuking every impurity, and exalting Jesus. We must as a people be in the attitude of expectation, working and waiting and watching and praying.

This blessed hope of the second appearing of Christ needs to be presented often to the people, with its solemn realities; looking for the soon appearing of our Lord Jesus to come in his glory, will lead to the regarding of earthly things as emptiness and nothingness. All worldly honor or distinction is of no value; for the true believer lives above the world; his steps are advancing heavenward. He is a pilgrim and stranger. His citizenship is above. He is gathering the sunbeams of the righteousness of Christ into his soul, that he may be a burning and shining light in the moral darkness that has enshrouded the world. What vigorous faith, what lively hope, what fervent love, what holy, consecrated zeal for God is seen in him, and what a decided distinction between him and the world! "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Watch ye therefore, for ye know not what hour your Lord doth come." "Therefore be ye ready also; for in such an hour as ye think not the Son of man cometh." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." ELLEN G. WHITE.

God had but one Son, and he sent him forth as a missionary. In this he set an example for all his servants.

## Home Missions

"No life is worth a hollow straw  
That does not like a magnet draw  
The lame, the deaf, the halt, the blind,  
And bid them sight and healing find.  
Only that life is worth the living  
Whose joy and crown is loving giving."

"For what is freedom, but the unfettered use  
Of all the powers which God for use has given?"

"Use thy powers unto the utmost,  
Let no talent dormant lie,  
That thou hast not greater glory  
Do not sorrow, do not sigh;  
Not accomplishment, but striving  
Is the virtue, child of earth,  
And thy striving, here or elsewhere,  
Into glory must have birth."

— Sel.

### THE GREAT LIGHT OF HEALTH REFORM.

How many of us realize the value and magnitude of the light which the Lord has given us as a people in relation to matters pertaining to health, and what this light has done for us, and was intended by God to do for us? The purpose of this article is to call attention to these important questions, which have certainly been too little considered by us as a people in the past. As an introduction, we cannot do better than to quote a few extracts from the writings of Mrs. E. G. White, through whom this important subject was first presented to us.

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and the hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. *God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them.* He has left this work for them to do. It is an individual work; one cannot do it for another. 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'" — Vol. I, p. 486.

"I was shown that there is a much greater work before us than we as yet have any idea of, if we would insure health by placing ourselves in the right relation to life."

"The peculiar people whom he is purifying unto himself, to be translated to heaven without seeing death, should not be behind others in good works. In their efforts to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they should be as far ahead of any other class of people on the earth as their profession is more exalted than that of others."

"Some have sneered at this work of reform, and have said it was all unnecessary; that it was an excitement to divert minds from present truth. They have said that matters were being carried to extremes. Such do not know what they are talking about."—*Vol. I, p. 487.*

"I saw that our heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits which are his, and finally stand without fault before the throne of God. Our faith requires us to elevate the standard, and take advance steps."

"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering from want of knowledge."—*Vol. I, p. 488.*

"Light has shone upon the pathway in which the people of God are traveling, yet all do not walk in the light and follow as fast as the providence of God marks out and opens the way before them. Until they do this, they will be in darkness. If God has spoken to his people, he designs that they shall hear and obey his voice."—*Vol. II, p. 67.*

"God requires all men to render their bodies to him a living sacrifice, not a dead or a dying sacrifice, a sacrifice which their own course of action is debilitating, filling with impurities and disease. God calls for a living sacrifice. The body, he tells us, is the temple of the Holy Ghost, the habitation of his Spirit, and he requires all who bear his image to take care of their bodies for the purpose of his service and his glory. 'Ye are not your own,' says the inspired apostle, 'ye are bought with a price,' therefore 'glorify God in your body and in your spirit, which are God's.' In order to do this, add to virtue knowledge, and to knowledge temperance, and to temperance patience. It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given. If we close our eyes to the light for fear we shall see our wrongs, which we are unwilling to forsake, our sins are not lessened, but increased. If light is turned from in one case, it will be disregarded in another. *It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law.* We cannot love the Lord with all our heart, mind, soul, and strength, while we are loving our appetites, our tastes, a great deal better than we love the Lord. We are daily lessening our strength to glorify God, when he requires all our strength, all our mind. By our wrong habits we are lessening our hold on life, and yet professing to be Christ's followers, preparing for the finishing touch of immortality!"—*Vol. II, p. 70.*

"Ignorance is no excuse for the transgression of law. The light shines clearly, and none need be ignorant, for the great God himself is man's instructor. All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which he is now giving them in reference to health reform. He designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enservating habits, to discern sacred truths, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory.

"If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted

for immortality. But if he disregards the light, and lives in violation of natural laws, he must pay the penalty."—*Vol. III, p. 162.*

"God permits light to shine that man may see that in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore it is of the greatest importance that he know how to live so that his powers of body and mind may be exercised to the glory of God.

"It is impossible for man to present his body a living sacrifice, holy, and acceptable unto God, while, because it is customary for the world to do so, he is indulging in habits that are lessening physical, mental, and moral vigor."—*Vol. II, page 163.*

"Our people are constantly retrograding upon health reform. Satan sees that he cannot have such a controlling power over them as he could if appetite were indulged. *Under the influence of unhealthy food, the conscience becomes stupefied, the mind becomes darkened, and its susceptibility to impressions is blunted.* But because violated conscience is benumbed and becomes insensible, the guilt of the transgressor is not lessened.

"Satan is corrupting minds and destroying souls through his subtle temptations. Will our people see and feel the sin of indulging perverted appetite? Will they discard tea, coffee, flesh-meats, and all stimulating food, and devote the means expended for these hurtful indulgences to spreading the truth?

"We press the subject still closer. Tea and coffee are fostering the appetite which is developing for stronger stimulants, as tobacco and liquor. And we come still closer home, to the daily meals, the tables spread in Christian households. Is temperance practiced in all things? Are the reforms which are essential to health and happiness carried out there? Every true Christian will have control of his appetite and passions. Unless he is free from the bondage and slavery of appetite, he cannot be a true, obedient servant of Christ. *It is the indulgence of appetite and passion which makes the truth of none effect upon the heart.* It is impossible for the spirit and power of the truth to sanctify a man, soul, body, and spirit, when he is controlled by appetite and passion."—*Vol. III, p. 569.*

"It is impossible for any one to live intemperately in regard to diet, and yet retain a large degree of patience. Our heavenly father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness, may use with discretion the good things he has provided for them, and by exercising temperance in their daily lives, may be sanctified through the truth."—*Vol. IV, p. 141.*

"We need the faith of Abraham in our churches to-day, to lighten the darkness that gathers around them, shutting out the sweet sunlight of God's love and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks, and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to him, or we shall fall short of becoming true Christians."—*Vol. IV, p. 215.*

Comment on the above paragraphs is unnecessary, the language employed is direct, clear, and forcible, and it is impossible that its meaning should be misunderstood or misinterpreted. A question which every one who professes to have a part in the special work for this time should ask himself, is,

Am I heeding this important light which has been given to us as a people for a special purpose; namely, to make a special preparation for a special time and a special work? Hundreds, perhaps thousands, among us have, within a recent period, professed a new and more entire consecration to God than they had previously experienced. One of the most certain tests of the genuineness of this profession and experience must be the manner in which the light which God has given us is regarded, and the extent to which a practical application of this light and truth is made to the every-day life.

Let us now take a brief glance at some of the blessings which we as a people have received from the light upon health principles which the Lord has graciously given us, however much the great majority of us as individuals may have missed of the blessings we might have received in consequence of our neglect to heed the light given, perhaps even so far disregarding this great blessing-laden light as to fail to inform ourselves in relation to it.

The light given us more than thirty years ago has had the result to rid us altogether as a people from the evils of intemperance as regards the use of alcoholic liquors and to banish from our midst the use of tobacco, so that even the smell of the filthy weed is not to be found in our camp. Tea and coffee have also, for the most part, disappeared from our midst through the influence of this same teaching. Further than this, I am sorry to say, I cannot refer to any universal reform which has been brought about through the divinely appointed agency by means of which God has sought to make us "a peculiar people, zealous of good works." I omit, of course, for the present, any reference to the great religious reforms which constitute the essential part of this movement. The disuse of condiments, such as mustard, pepper, and other irritating and harmful substances; the discarding of pastry, rich gravies, pickles, cheese, and other unwholesome and indigestible articles of food; abstinence from flesh-meats, and other hurtful dietetic practices, are reforms which have been entered upon with thoroughness by comparatively few of our numbers.

"The use of the flesh of animals tends to cause a grossness of the body, and to benumb the finer sensibilities of the mind."—*Christian Temperance*, p. 47.

"Flesh meats, butter, cheese, rich pastry, spiced foods and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs cannot

convert such things into good blood."—*Christian Temperance*, p. 46.

"It is a religious duty for those who cook to learn how to prepare healthful food in a variety of ways, so that it may be both palatable and healthful.

"Will the people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels, continue to take the lives of God's creatures and enjoy their flesh as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things."—*Christian Temperance*, pp. 44, 48."

Twenty-three years ago Elder James White wrote as follows:—

"Seventh-day Adventists have adopted two meals a day instead of three. But this is not a denominational law with them, as their church organization and discipline have nothing to do with regulating such matters. Yet in most cases they discard flesh-meats and partake of food but twice each day. . . . Our ministers preach hygienic reform, and live it wherever they go."—*Christian Temperance*, p. 216.

