

# THE HOME MISSIONARY

Prise. Shine: for

Thy light is Come, and the Glory of the Lord is Risen upon thee.

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“God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with him.”

In the brief scripture quoted above is comprehended the history of Christ's life on earth. He “went about doing good.” This was the object with which he came to this world, and most worthily did he fulfill his divine mission. No little act or word was deemed too small, and no laborious, painstaking effort too great in the prosecution of his purpose.

For all classes alike he labored. The poor were as welcome as the rich, the obscure and illiterate as well as the influential and learned. While he held converse with the doctors of the law, instructed the learned Nicodemus, or healed the daughter of Jairus, he also graced the table of Levi, the publican, with his presence, touched with healing power the loathsome bodies of the poor lepers, and as a crowning evidence of his regard for virtue and not worldly station or influence, chose as his disciples twelve men from the lowly walks of life, because in them were found the principles of humility and obedience.

In his own home, in the church, and in the world, Christ bore out the character of one sent from God. Of him in early life we have the record that he was subject unto his parents. We can reasonably suppose that as the “carpenter's Son,” he bore his share of the family duties and burdens. Of his tender regard for his aged mother, even under circumstances of the most painful personal sufferings, we have evidence in John 19:25-27. As a church missionary we find him ministering to his disciples' needs after the multitude had retired. Patiently and painstakingly did he teach them as babes the mysteries of the kingdom. And for their physical needs and temporal

necessities he likewise had regard. How often he manifested for them the tender solicitude expressed in Mark 6:37, we may never know. But “come ye yourselves apart into a desert place, and rest awhile,” no doubt often greeted the ears of the weary disciples.

Of Christ's labors for the stranger world we need not speak. He ministered to the physical and spiritual needs alike. He caused the blind to see, the lame to walk, the dumb to speak. He cast out devils, healed the lepers, and raised the dead. He fed the hungry, often ministering to the temporal as an avenue to the spiritual. In all this, Christ was representing God to the world. Christ is our example. By doing as he did, we will represent him to men. Are we truly representing him to-day? Are we going about doing good — missionaries in the home, the church, and the world? If we are not missionaries in the home, we are not fitted for such service in the church, and if we are not missionaries in the home and church, we have no calling for the unconverted world. The duties nearest us should first claim our attention. Faithfulness in the performance of those, however small they may appear, will fit us for more abundant labors in the service of our missionary Master. Caring for one's own, not alone in temporal matters but in the spiritual as well, is the distinguishing characteristic between the worshippers of true and false gods. Too many to-day have a burden for foreign missionary labor who have never demonstrated in their own homes their love for souls. Labor for God is not confined to great achievements. Assisting a weary wife or mother, giving a welcome, cheering smile to the tired husband or father, administering to the poor, the sick, the despondent, and the discouraged on every side, — all this is missionary labor of the highest and most practical Christlike character.

### THE MACEDONIAN CRY.

A SHORT time ago, one of our Conference presidents was requested very earnestly to supply a minister for a part of the field where some missionary work had been done, and where an intense interest had been created to hear on the present truth. In replying to the letter this Conference president says:—

“It would be impossible for us to send help at present to ——. This may seem strange to you when you have such an interest there; but we have about a hundred other places that are calling for help with all the force that language can express, and yet we are powerless to send them help. If you could read the letters imploring us to come, you would know how I get so hard-hearted as to refuse such earnest requests. It is simply because we have not power to grant the requests. There is no one in this world more willing to send help than myself, if I had it to send. We have only about one hundred workers, Bible workers and all, in our Conference, and we have to take on laborers in proportion to our means. We could not employ a large number that we cannot pay. I trust, however, that you will not take it that we do not desire to help the work in — because we do not send you help at once. I should be glad to do so if possible.

The foregoing starts some reflections along two different lines: First, the necessity of having more means with which to pay workers, and, secondly, the importance of having more workers to pay. When there are such strong calls for labor in all parts of the field, and when the evidences are increasing on every hand that the work is rapidly closing up, is it not high time that every Seventh-day Adventist was giving his undivided attention to the one great thought of advancing the third angel's message?

It is true that some of us will necessarily be confined to our farms and other occupations, but even in our farming and other work that we are doing, we should have the advancement of the truth in mind, and the one great effort should be to make money to devote to the advancement of the work, or else to give our time right out in the service of the Master.

And there is one fact that is becoming more and more apparent every day in connection with the work, and that is that much more must be expected from the rank and file of our denomination. A few of our brethren and sisters will start out in some locality to circulate reading matter, and in a little while a wonderful interest is created to study the truth. Then they at once apply for a minister, and they think they can do but little further until the minister comes; and thus the work is allowed to drag along. But if the Lord gives us success in awakening an interest in a neighborhood, is not that an indication that he wants

us to continue that interest? But you will no doubt say, “I do not have the ability; I have not the acquaintance with the truth that I should have.” But do you not have time and opportunities that will enable you to become acquainted with the truth? and should you not be devoting every moment of your time possible to the study of the word of God and his great message for this time, so that as individuals inquire of you for the truth, you may be able to give it to them?

It must be apparent to all that the few ministers we have will not be able to attend to anything like all of the interests created in the various parts of the field; and has not the Lord said in his word that he has given to every man his work, and do we not all have a work to do? Certainly we must see that the minister cannot begin to do all the work that should be done, and that is in urgent need of being done right away. So then, brethren and sisters, let us devote ourselves to the work as never before, and when an interest is awakened by any of our missionary efforts, and we find it is impossible for a minister to be secured, let us devote ourselves to the work, and allow God to use us in leading souls to Christ. Every one should be a worker in the great vineyard, and should have an intense interest to see the salvation of souls.