Could this same statement be truthfully made at the present time? There is more than ample ground for belief that this statement would not be true of Seventh-day Adventists to-day. Ought it not to be more true now than it was twenty-three years ago? Ought not the light of health reform, which has been shining upon us so clearly for more than a quarter of a century, by this time to have penetrated every Seventh-day Adventist home, so that all who bear the name of Seventh-day Adventist, and who profess to believe the great truths for the present time, which are represented in the third angel's message, should be firm believers and consistent examples of the principles of hygienic reform which the Lord has given us?

The great principles of dress reform which were so clearly set forth more than twenty-five years ago, are still a dead letter to at least nine out of ten Seventh-day Adventist sisters. At one time dress reform was almost universal among us as a people, but this is not true at the present time. Doubtless ignorance is the reason for this neglect in many cases, but it is unpardonable ignorance, not necessary or justifiable ignorance. I fear it would not be an exaggeration to say that our sisters, as a class, are not specially interested in, nor good examples of, the principles of dress reform. How many of the ten thousand Seventh-day Adventist women in this country are consistent dress reformers? Possibly one thousand, probably scarcely five hundred of the entire number. The remainder are suffering seriously from the injuries daily and constantly received from the neglect of these important principles. It is the writer's firm be-

lief that there is a far larger number of persons who are not professed Seventh-day Adventists who have been enlightened upon the principles of dress reform, and have adopted, in consequence, a healthful dress, than could be found in the ranks of Seventh-day Adventists. These persons have received instruction through coming to the Sanitarium as patients, and through the agency of *Good Health*, the *Pacific Health Journal*, and other health publications, while Seventh-day Adventists have deliberately closed their eyes to the great light upon this subject or have for the most part neglected to take the trouble to inform themselves in relation to it. If our sisters could only know what an emancipation from backaches, headaches, pains, weariness, distress, and suffering awaits them in the adoption of the blessed principles of dress reform which the Lord gave them nearly a whole generation ago, and which was intended to make them strong, vigorous, enduring, light of heart and limb, they would not rest until they had possessed themselves of the necessary information, or whatever else might be required to make a thorough-going adoption of this reform.

But one of the greatest of all the blessings received with the light upon health reform, yet remains to be mentioned. The instruction given respecting the principles underlying the rational care of the sick, and the methods by which those suffering from disease may be most certainly and perfectly restored to health, if not appreciated by Seventh-day Adventists, has been appreciated by the world in a manner which ought to constitute a most impressive object lesson to every Seventh-day Adventist who is acquainted with the Sanitarium and its work.

Starting twenty-seven years ago last September with two doctors, two bath attendants, three or four other employees, one small wooden building, and one patient, this institution has grown to its present dimensions, and is now the largest medical institution of the kind in the whole world. Its buildings comprise three great structures, and other buildings of various sizes to the number of twenty-five. These buildings are furnished with every useful appliance known to medical science which can be utilized in the treatment of the sick, and everything which can contribute to the comfort and convenience of invalids. Such an assemblage of medical appliances as are found here exists nowhere else on earth. The family of the Institution, patients, doctors, and employees, has grown from one patient to nearly four hundred at certain seasons of the year, from two doctors to ten,

and from two bath attendants to an army of nurses numbering nearly two hundred and fifty.

In the Sanitarium proper, patients are received from all parts of the civilized world, as well as the United States, and scores of cases are constantly to be found rapidly recovering their health who had previously been pronounced incurable. Between three and four thousand persons are received into the Institution each year. The Hospital proper is filled with surgical cases, a large proportion of whom are of the most critical and difficult character. It is not too much to say that the success attained here, in the treatment of the sick, whether ordinary cases or cases requiring surgical operations, is far beyond that which has ever before been attained in the history of the world.

No attractions in the shape of amusements, entertainments, or other artificial inducements are offered to bring patients to the Institution. The only attraction is the assurance given by friends or physicians who are acquainted with the work of the Institution, that here they will find advantages for the recovery of health which are not to be found elsewhere. It is not the superior intelligence or skill of physicians or surgeons, nor any other material superiority, which has given the Institution this unrivaled reputation and success, but it is the force and potency of the principles which are exemplified in its management. God, not man, has made the Institution all it is, as a vindication of the value of the principles which it represents.

How many Seventh-day Adventists when sick are able to avail themselves, even to a small degree, of the principles which underlie the medical work of the Sanitarium? Probably very few indeed; and this is not because of inability to visit the Institution, for, to a large degree these principles are so simple, so practical, so adaptable to the most primitive and isolated conditions, that it is only necessary to possess a knowledge of them to be able to utilize them under almost any possible circumstances that could be mentioned. The elaborate appliances of the Sanitarium are not required to secure the most important and most valuable advantages to be derived from the use of hygienic agencies. A knowledge, and even such a knowledge as might be possessed by the humblest individual, without an extended medical course of training, might often be the means of saving life and relieving suffering to an extent which can scarcely be imagined by one not familiar with these principles and their practical application.



The work done at the Sanitarium is coming to be appreciated to such an extent that a young man or woman who has been trained in these principles is at once recognized in almost any part of the United States,—indeed in any place where the Institution is known,—as possessed of such superior merit and knowledge that his or her services come at once into great demand. Physicians everywhere are very ready to avail themselves of the services of a nurse who has been trained at the Sanitarium.

The demand for institutions similar to that at Battle Creek has given rise to the development of the very successful institution at St. Helena, and steps are being taken to establish a branch institution at Milton, Oregon. An urgent demand has come for a branch sanitarium in Boulder, Colorado. Within a month of this writing, an order has been received from South Africa for a whole sanitarium, including the lumber and other material to enter into its construction, as well as a corps of doctors, nurses, and other employees, and all the appliances needed to open a first-class sanitarium on the same plan as the institution at Battle Creek. A movement is also on foot to establish a similar institution in Sweden or Denmark. Calls for the establishment of sanitariums are coming in from all parts of the earth. If we only had a sufficient number of well-trained physicians competent to conduct a successful institution of this sort, capital openings could be found for a hundred institutions, each of which would be the center of light of truth and blessing to thousands.

The educational work of the Sanitarium has grown, from its small beginning many years ago, to the proportions of a large school. At the present time nearly three hundred persons are in attendance upon the various classes conducted at the Sanitarium. All these persons are in training for some branch of medical work connected with the Institution. Fifteen classes are held daily for the instruction of these persons, and other classes are being constantly formed to meet the needs of various branches of this rapidly developing work.

Medical missions, as well as sanitariums, are being called for in various parts of the world. The great success of the Chicago Medical Mission has created a general interest and confidence in this more recent development of the work of the Institution, and there is great demand for the establishment of a similar work in every large city in the United States. A similar work will doubtless be undertaken also in the great cities of Europe as soon as the proper per-

sons can be found and trained for the work. The harvest is truly great and the laborers are few. A medical mission has been opened with most promising results in Old Mexico, at Guadalajara, and by the time this article reaches the readers of the HOME MISSIONARY, two parties of nurses will be on the ocean on their way to distant fields, one to South Africa, the other to Australia, for the purpose of beginning medical missionary work in connection with the cause in those countries.

The newest development of this feature of our work is a line of missionary effort known as Christian Help work, which will be spoken of in a subsequent article.

At the last General Conference, the S. D. A. Medical Missionary and Benevolent Association was organized by request of the General Conference, the purpose of this Association being to take charge of medical missionary and benevolent work in all parts of the world. Under the auspices of this Association the Haskell Home for orphans has been erected, the James White Memorial Home has been opened, and the Chicago Medical Mission, the Medical Mission in Old Mexico, and other important missionary enterprises have been organized. A similar work in various parts of the world will soon be undertaken.

Since the first steps toward the organization of this Association were taken, now a little more than two years ago, almost without solicitation, nearly two hundred thousand dollars have been placed in the hands of the promoters of this enterprise. Thirty thousand dollars of this sum was contributed by a good woman not a member of our denomination, and only recently acquainted with us. She said to the writer, when friends were opposing her in her plan to donate to our work this magnificent sum, "Doctor, nothing that can be said to me will change my determination with reference to this matter. I have made it a subject of prayer, and am impressed that God sent me to you to help you in this way, and I cannot be deterred from doing it." The whole circumstance indicated a special Providence, which constitutes the most convincing evidence of the divine approval of this beneficent work. Other large contributions have come into the hands of the committee.

What is most needed now is men and women who will dedicate their lives to the work of helping and blessing suffering humanity. There is no class whose hearts are so open to conviction in relation to the truth, and none whom God loves more, and is more ready to bless, than those who are in affliction and

distress. The poor, the suffering, the needy, and the distressed are God's special care. The Medical Missionary and Benevolent Association is a special mission to the poor, the needy, the hungry, the suffering, the afflicted, and the distressed everywhere on earth.

We earnestly invite the reader to turn to Matthew, verses 31-46, then read the following, and context in "Testimony" No. 33: "*At the last day the final decision of the Judge of all the earth will turn upon our interest in, and practical labor for, the needy, the oppressed, the tempted.*"

Recruits are called for. Who will enlist? All who enter upon this work are expected to be genuine reformers,—those who love health principles and exemplify them in their daily lives. In a subsequent article I will endeavor to show how every Seventh-day Adventist may have a part in this great and glorious branch of the third angel's message in his own home and his own community.

J. H. KELLOGG.

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## Health and Temperance

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### BENEFITS OF RIGHT BREATHING.

We shall begin this lesson with a statement of the Testimonies for a text:—

"Perfect health depends upon perfect circulation."—*Vol. II, p. 538.*

And perfect circulation depends upon perfect breathing more than upon anything else. Now, it is a perfectly fair proposition, that *God has not given to any person more lung capacity than that person needs to keep him in such condition of health as God made him to have, and as God wants him to enjoy.* I suppose this will not be disputed by any one. It follows, then, plainly enough, that if all the lung capacity which God has given to you *is not used*, you will not have the health which God made you to have. Just to the extent that you come short of using all the lung capacity which God has given you, in the same proportion you will come short of having the health that the Lord made you to have. And I do not believe that it is to the glory of God to give any one health by a miracle, and keep him in it by the miracle constantly maintained, when the cause of the ill health is the neglect of the very things within himself which are given to insure good health. It is not *prayer* but *conformity to nature's laws*, which are God's laws, that is needed

in such cases. I can see no room for a prayer of *faith* to heal the sick, when that person has made himself or herself sick by wrong habits of eating, or by shutting off the life-giving air of heaven by tight lacing or wrong habits of breathing.

As perfect circulation depends so largely upon perfect breathing; as perfect breathing is only the use of the full lung capacity which God has given; and as the Lord has shown us both in our very make-up and in his Testimonies how to do this, there is certainly no excuse for any of us having imperfect health because of imperfect circulation. As perfect health depends upon perfect circulation let us study a little while—

#### THE CIRCULATION OF THE BLOOD

that we may gather as far as possible what perfect circulation is.

The passages through which the circulation is carried on, are the *arteries* and the *veins*. The *arteries* are the passages along which the good blood is sent by the heart to all parts of the system to supply its wants. The *veins* are the passages along which the exhausted blood is carried back to the heart to be sent to the lungs to be purified. The life-blood is sent out by the heart in two directions—toward the head and all the upper parts of the body, and toward the feet and all the lower parts of the body. Where the blood leaves the heart there are but two of these arteries and they, of course, are therefore very large. But as the blood goes farther and farther from the heart, these two large arteries are divided and sub-divided and so become smaller and smaller until they become as small as the finest silken fibers and so numerous that you cannot penetrate the skin anywhere, even with the sharpest needle, without touching these and drawing blood. These small, hair-like blood-vessels are called *capillaries*. Where the capillaries of the *arteries* end, there the capillaries of the *veins* begin. The capillaries of the *veins* take up the blood which has been exhausted here from the capillaries of the *arteries*, and carry it to the small veins; these carry it to the larger veins, and these to the largest, which empty it into the heart. The heart sends it into the lungs, there to receive the life-giving property of the air, which purifies it and so makes life-blood of it, which is drawn back into the heart and is sent on its way again through the arteries, and so on around and around. This is the *process* of the circulation of the blood.

Now let us look at it again and see the *purpose* of the circulation.

Every motion, voluntary or involuntary, within the human system, exhausts human tissue. The thinking of a single thought exhausts some tissues of the brain. And so with every part of the system, any motion of any part exhausts some of the tissues of which that part is composed. Therefore food must be taken to furnish material to supply good tissue to take the place of this constant waste. But how is this done?

Let us take our stand at the heart as it is laden with its supply of good life-giving blood. Every corpuscle, that is, every part of every drop of this blood is laden with material to supply good tissue in the place of that which has been exhausted by the motions of the different parts of the system.

As the heart throbs, this blood is dashed through the arteries into the capillaries all over the system in every part. Through the capillaries the corpuscles deposit their load wherever the material is needed, depositing most where most is needed—as where there is a cut, a bruise, or an abrasion. When the blood has thus deposited its load, its value is gone. In unloading its material to take the place of exhausted *tissue*, it has become exhausted *blood*. Then it passes on from the capillaries of the arteries into the capillaries of the veins, and so through the veins back to the heart, receiving on the way the nutrient properties of the food, and all passing into the lungs where the impurities are thrown off, and the blood receives the vitalizing property of the air which makes it good life-blood again. This is taken up by the heart and again sent on its glad, life-giving way. Thus the circulation is carried on in its ceaseless round from birth to death.

Now let us look at this exhausted, this lifeless blood, as it is thrown into the lungs to be vitalized, that is, to be given life. Bear in mind that God has not given to any person more lung capacity than that person needs to keep the blood that is in him as pure as it must be in order that he may have the health that God made him to have. If then, a part of the lungs is not used, if some of the air chambers cannot be reached by the blood or the air, then a portion of the blood will return to the heart impure as it came from the veins, to be sent out impure through the arteries and capillaries. This causes the blood to become sluggish; it will not pass easily through the capillaries, and the heart is not only compelled to work harder than it ought, but the sluggish, impure blood breeds boils, pimples, sores, and disease. Therefore that the blood may be kept pure and full of life,

all the lung capacity must be used in breathing. And in order that all the lung capacity may be brought into use there must be full, deep breathing, and this can be accomplished only by the use of the abdominal muscles, as shown in the previous lessons. And thus it is that, as perfect health depends upon perfect circulation, perfect circulation depends upon perfect breathing.

There are other elements, it is true, which enter into the keeping up of perfect circulation. These are: (a) keeping the extremities—the hands and feet, wrists and ankles—properly clothed that the blood may not be driven back upon itself, and chilled by the cold; (b) eating good food, etc. For, even though you breathe properly, if you eat pork, overfed turkey, “high” meats, and such impure and gross things, it is impossible for any amount of air to make pure and good the blood which comes from such victuals. Yet on the other hand, even though you eat only the very best of food, which will make the purest and best of blood, it is impossible to keep even this blood pure and good without using all the lung capacity which the Lord has given you, which can be done only by the deep breathing caused by the free and full use of the abdominal muscles. So that it remains true that, taken all around, perfect circulation depends first and most of all, upon perfect breathing.

Now let us go a little farther in this. You will remember that in one of these lessons we read the statement from the Testimonies, that “stomach, liver, lungs, and brain suffer for want of deep, full inspirations of air,” etc. Let us read that again and study how this is. Here is the passage:—

“He breathes only from the top of his lungs. It is seldom that he exercises the abdominal muscles in the act of breathing. Stomach, liver, lungs, and brain, are suffering for the want of deep, full inspirations of air, which would electrify the blood and impart to it a bright, lively color, and *which alone* can keep it pure, and give tone and vigor to every part of the living machinery.”—*Vol. II, p. 67.*

Let us take *the lungs* first. They are made to suffer from this kind of breathing, thus: Breathing only from the *top* of the lungs, all the lower part lies wholly unused. The air-chambers of this unused part of the lungs fill up with a sort of serum and finally harden. And the longer the parts remain thus unused the worse they get, and there goes on that process as before expressed of “slowly committing suicide.”

Next, *the brain*. This is made to suffer thus: As only a part of the lungs is used in breathing, part of

the blood that is thrown into the lungs to be purified and vitalized returns as impure and dull as it was sent up. It then is so sluggish that it will not pass easily through the extremely delicate capillaries of the brain. The brain thus robbed of the full life-current becomes wearied by a little exertion, there is dullness of mind, depression of spirit, and if an attempt is made to force the brain to do work, there will be sleepiness or headache.

*The stomach* is made to suffer in more ways than one. *First*, like the brain, being robbed of a good quality of blood, it is in a measure robbed of the strength which it needs in order to do the work which it must do, and thus a weak stomach and from that indigestion will result. *Secondly*, there being no motion of the abdominal muscles, the stomach is held tightly in place, tucked up under the diaphragm, and when filled with food is distended and thus more tightly held, and as the consequence it is deprived of that free movement which is essential to easy and good digestion.

*The liver* is made to suffer in the same way. Lying close alongside the stomach, it, too, by there being no motion of the abdominal muscles, is held closely in place, tucked up under the diaphragm, and being thus deprived of any free action, not only cannot perform its normal function, but torpid liver is induced.

In addition to all this *the heart* by being compelled constantly to drive impure and sluggish blood through the course of circulation, is overworked and thus weakened, and then, with a little unusual exertion, there is irregularity and palpitation of the heart.

Oh! with the human system compelled to endure the abuses that it is, it is a standing proof of the mercy of the beneficent Creator that so many people live as long as they do.

Look, however, at the other side of the picture. Let the abdominal muscles be *always* exercised in deep breathing. Then every part of the lung capacity is used; every air chamber is opened to the free entrance of the life-giving air of heaven. The impure blood which is thrown up to these chambers is at once purified and vivified by the life property of the oxygen which enters its corpuscles "as free as air." It being thus "electrified," the heart takes it up gladly, and cheerily sends it fairly dancing to the farthest extremity of every capillary in the system. The brain, receiving about one fifth of all the blood of the body, is clear, ready, and vigorous, and capable of any task. The abdominal muscles, moving

fully and regularly, give to the stomach and liver and all the digestive apparatus and intestines that easy, free, regular, and full motion that is the most efficient aid to the performance of all their functions. Thus "tone and vigor" are given to every part of the "living machinery." This is health. Thank the Lord. Take it, take it, and enjoy it to the glory and praise of Him who wishes "above all things that thou mayest prosper and be in health."

ALONZO T. JONES.

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## Foreign Missions

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### THE LORD HATH NEED OF YOU.

ARE you working for the Master ?

He hath need of you.

He will pour his blessing faster  
Than the morning dew

On your head; if you each day  
Strive his mandates to obey.

Are you seeking to win others  
To the Saviour's feet ?

Legion are our fallen brothers  
Who sin's husks do eat;  
Bring them to God's feast now spread,  
Let them eat his wheat instead.

Do you now one tract distribute ?  
Rich fruit it will bear.

While we all to God attribute,  
We shall feel him near.

This one tract may be the seed  
Some poor hungry soul to feed.

Have you labored hard and steady  
Present truth to spread ?

"Fields are white, the harvest ready,"  
Will you not pay heed ?

Christ can work through you to win  
Hundreds from their ways of sin.

Give your all to Christ your Saviour;  
Hear his loving call;

Now determine, do not waver,  
Consecrate thy all;

Then thy path shall e'er be bright,  
Lit by God's resplendent light. .

JOHN Mc CARTHY.

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### THE SOUTH AMERICAN FIELD.

THE attention of the Christian world has been called times without number to the spiritual condition of "darkest Africa," and of "sunny India," and of "far off China"; but little practically has been said or

done to enlighten the church of Christ in regard to the spiritual obscurity prevalent in the vast continent of South America. We therefore propose to give a general outline of some of the countries, in as brief a space as possible. The population of the South American republics amounts to 30,000,000 inhabitants more or less. Nearly one third of this number are citizens of the different European countries, who have been induced to settle in them by the grand opportunities there presented for gaining a better livelihood.

In all these countries, with the exception of the Estados Unidos de Brazil, Spanish is the predominant language, while in Brazil, Portuguese is the national tongue. Nearly all these republics are rich in precious metals, coal, iron, and in some parts rare and precious stones. In Bolivia silver is found in abundant quantities; but the country being badly governed and, generally speaking, in the hands of half-caste Indians, this rich metal, for want of enterprise and energy, is allowed to remain unmined in the earth. The soil of the South American states is the most fertile in the world. All American and European products grow there, while not one tenth of the labor required to cultivate the land here, is needed there. The agricultural advantages are known the world around, while the wheat is second to none in the universe.

The climate of Argentine, Uruguay, Chile, and Paraguay especially, is superb; being much healthier than the northern, tropical provinces. The seasons are, of course, the reverse of those in Europe and the United States; the hottest months being January and February, the coldest being July and August. Snow has not been seen, except in Tierra del Fuego and the southernmost parts of the continent, for 125 years, so that we can form some idea of the delightfulness of the climate. Even in the equatorial region, where the heat is sometimes tremendous, the death-rate is no higher than in our own country. All kinds of fruit are plentiful, and are sold at one quarter of the price they sell at in the United States. The writer has seen bananas, half the length of a man's arm, and nearly as large around, sold for one cent, while he has also purchased 100 oranges off the ships as they arrived in port for 18 cents; this gives an idea of the plentifulness of fruit in these parts. Interior communication is being rapidly opened up; thousands of miles of railway being laid down every year.

The inhabitants of South America have gained a well-earned reputation for hospitality and courtesy.

A traveler passing through any of these countries is always received openhanded, and the best the house may possess at the time is placed before him; even their own beds are placed at the disposal of the visitor; yet they would deem it an insult to offer them money in return for their kindness and service. The vast majority of the people are nominal Roman Catholics; but should you enter a Roman Catholic Church, you would find that not more than eight per cent of the number present belong to the male population. The men have formed societies in all the republics (excepting Peru and Ecuador) to break down the power of the Romish Church, and to this end are friendly with all non-Catholic organizations. From personal experience we can say that the people are tired of this worldly religion, and desire to have something substantial—a practical religion—to carry into their homes and into their business.

To show the needs of this benighted continent, I would say that there are only four canvassers belonging to our organization to supply the wants of this people with the truth as it is in Jesus, while there is not one Adventist minister to preach to them in their own tongue (Spanish) of the third angel's message. Think of the immensity of the field—30,000,000 people—without a preacher to declare abroad the soon coming of our dear Lord and Saviour, Jesus Christ! Who will answer to the Saviour's call? Who will say, "Here am I, send me"? Shall we seek our own comfort, and encourage our own selfish motives, or shall we determine to leave all and follow Jesus? May God help us each not to idle around the vineyard, but to take up the work he has allotted to us. We can expect no blessing to be showered if we, like Jonah, run away from the duty to which God has called us. To be blessed and prospered in our work, we must be in the place where he can bless us; not in the place where our own hearts incline us to be, but in God's chosen place for us. Then we can expect to receive the outpouring of the Holy Spirit; not only to the conversion of thousands of honest hearts, but God will be glorified in our lives.

These fields are truly white for the harvest. Who, then, will take up his cross, determined to know nothing among men save Jesus only? May we each seek the Lord honestly and earnestly about our future sphere of labor, and let us follow his guiding all through life.

JOHN MC CARTHY.

"Go ye into all the world, and preach the gospel to every creature," is the command of the great commission.

## TRINIDAD.

TRINIDAD is an island of the West Indies, belonging to Great Britain, and situated at the mouth of the Orinoco River, near the northeast coast of South America. It is the fifth largest of the islands of the West Indies, having an area of 175½ square miles, with a population of about 200,000. Many of the inhabitants are colored, and quite a per cent are Hindoos brought from India to work in the sugar plantations. A great work has been done for these Hindoos by the Presbyterian missionaries, the only missionaries, we think, except the Roman Catholics, in the Island.

It is a most beautiful island and extremely fertile. Charles Kingsley, a celebrated naturalist, in writing of it repeatedly calls it a paradise because of the luxuriance and beauty of its animal and vegetable life.

The climate is very warm, but it is by no means enervating. There is no reason why one may not there live an industrious, athletic life. A family with a few hundreds a year can be really wealthy in all that constitutes real wealth, and the influence such a family of culture and education may have for good cannot be estimated.

For the past three years or more the International Tract Society has been sending supplies of literature and carrying on correspondence with people in Trinidad, and a deep interest is awakened throughout the island. Also the agitation there during the last year over Sunday laws has prepared the people to be enlightened on these points. It is highly important that our work should be opened there immediately. The harvest truly is ripe, and will not the laborers enter and reap the harvest for the Master?

The following letters will show something of the interest over the Sabbath question there :—

A gentleman from the village of California, Trinidad, writes :—

"I was very much interested in a number of the *Bible Student's Library*, which shows that there is no divine command for Sunday observance. . . . Certainly there cannot be two Sabbaths. I am much interested, and will be happy if you will write me about it,—which day is the seventh."

From Alexander Village one writes :—

"The question of the Sabbath begins to give rise to a controversy in the minds of many of our people, but there is one sound point which cannot be refuted; that is, The seventh day is the Sabbath of the Lord thy God, thou shalt keep it holy. As for myself I am absolutely convinced of the fact. I have traced passages in the Bible with very careful examination, and come to the conclu-

sion with serious conviction of the solemn fact. Jesus Christ gave this commandment on Sinai, and that very Christ came in the fullness of time as a Redeemer. What right have they to preach and change the worship of the Lord's day to the first day of the week? A few men of ability and influence here have come to the conclusion that the present Sunday is not the right day of worship, but that Saturday is."

The following is from a little girl who wrote with her father who sent several subscriptions for the *Signs* :—

"A teacher of the R. C. School read a copy of the *Signs of the Times* the other day, and afterward said to me, 'The Seventh-day Sabbath belongs to the Jews, and it was also changed to the first day of the week; it is old and all things are new.' . . . I went on to show her that the Jews or the Missionary Society at Battle Creek have no more right to claim the seventh day for the Sabbath than any one else, it was appointed for the whole race of mankind. . . . I keep watchful eyes for your publications, and deliver the literature to each one saying, 'Read and consider these precious papers.' . . . There is much talk of the Sabbath question. The Bibles are studied daily."

We have two other very interesting letters from little girls in this island who have caught the missionary spirit and are doing all that they know how to do in spreading the words of truth. Cannot the girls and boys here who have so much better opportunity, learn a lesson from them?

From a gentleman from Carapichaima Village :—

"Permit me most respectfully to ask this question, Is it legal that Saturday should be the Sabbath instead of Sunday?"

Another person from the same village writes :—

"I would really like to know which of the days is preferred for us to keep holy, the present Sabbath which is Sunday, or the former Sabbath which was consecrated by God himself. Please let me know something about it, and let us have a clear light on the subject."

From the same village a gentleman writes a very good letter in which he says :—

"From the 23rd of September, 1893, Saturday will be the hallowed day for me and my family, and I trust that many may turn from darkness to light."

Later the same gentleman writes :—

"I am no longer a Sunday worshiper. I am for the real Sabbath according to my Bible, and the fourth commandment. O it is a battle to fight. It is said that I am the first that has decided on such a question in this Island of Trinidad, and you may judge what I have to contend with here, but I trust that God is on my side, and in him, and him only, is my trust."

Still another from this place writes :—

"Let us have an understanding on this matter (the Sabbath), for we are anxious to adopt the old Jewish style and follow the commandment as it was laid down from the beginning of creation."

The following letter is from a telegraph operator from Port of Spain, the capital of Trinidad. Most of the letter is devoted to giving us the history of

the movement in that island during the last year to get a Sunday law. If our religious liberty reading could only have been freely distributed there during the year, we know not what great results might now be seen. He closes his letter with this paragraph: —

“The several articles I have read, have brought on the conviction that Saturday is the true Sabbath. I endeavor to some extent not to work the whole day, though the condition of my work is such that not to work on Saturday or Sunday is to desert from it entirely. I also endeavor to convince others of this, as I see no prophecy, command, or anything else in the Old or the New Testament to warrant the worship or keeping of Sunday.”

Do not these letters show that it is time for the truth which is so important to us, to be preached to the people of this island of Trinidad? Can we refuse to give these people the knowledge of the third angel's message when they are so loudly calling for help? Shall we withhold the light from them, or will some consecrated workers offer to go and give them the light?

KATE D. ROSS.

[SINCE the foregoing was written, it has been decided to send Brother A. E. Flowers and wife, of Missouri, to the above field. Brother and Sister Flowers have been connected with our work in Missouri for a number of years, and both are earnest, faithful workers. They will start for Trinidad by the middle of this month. Let the prayers of our people attend them as they go to this island.— Ed.]

THE approximate distribution of missionaries is said to be as follows:—

Country.	Population.	Missionaries.	Proportion.
Syria.....	3,000,000	100	1 to 30,000
Turkey.....	21,000,000	450	1 to 45,000
Madagascar.....	5,000,000	50	1 to 100,000
Burmah.....	8,000,000	40	1 to 200,000
Japan.....	38,000,000	200	1 to 200,000
India.....	250,000,000	900	1 to 275,000
Persia.....	7,500,000	30	1 to 300,000
Africa.....	250,000,000	600	1 to 400,000
S. America.....	30,000,000	75	1 to 400,000
Corea.....	9,000,000	25	1 to 400,000
Siam.....	8,000,000	13	1 to 600,000
China.....	380,000,000	600	1 to 650,000
Arabia.....	5,000,000	4	1 to 1,500,000
Thibet.....	15,000,000	7	1 to 2,000,000

In Sahara District, with 3,000,000; Afghanistan, etc., with 3,500,000; Anam, etc., with 12,000,000; Russia, 16,000,000; Algeria, etc., 12,000,000; Soudan, 75,000,000, there is an entire destitution.— *Missionary Review*.

# Religious Liberty

## BEHIND PRISON BARS.

THOUGH into prisons vile a few of us are called to go,  
 Though grated doors upon us close, and guards walk to and fro,  
 There comes from heaven a peace to us, that few in this world  
 know,  
 Behind prison bars.

What though temptations reach the child of God in dungeons  
 drear,  
 What though we look in vain for our deliverance to appear,  
 Temptations reached the Saviour once, but now they bring him  
 near,  
 Behind prison bars.

To him who hears the faintest sigh and marks each falling tear,  
 We look, but do not look in vain; his love dispels our fear.  
 What matters it though we are found, when Jesus shall appear,  
 Behind prison bars?  
*Frankfort, Mich.* T. S. PARMELEE.

## ROME'S SCHEME FOR THE UNITED STATES AND THE WORLD; AND THE END OF IT.

In previous lessons we have studied how apostate Protestantism in the United States has succeeded in betraying the government into the hands of the papacy, and how that Rome now adopts all their claims and arguments and turns them to her own advantage; by them proves that this is a Catholic Christian nation; and assumes possession of it as such, “by right of original discovery and possession.” These are the arguments unanswerable by those Protestants because they are their own arguments, which Rome now asserts and spreads before the people of the United States, and not only that, but Leo XIII has become very affectionate just now toward the people of the United States, and the government of the United States, and the Constitution of the United States. The papacy had no affection at all for the people, or the Constitution of the United States so long as it was understood to stand as our fathers intended it, to keep the people from being led back to the Church of Rome. But when the Supreme Court reversed that whole order of things and really subverted the Constitution of the United States, by declaring that the meaning of the Constitution is that “this is a Christian nation,” then Leo suddenly became very friendly, and even affectionate, to the peo-

ple and the Constitution of the United States. He loves us all very much, "Protestants and all." He has said so himself. And he proposes to do great things for us; but he proposes to do greater things *with us*. And this, with its results, is what we are now to study.

Just while these things were going on which subverted the United States government to the principles of the papacy, only a little while after the Supreme Court decision was rendered, and just at the time when Congress had set up Sunday in the place of the Sabbath of the Lord, a letter was published in the United States, from the Vatican, giving the views of Leo XIII, with respect to the government of the United States. Before reading that letter, however, I will read a little passage here from Dr. Schaff's "Church and State in the United States," that we may see what effect the principles of the government of the United States, as our fathers established it, have had upon other nations, and through this upon the papacy:—

"We must briefly survey the influence of the American system upon foreign countries and churches within the present generation, the principles of religious liberty and equality, with a corresponding realization of a bond of union of Church and State has made steady and irresistible progress amongst the leading nations of Europe, and has been embodied more or less in written constitutions. The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference by advocates of the voluntary principle of the separation of churches and religion, and of the separation of Church and State in Europe, pointed to the example of this country as their strongest practical argument."

Thus the influence of the government of the United States under the constitution and principles which our fathers named when the government was made, was carrying all the nations of the earth away from Rome. And in the one hundred years and more which the government had been in existence, it had succeeded in carrying every nation on the earth, to a greater or less degree, away from the principles of Rome, and was instilling into them, steadily and irresistibly, the principles of religious freedom and equality. To such an extent was this done that although the papacy, under Pius IX, and through him, had declared that toleration is one of the principal errors of the age, yet Spain herself grants "toleration." And everybody knows that there is not a nation on earth which is confessedly connected with Rome to support her in her work, and in her ambition, as it was in the dark ages when she ruled the world before. So that the effect of the principles of the government

of the United States upon the world and the nations of the earth, have been to carry them away from Rome. She saw this going on and lamented it accordingly. What was left for her to do? As the example of the United States under its Constitution and principles was carrying the nations away from Rome, what should she do but work for the subversion of those principles and get this government committed to her principles, and thus as its influence had been before to draw the nations away from Rome, its influence when subverted would be to draw the nations back to Rome.

That is the scheme which she had started to carry out. And now that the Protestants have for her subverted all these principles and have committed the government of the United States to the maintenance of religion and her own chief institution—Sunday—particularly, she proposes now to take advantage of this, and run the United States government in all things, in the interests of the Catholic Church, *and through this* bring all the nations back under the wing of Rome once more. That is her scheme now. I outline it before you so that you can see more plainly the proposition that is made in Leo's letter. This letter has been read to you already, but that you may see to better advantage what is to follow in this lesson, I take the liberty to read it again.

The title of the letter as it was printed in the *New York Sun*, July 11, 1892, "The Papacy a Nationality: Pope Leo and the United States." It speaks first of some of the divisions and contentions that were going on in the Catholic Church in this country and the aims of certain papists in the church, then it says: "Leo XIII has a still higher aim" than to settle this contention in the church itself.

His appeal for national unification is founded upon a traditional conception of the Holy See. "In his view the United States has reached a period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble nation. America feels the urgent need of this work of internal fusion. Formed of a mosaic of races and nationalities, she wants to be a nation, a collective being, one strong and united. *What the church has done in the past for others, she will do for the United States.*"

That is the plan which the church has set for the United States and the people of the United States. What she has done in the past for other nations, she now proposes to do for the United States. We know what she has done in the past for other nations. She



has been a continual curse to them while she had any connection with them, and has ruined them in the end, if her connection was not broken off. And there is not the least doubt that that is what she will now do for this nation.

That is why the Holy See encourages the American clergy to guard jealously the solidarity, and to labor for the fusion of all the foreign and heterogeneous elements in one vast national family. The American churches furnish and must furnish at the present time the proof that Christianity is the school of patriotism and of national sentiment. By continuing to favor this work of unification it (the church) will form the grandeur of the United States and will demonstrate the degree to which religion and the church are the generators of political and patriotic independence.

"As the approaching danger to the United States lies in fractionizing the republic into centrifugal and hostile parties, the Catholics will appear, through their co-operation in national concentration, the best sons of the land and the upholders of political unity. The pope will impose upon all the American motto, *E pluribus unum*, applied to the subject we are treating.

"Finally, Leo XIII desires to see strength in unity. [To be sure he does.] Like all intuitive souls, he hails in the united American States, and in their young and flourishing church, the source of a new life for Europeans."

See his scheme? What he has done in the past for other nations, he will do now for the United States, and in this way infuse new life into European nations.

He wants America to be powerful in order that Europe may regain strength "*from borrowing a rejuvenated type.*" Why does he want the United States to be strong in his hands? — So that he may have Europe again strong in his hands. It is a huge scheme, and the mischief of it is, it is succeeding.

"Europe is closely watching the United States." [She always has been.] Henceforth we will need authors who will place themselves upon the ground [and ask this question], 'What can we borrow, and what ought we to borrow from the United States for our political, social, and ecclesiastical reorganization?'"

Until 1892, when the Congress of the United States directly discussed a religious question, legislated upon a religious subject, and established a religious institution, and the Executive signed it, and the Supreme Court of the United States cited the same thing to prove that this is a Christian nation, and declared it so to be, — until that year, and until those things were done, what could any nation on the earth ever have borrowed from the United States for ecclesiastical reorganization? They could have borrowed nothing. Ecclesiasticism was completely, avowedly,

and on principle, separated from the government of the United States until 1892. But when in that year, Leo saw all that which was done, done immediately, he issued this *pronunciamento* to the people of the United States, stating what he proposes to do with that which had already been done in the United States. I read on: —

"The answer to these questions depends in a great measure upon the development of American destinies."

And Archbishop Satolli was sent over here, and fixed as permanent apostolic delegate to shape and develop American destinies. I shall read presently his own words saying that that is what he is here for.

"If the United States succeeds in solving the many problems that puzzle us, Europe will follow their example, and this outpouring of light will mark a date in the history, not only of the United States, but of all humanity."

See the scheme? It embraces the world; it embraces "all humanity." And he proposes to accomplish it even to its finality, through the success that is already gained in the United States, through the evil work of the National Reform combination.

That is why the Holy Father, *anxious for peace and strength*, collaborates with passion in the work of consolidation and development *in American affairs.*

According to him, the Church ought to be the chosen crucible for the moulding and the absorption of races into one united family. And that especially is the reason why he labors at the codification of ecclesiastical affairs, in order that this distant member of Christianity (that is, the United States) "*may infuse new blood into the old organism.*"

So, as the government of the United States, by its principles, when those principles were adhered to, had carried all the nations away from Rome; now Rome is working this scheme of getting the United States into her hands, that by this same influence she may bring all the nations back to Rome.

Here is Archbishop Satolli's speech at the Catholic Congress in Chicago, Sept. 5, 1893. It is worth reading also again, because it is the complement of the pope's announcement as to his plans concerning the United States, and shows that that is exactly what Satolli is here for. When the World's Fair was to be dedicated, that presented a very plausible excuse for the pope to send Satolli over as his personal representative, to take part in the dedication simply. But when he had arrived here and the dedication was over, then the contentions in the Catholic Church here were the next plausible excuse for having him remain here for a little while as apostolic delegate

*temporarily*. And then when he was established as *temporary* apostolic delegate, that was sufficient excuse for a letter to come, and a commission, establishing him as *permanent* apostolic delegate—the pope giving the word beforehand, “sealed with the seal of the Fisherman’s Ring,” that from what Archbishop Satolli decides or does in his official capacity, there shall be no appeal, it shall be as though done by the pope himself. That is his position here. That is what he is here for.

Now to his words. I read the report just as it is given in the paper:—

“In the name of Leo XIII, I salute the great American Republic. Go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States. The papal delegate, Satolli, wrapping the purple robes of office tightly about him and speaking with a burning intensity of feeling . . . . delivered this message to-day in the Catholic Congress. The scene was dramatic in the extreme. The papal delegate had a moment before been received with a thunderous burst of applause when he was seen mounting the platform with Archbishop Ryan, and the personal representative of the Roman pontiff to the United States was literally shaking under the stress of the excitement of the occasion, which was his first public appearance at a national gathering since his appointment to office.”

“Literally shaking” with the excitement under which he labored. There is not the least doubt of it, and all because of the fair prospect in that moment spread before him, that all the pope’s bright schemes, and grand ambitions were to be realized, and that *he* was here to carry them out. No wonder he trembled. Why, it is said that even the crocodile sheds tears as he is about to grasp his prey. No wonder that Satolli trembled on this occasion. Now I read his words:—

“To-day the duty of Catholics is to bring into the world the fullness of supernatural truth and supernatural life. This especially is the duty of a Catholic Congress. There are the nations who have never separated from the church, but who have neglected often to apply in full degree the lessons of the gospel. There are the nations who have gone out from the church. [And the United States is the chiefest one of them and the leader of all.]

“There are the nations who have gone out from the church, bringing with them many of her treasures, and because of what they have brought out still shedding partial light; but, cut off from the source, unless that source is brought again into close contact with them, there is danger for the future. Bring them into contact with their past by your action and teaching. Bring your countrymen, *bring your country, into immediate contact with that great secret of blessedness*, Christ and his church, and in this manner shall it come to pass, the word of the psalmist shall be fulfilled: ‘Mercy and justice have met with one another, justice and peace have kissed.’ Let us restore among men as we can, justice and charity. Let us teach men to be ever prompt to make sacrifice of self for the common good. This is the foundation of all elevating social movement. Now, all these great principles have been

marked out in most luminous lines in the encyclicals of the great pontiff, Leo XIII. Study those encyclicals. Hold fast to them as the safest anchorage, and all will be well. These social questions are being studied the world over. It is well they be studied in America, for *here in America we find more than elsewhere the key of the future*. [Applause.] Here in America you have a country, blessed specially by Providence in the fertility of field, and the liberty of its institutions. [Loud applause.] Here you have a country which will repay all efforts [Loud and prolonged applause], not merely tenfold, but, aye, a hundredfold.”

Thus the pope and Archbishop Satolli, his personal representative, assure the Catholics that here all their efforts to bring this country and their countrymen back to the Church of Rome, will be repaid a hundredfold.

“This no one understands better than the immortal Leo, and he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward, in one hand bearing the book of Christian truth, the Bible, and in the other, the Constitution of the United States. [Tremendous applause, the people rising to their feet.] Christian truth and American liberty will make you free, happy, and prosperous. They will put you on the road to progress. May your steps ever persevere on that road. Again I salute you with all my heart; again I express my delight to be with you, and again I speak to you in strongest and sweetest tones, the love of your spiritual father, Leo. XIII.”

That is what Rome is doing. That is her scheme for this country, and for the world. *And that scheme is going to succeed in this country and in the world*. This is the truth. The Bible says so.

Now I want to read to you from the Bible the scriptures which show that very scheme that is mapped out now by Leo XIII, and which is being carried out by Satolli, right before the eyes of the American people and the world. I want you to see that the Bible showed from 1800 to 2500 years ago that that very thing would be done, and that is how we know it is going to succeed. And then we shall find out whose funeral it is.

(Concluded next month.)

A VERY interesting communication from a sister in New York just received at the Religious Liberty Office, reads as follows:—

“I have been saving all the change I could of my egg money to get a new mattress, but I will save it for the cause and make the straw-tick do for a while longer, may be as long as time will last.”

This is only one of many like communications that are being received at our head offices now, and as this spirit takes hold of our people everywhere, we can readily see how the great need of means for the advancement of the cause will be met. We know that the Lord will regard all these sacrifices for him.

## Canvassers' Department

### THE INSTITUTE IN DISTRICT NO. 2.

THE workers' institute in District No. 2, held in Atlanta, Ga., commenced December 22nd, according to appointment, with an attendance of about sixty-five canvassers and several workers, such as Bible workers, colporters, etc. This number was increased day by day till at the end of three weeks, when the institute was half through, there were nearly one hundred and fifty in all in attendance.

Right here, it would be proper to state that the time allotted for the institute was six weeks, the first two weeks of the time being almost wholly devoted to the interests of the canvassing work, and the last four devoted to the canvassing, ministerial colporter, Bible, and church work. During the first two weeks the time was all devoted to instruction for the canvassers, but the latter part of the time, during a portion of the day, all would be together to receive instruction. During the other portion of the day, the ministers, Bible workers, colporters, etc., were together in a convenient place, considering plans and methods to advance the cause of truth in their special lines of work. At the same hours the canvassers would be convened together in another place studying their special line of work.

During the first two weeks of the time, Elder Kilgore gave instruction in matters pertaining to the special needs of all present. The first week the time was occupied in the readings for the week of prayer. The second week, he took up the study of every day Christian duties, dwelling at length upon how to behave in the house of God, how to pray; *i. e.*, how to approach the Lord, and how to address him in the proper manner. These studies were productive of much good to all, and we firmly believe, if more such instruction were given on how to perform in the proper manner the duties of reverence and worship which we owe to God, that all, both old and young, would take greater delight in the service which should be rendered to our Creator.

From the commencement of the institute, Brother D. W. Reavis occupied one hour each day in giving practical instruction on how to read properly, the proper use of the voice, etc. As the canvassers are obliged to read more or less while showing the

value of their books, it becomes very important that they should be able to read in such a manner as would best recommend the book and the truth which it contains. The canvassers not only need to know what tone and form of voice to be used in reading different selections, but they should be able to read with ease and dispatch. No institute is complete that fails to provide suitable instruction on the proper use of the voice, and how to read properly.

Brother Charles Kilgore occupied from one half to three fourths of an hour each day in giving instruction and drill upon the use of sacred song. But little time was spent in the rudiments of music, but the class was at once taken right into the songs contained in our large collection of hymns, and they were drilled upon how to sing with the spirit and understanding. As the class progressed, there seemed to be a growing preference shown for those grand old hymns in the front part of the book. Somehow, to the whole class, the melody of those tunes and the sentiment of the words blending so harmoniously, seemed to express their thoughts of praise and thankfulness to God.

#### BOOK STUDY.

Two or three hours each day were devoted to the study of the books for which the canvassers were expected to work, taking up chapter by chapter, paragraph by paragraph, endeavoring to get hold of the thoughts presented in these works. It is pleasing to note the interest manifested by all, and as new thoughts were presented, and rich truths found, it seemed to be a feast to all who were taking part in the study. Some who had canvassed for months for these books declared that the books now seemed like almost new books to them, and some who thought they understood them pretty well before, obtained a deeper and richer knowledge of their contents than they ever before had supposed the books contained. "Patriarchs and Prophets" and Vol. IV of "Great Controversy" were studied together, using first one then the other. In this study we found much assistance in using the old volumes of "Spirit of Prophecy," Nos. 1, 2, 3. There are many expressions which throw light on some paragraphs found in the subscription edition of Vol. IV and "Patriarchs and Prophets."

As the class continued in the study, the great plan of redemption seemed to widen out most wonderfully, and as we followed step by step the great controversy between good and evil, and saw the motives which actuated the Saviour in his work, and the prince of

evil in his, and witnessed the justice of the Lord's course in dealing with evil, and the wonderful maliciousness manifested by Satan in his warfare against truth, all hearts were turned toward the Lord, and the whole class could say that "the goodness of God leadeth us to repentance." This study will be carried on till the close of the institute, and we trust it will be carried on by all after they enter their field.

#### THE OUTLOOK FOR DISTRICT NO. 2.

The outlook for the work in District No. 2 is very bright at the present time. Nearly all the workers in the district were at this meeting. The Conferences of Tennessee River and Florida united with the mission field in this meeting, believing it would be to the advantage of all to do so. The States now comprising the mission field, are North and South Carolina, Georgia, Alabama, Mississippi, and Louisiana, and in the distribution of canvassers, it was thought advisable to make as even a distribution of them as consistent under the circumstances. Consequently, there will be a reasonable number sent to the different States included in the mission field.

Heretofore there have not been any canvassers in South Carolina and Mississippi, and only a small handful in North Carolina, Louisiana, and Alabama. We trust this distribution of workers among the various States will prove a great benefit to the work in the South.

Some changes were made in State agents. Brother Harrison was selected as State agent of the Tennessee River Conference, which includes both Tennessee and Kentucky. Brother W. R. Burrow will assist him. In view of the importance of this field, and the advantage which offered for the canvassing work, this step was thought advisable. Brother Harrison has had a long experience, has been quite successful in his work, and it seems that it would be greatly to the advantage of the work in that field if he could have the immediate oversight of it. It was necessary that he have an assistant, from the fact that he would not be able to spend all of his time in that field, owing to other duties.

Brother L. E. Johnson was selected as State agent of South Carolina. Brother Johnson has just gone South, having had quite an experience in the canvassing work in the State of Nebraska.

Brother Charles Perrin, another successful canvasser from Nebraska, was selected as State agent of Mississippi.

Brother Evan Haskell, formerly of Illinois, was selected as State agent of Alabama.

Brethren Killen, of North Carolina, and Dart, of Louisiana, will continue the work in their respective fields.

Although there was not a very large number of canvassers from Florida present at this meeting, those who were there seemed to possess a good degree of courage, and were going to return with the determination to do their best to scatter the printed pages in that State.

There seemed to be one unanimous sentiment that pervaded the whole institute; i. e., that they were ready to go anywhere the Lord calls, and if it is his will to call them to other fields out of District No. 2, they are ready to go. It brought courage and strength into the meeting to see such a goodly number of experienced canvassers from the Northern States who had come at the invitation of the General Conference to engage in the work in the southern field. Many testimonies were borne expressing their joy at seeing the time when experienced workers from the North had come South to take hold and help carry the truth to the people of the South. Personally speaking, it was one of the best institutes, if not the best, it has ever been our lot to attend. Gladly would we have remained till the close, but other duties would not allow.

F. L. MEAD.

#### JAMAICA AS A CANVASSING FIELD.

ALTHOUGH Jamaica appears very insignificant when viewed upon the average school map, still it is not without its importance in some respects,—in fact, it is the most valuable British possession in the West Indies. Kingston, its capital, is a city of nearly 50,000 inhabitants, and has regular steamship communication with New York, London, Liverpool, Southampton, Panama, and most of the West India Islands, as well as some of the most important ports on the north coast of South America.

The island is situated between  $17\frac{1}{2}^{\circ}$  and  $19^{\circ}$  N. Lat., thus lying just inside the torrid zone. It is mostly mountainous, and the principal exports are dogwood, bananas, oranges, coffee, and pimento. Other fruits and vegetables are grown for home consumption.

The area of Jamaica is 4,207 $\frac{1}{2}$  sq. mi., with a population (March '92) of 649,524, or 154 persons to each square mile of territory.

The history of Jamaica is an interesting one, and dates from its discovery by Columbus on his second

voyage to the New World. It was in the possession of the Spanish for 161 years; and has been English territory ever since. Slavery cursed the country from its early history till the beginning of the present century; and it is not surprising that ignorance and vice of almost every description should follow in its wake. But on the first of August, 1834, emancipation was proclaimed, and from that time dates the history of what has been called the "New Jamaica." Since then education has made some advancement among the common people. At first the schools were all charity institutions; but in later years the government has established some schools, and granted a subsidy to others. Thus education has continued to advance, until now nearly half the population can read; and a little more than half of those who can read, can write also.

The people, as a general rule, are religiously inclined, and buy our books readily; but as many of them lack business foresight, we have to be patient and persevering in delivering. There are many obstacles to be met that one cannot appreciate unless he is here, so I will not mention them. Suffice to say, however, that it is a fact which no one who has had experience in the West Indies will deny, that *well directed effort* will result in larger sales here than in America.

Our book work is now fairly started here. From March 20 to December 1, the retail value of denominational subscription books actually delivered, was \$1645.75. During that time there was an average of three and one half canvassers at work. Previous to that time there were books delivered to the amount of \$213.50; and there are orders for future delivery, to the amount of over \$600. Generally we do not care to report orders for publication until they are actually delivered, as many orders are not and never will be delivered.

We believe that in the future we can do even better work than this. We could work in a few more good *missionary* canvassers to good advantage; and I hope the time may not be long when we will have them.

It would be an excellent thing, too, both for the canvassing work, and also for the work generally, if several good *missionary families* would move out from some of our large churches in America, and locate in some of these islands, and thus be the means of carrying the truths for this time to those who have never heard them. Some may think this quite an undertaking; and yet I am sure that there are blessings

in store for those who will move out in this direction. Who will be the first? B. B. NEWMAN,  
State Agent for Jamaica:  
Kingston, Dec. 10, 1893.

DOUBTLESS most of our readers know that two of our brethren have recently gone to India, to engage in the canvassing work there. We have before us a letter sent to Elder O. A. Olsen, by William Lenker, one of the two who went to that field, from which we are permitted to take the following:—

"We have spent twelve days in looking over the field and in studying the people. Brother Strobe concluded to go to Bangalon where the field seemed more promising. He writes me that he is having good success. I believe that if Satan ever stood in the way of the opening of any work, he did here at Madras. The clouds gathered thick and dark, but I know that it is the Lord's work, and that the truth must go to India. Two weeks ago to-night the Lord seemed very near to me, and in the night I awoke and had one of the most precious seasons with my Saviour that I have ever had. Next day I worked nearly all day without a ray of success, but toward night the tide turned, and since then I have had splendid success. During the two weeks, I worked ten days, and have taken 127 orders for Doctor Kellogg's books, valued at £89 5s., besides selling a few shilling's worth of pamphlets and tracts.

"The work and people here are so different from what they were either in America or England that it seemed as though I had first to unlearn everything that I ever knew about the canvassing work, and go at it in a different way altogether. My work so far has been with the higher classes, and I have a good list of influential names. As this is the capital of the Madras Presidency, many of the great men of the nation are here. It is to southern India, about the same as Washington is to the United States. The High Court meets here, and they have an immense building, by far the largest of the kind that I have ever seen.

"One great trouble with the people here is that they are so poor, and receive very small wages. I have just received a letter from Brother Strobe. He says that he takes almost two orders per hour, and that he will not be satisfied unless he can take one hundred orders per week. Now is certainly the time for the canvassing work in this field. Across the Bay of Bengal the field is very promising, by what I can learn.

"My health has been as good since coming here as it was in America, and I can see no reason why any person who takes care of himself may not be as well here as in any other place."

#### EXTRACTS FROM LETTERS.

SPEAKING of their deliveries in a certain locality, one State agent says:—

"Here is about the way it has run: Delivered 35, lost 9; delivered 28, lost 6; delivered 22, lost 2; delivered 20, lost 2; delivered 38, lost 6. Quite a number I have not heard from. In some places they just take the grain right away from the machine by mortgage, also their horses and cattle, and just leave the people with nothing to live on this winter. But the canvassers say the people treat them very kindly, and seem glad to get the books."

From another field we have the following:—

"We find in this State more prejudice every week. I find 'Bible Readings' and our literature generally, in every county visited. One minister at this place has written two articles for the county paper, in which he denounces 'Bible Readings.' All the ministers in the county are working against the books, so we have our bands full at times.

"Surely we must have wisdom from God; and I thank him that I do get it fresh every day.

"The people here are well pleased with their books, and the preachers only cause them to study them more."

#### ALL THINGS TO ALL MEN.

"I have received pay, or part pay, for books in various ways; have taken beans, apples, potatoes, pumpkins, tomatoes, wheat, butter and eggs, clothing, handkerchiefs, gloves, and shoes. Thus it goes in the country; but the best of all is to know that God will water the seed sown."

#### A FRUITFUL FIELD ALL READY FOR BOOKS AND WORKERS.

"Brazil is a rich country, wonderful in its resources of gold, silver, diamonds, and oil. The Brazilians have plenty of money; and if we only had the right kind of books in their language, we might sell a great many. There are many Europeans in the large cities, and there ought to be a large and permanent company of workers selling books in Brazil all the time. I am convinced that unlimited numbers of books can be sold here, but it is useless to begin here until you have the books ready in the language of the

country. It seems too bad to see so many nicely bound Portuguese books of history, narrative, and fiction, and any amount of worthless publications, in the book stores, and not one for us to handle on present truth. So many times I am told that they would buy it if we had it in Portuguese."

#### NO BACK NUMBERS.

We printed an extra edition of about fifteen hundred copies of the January HOME MISSIONARY and thought that this would be amply sufficient to fill all orders by new subscribers, but in this we have been disappointed. The supply is entirely exhausted, and some who have ordered the HOME MISSIONARY to begin with the January number must necessarily be disappointed in receiving the same.

We are very thankful to our friends for the efforts that they are putting forth in behalf of the journal. Our list now numbers upwards of eleven thousand, and it is rapidly increasing. We would suggest, however, that all who expect to take the HOME MISSIONARY for 1894 order at once. None can wait till March or April, and then expect to get any back numbers. We make no plates, therefore when the supply printed from the type is exhausted, it cannot

# The Battle Creek . . . Sanitarium . . . Health Foods.

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

Oatmeal Biscuit,

Rye Wafers,

Medium Oatmeal  
Crackers,

Fruit Crackers,

Carbon Crackers,

Plain Oatmeal Crackers,

No. 1 Graham Crackers,

No. 2 Graham Crackers,

Avenola,

Granola,

Plain Graham Crackers

(DYSPEPTIC),

Wheat Granola,

White Crackers,

Whole Wheat Wafers,

Gluten Biscuit, No. 1,

Gluten Biscuit, No. 2,

Gluten Wafers,

Infants' Food.

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

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

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

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

For the latest descriptive circular and price list, address,

**SANITARIUM HEALTH FOOD CO.,**

**Battle Creek, Mich.**

REPORT OF THE CANVASSING WORK FOR JANUARY, 1894.

(Furnished by the General Canvassing Agent.)

	STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Distr. No. 1.	Atlantic.....	29	17	171	1,051	390	.....	387	\$ 917 70	\$91 50	\$1,009 20	
	Maine.....											
	Maritime Prov.....											
	New England....	10	6 $\frac{3}{8}$	111	509	144	\$ 389 00	173	482 65	23 55	506 20	
	New York.....	12	8	65	281	475	1,140 00	111	267 75	69 95	337 70	
	Pennsylvania....	41	12	86	367	355	.....	257	613 55	74 64	688 19	
	Quebec.....	5	3 $\frac{1}{2}$	61	384	198	428 75	67	168 75	52 25	221 00	
	Virginia.....											
	Vermont.....	4	4			147						
	West Virginia....											2762 39
No. 2.	Alabama.....											
	Cumb. Mis. Field											
	Florida.....											
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina..											
South Carolina..												
Tennessee.....	13	4	40	284	134	319 50	97	233 75		233 75	233 75	
No. 3.	Indiana.....											
	Illinois.....											
	Michigan.....											
	Ohio.....											
No. 4.	Ontario.....											
	South Dakota....											
	Iowa.....		4	18		106	258 25	27	59 25	4 00	63 25	
	Manitoba.....											
	Minnesota.....											
	Nebraska.....											
	Wisconsin.....	13	5	28	172	159	303 00	44	104 50	1 80	106 30	169 55
	Arkansas.....	7	3 $\frac{3}{4}$	5	95	181	339 75	22	54 00	3 35	57 35	
	Indian Territory											
	Kansas.....	27	11 $\frac{3}{5}$		1272	483	1267 00	248	600 75	80 35	681 10	
Missouri.....	12	5	14	117	203	483 75	6	17 75	28 30	46 05		
Texas.....												
No. 5.	Colorado.....											
	California.....											
	North Pacific....	3	3	43	198			50	148 50		148 50	
	Upper Columbia.											
No. 6.	Montana.....											
	Australia.....											
	New Zealand....											
	Great Britain..											
	Central Europe..	6	6		702			126	287 46		287 46	
	Germany.....	8		136	711	65	93 00	136	259 00	44 00	303 00	
	Norway.....											
	Denmark.....											
	Sweden.....											590 46
	South Africa....	9	8	110	520	178	648 58	329	1433 61		1433 61	
No. 7.	South America..	3	3	30				176	570 00		570 00	
	Jamaica.....	7	4 $\frac{1}{2}$			21	58 75	251	811 50		811 50	
	Bahamas.....	2						209	425 00		425 00	
	West Indies.....											3240 11
	Totals.....	211	108 $\frac{2}{3}$	918	6663	3239	5729 33	2716	7455 47	473 69	7929 16	7929 16

be reprinted. We have some interesting matter to bring before our readers in future numbers, fully as important as anything that has yet been published, and we know that all will want to become readers of the HOME MISSIONARY for the remainder of the year, so send in your orders without delay. If you do not obtain the February number it will be because you do not order in time.

SEVERAL interesting and instructive articles have been crowded out of this number for lack of space. Among these we might mention the following: "Re-canvassing Old Subscribers," by Mrs. I. H. Farnum. "Our Duty to Our Colored Neighbors," by Dr. J. E. Caldwell. "Shall We See?" by W. A. Colcord. We have also an excellent article from the pen of Sister E. G. White, entitled, "The Things of God First."

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

International Tract and Missionary Society.

Price 25 Cents per Year.

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

EDITOR.  
ASSISTANT EDITOR.

BATTLE CREEK, MICH., FEBRUARY, 1894.

THE article on South America is worthy of study. In this great country we have but one minister, and he laboring only for the English-speaking population. Spanish America presents great possibilities for the message. We are glad that a goodly number of young people among us are studying the Spanish language preparatory to missionary labor among these people.

IT will be remembered that the article "Justification by Faith vs. Justification by Works," in the December number, left a chain of thought unfinished. We resume in this number the line of argument broken off at that time. Let none fail to read what Brother Jones has to say further upon this subject. The article in this and the next number will furnish the sequel to the problem.

WE are glad to lay before our readers this week the first number of a short series of articles from the pen of Doctor J. H. Kellogg. We trust that none will fail to read this and the succeeding numbers. They will contain many helpful suggestions, and present before all practical ways of working for others, for those in affliction and distress. In his next article the Doctor will speak of the exemplification of *practical* Christianity in daily life.

THE February number of the *Sabbath-school Worker* has just come to our table. It is filled with excellent instruction adapted to the needs of our Sabbath-school work. Sister White, in the leading article, impresses the importance of heart work in Sabbath-school teachers and scholars. "God is love;" "The Sabbath-school and its Blessings;" "Be Thou an Example;" are all readable and highly instructive articles. A new department is started in this number, entitled "Children's Meetings," in which Emma Thompson outlines lessons for this line of work. This is a journal that ought to be in the hands of every Sabbath-school officer and teacher; yes, and we might add, also, in the hands of every one connected with

the Sabbath-school, because its instruction is of a nature that makes it applicable to all. We are glad to know that it has a good circulation among the teachers of our schools, and we trust that all interested in Sabbath-school work will become readers of this journal for 1894.

WE call especial attention to the article from Sister E. G. White in this number of the HOME MISSIONARY. As the heading of the article indicates, and as the article itself abundantly shows, the crisis is indeed imminent. We are living in startling times, and we cannot tell what a day will bring forth. The time of peril immediately preceding the coming of the Lord is here, and it is only by a personal connection with our Saviour day by day that we can draw from him strength for the crisis before us. Now is the time for deep heart work. He who delays obtaining an experimental knowledge of God now, does so at the peril of his soul. Let this Fourth Sabbath Reading be read in all of our churches, and if found too short, we are sure that the depth of thought and meaning expressed will not be exhausted by a second reading.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 19, 1893.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.					
10 Mail Ex.	4 L't'd Ex.	6 A.M. Ex.	8 Erie Ex.	8 Pt. H Pass	2		1 Day Ex.	9 P'ce Ex.	7 Erie L't'd	11 Mail Ex.	11 P'd L't'd	8
a m	p m	p m	a m	a m		D. Chicago A.	p m	a m	p m	p m	p m	
9.40	2.3	8.15	11.25	.....		Valparaiso.	2.45	6.45	8.30	4.27	7.10	
11.10	4.27	10.30	1.20	.....		South Bend	1.20	4.10	7.10	2.50	5.47	
12.46	5.47	12.00	2.35	.....		Cassopolis	12.40	3.28	6.32	2.06	5.14	
1.29	6.32	12.45	3.07	.....		Schoolcraft	12.02	.....	.....	1.19	.....	
2.21	.....	7.39	.....	.....		Vicksburg	11.53	2.37	.....	1.08	.....	
2.38	7.17	1.48	.....	.....		Battle Creek	11.15	1.00	5.12	12.25	3.55	
3.40	8.00	2.40	4.30	7.03		Charlotte	11.10	1.30	4.15	12.10	3.50	
4.38	8.42	3.25	5.11	7.47		Lansing	10.29	12.59	4.53	11.15	3.07	
5.10	9.10	4.00	5.40	8.20		Durand	10.02	12.20	4.08	10.40	2.40	
6.50	10.00	5.03	6.35	9.30		Flint	9.05	11.33	3.20	9.35	1.55	
7.30	10.30	5.40	7.05	10.05		Lapeer	8.35	10.47	2.58	8.35	1.28	
8.15	11.00	6.15	7.35	10.48		May City	8.02	10.07	2.25	7.49	1.00	
8.42	a m	6.35	.....	11.08		Pt. Huron Tun.	8.50	8.46	1.20	6.25	11.55	
9.56	12.10	7.30	8.46	12.05		Detroit	a m	p m	p m	a m	a m	
9.25	.....	7.40	9.25	11.50		Toronto	6.40	.....	.....	.....	.....	
p m	a m	p m	p m	8.10		Montreal	a m	a m	a m	.....	.....	
.....	p m	a m	a m	.....		Boston	a m	a m	a m	.....	.....	
.....	7.50	7.00	.....	7.25		Niag'ra Falls	9.30	9.30	10.50	.....	.....	
.....	a m	a m	p m	7.15		Buffalo	a m	a m	a m	.....	.....	
.....	a m	p m	a m	p m		New York	9.00	7.00	11.30	.....	.....	
.....	7.25	4.15	3.00	7.30		Boston	a m	a m	a m	.....	.....	
.....	8.30	5.35	4.15	9.00			12.20	1.00	6.20	.....	.....	
.....	p m	a m	p m	a m			a m	p m	p m	.....	p m	
.....	9.40	7.52	4.52	10.10			9.15	8.30	6.30	.....	6.00	
.....	a m	a m	p m	p m			a m	p m	p m	.....	.....	
.....	7.03	1.00	9.25	12.00			7.30	.....	.....	.....	.....	

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 3:49 p. m., arrives at Battle Creek 9:35 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. † Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.