### CHURCHES THAT ARE WORKING.

ONE of our State tract society secretaries, in writing us a few days ago, said that she had received some interesting letters from different societies in her State, and she quoted extracts from some of these letters to us, as follows:—

“One of our librarians says: ‘The interest in the tract work is still is good as ever. Two weeks ago we had five new Sabbath-keepers at our Sabbath-school and meeting. Some of these had accepted the truth through reading-matter that was furnished them on the envelope plan, and some by reading-matter that was furnished another way. Others are investigating, and one more family has promised to come to Sabbath-school—father, mother, and daughter twelve years of age. Our courage is good.’

“Another society writes: ‘We are distributing literature on the envelope plan, and as a consequence have good testimonies in our meeting from those who are engaging in the work. Brother—— has been working in the House and Senate, to good advantage; he is also taken up the house-to-house canvass, and reports many interested ones. He has taken about thirty yearly subscriptions for the *Scoutinel*. . . . It is our plan to set apart certain ones of our church to engage as much as possible in the following way: A company of five to ten to distribute tracts on the envelope plan; the same number to hold Bible readings, when the distribution of tracts awakens a sufficient interest to demand it; a third company

of as many as we can find, who are competent to look after the sick and needy that may be found in the rounds made by the first company. We believe that such work in Christ's name is resulting in much good. . . . In regard to the depot work, I have placed in the boxes since September 14 last, 68,802 pages of tracts and 1474 papers.'"

The foregoing reports from those working churches are certainly very interesting. We trust that other societies throughout the field will do likewise.

## Foreign Missions

### THOUGHTS AND OFFERINGS FOR OTHERS.

I KNOW a lady in this land  
Who carries a Chinese fan in her hand;  
But in her heart does she carry a thought  
Of her Chinese sister who carefully wrought  
The dainty, delicate, silken toy,  
For her to admire and for her to enjoy ?

This lady has on her parlor floor  
A lovely rug from the Syrian shore;  
Its figures were woven with curious art.  
I wish that my lady had in her heart  
One thought of love for those foreign homes  
Where the light of the gospel never comes.

To shield my lady from chilling draft,  
Is a Japanese screen of curious craft.  
She takes the comfort its presence gives,  
But in her heart not one thought lives —  
Not even one little thought, ah me,  
For the comfortless homes that lie over the sea!

My lady in gown of silk is arrayed;  
The fabric soft was in India made.  
Will she think of the country whence it came ?  
Will she make an offering in His name,  
To send the perfect heavenly dress, —  
The mantle of Christ's own Righteousness, —  
To those who are poor, and sad, and forlorn,  
To those who know not that Christ is born ?  
— *Gospel in all Lands.*

### OUR SISTER REPUBLIC.

MEXICO has a territory about one fifth as large as that of the United States, including Alaska. The tropic of cancer divides this territory into two nearly equal parts, leaving half in the temperate and half in the torrid zone, but the contour of the country is such as to give to it every variety of climate from torrid to frigid. The tableland, occupying all the interior, has a temperate and very equable climate,

the mean range of the thermometer being from 50° to 70°. Almost all kinds of grains, fruits, and vegetables can be cultivated successfully. The silver mines of Mexico are the richest in the world. It has been estimated that one half the silver of commerce has been taken from her mines since the conquest. Gold, copper, zinc, and other metals are also found in paying quantities.

When Mexico was discovered, its inhabitants were not divided into petty tribes, as in other parts of North America, but, with one exception, the country was one great empire ruled over by Montezuma, whose capital occupied the site of the present capital city.

The aborigines of Mexico were far in advance of the other inhabitants of North America in civilization, and in the arts and sciences. They built permanent cities, constructed temples, roads, and causeways, manufactured cloth, made many articles of clay, stone, silver, and gold, and had a regular system of merchandise. They knew something of astronomy and had their calendar so nicely adjusted that the length of their solar year varied only two minutes and nine seconds from the exact length of the year as fixed by modern observations, which was more nearly correct than the calendar of any European country at that time. In morals they were not behind their civilization. The historian says, "The rites of marriage were celebrated with as much formality as in Christian countries." "Adulterers, as among the Jews, were stoned to death." Theft and lying were severely punished. Though slavery was permitted for civil and political offenses, the children born to slaves were free — no one could be born to slavery.

Mexico was the first country on the American continent to be explored and governed by Europeans. It was conquered by Cortez, 1519–1521. Within twenty-nine years from the time Columbus discovered the New World, Mexico had been fully subjugated and made a Spanish province under the government of a viceroy.

It has been remarked by a careful observer that the prosperity of a nation may be accurately divined if the character of its gods is known. The lowest order of national and individual life is found among fetich worshipers, and where religious customs are most exacting; the highest, among those who have the broadest conception of the one true God, and where religious customs are the least exacting, leaving the individual conscience unfettered. Consequently when religious customs, or civil governments,

restrain the free and active exercise of the individual conscience, the result is a corresponding degree of individual and national depravity; and where both combine to dethrone the conscience and put in its place a ritualistic form with no freedom to discern between right and wrong and no impulse to reach out after higher conceptions of the god they worship, will be found the greatest lack of individual development and national enterprise and progress.

Catholicism has had every opportunity, in Mexico, to demonstrate what she can do for individuals and for a nation. During the three hundred years that the Roman hierarchy had control of the civil government, Protestantism was not permitted to enter. So Rome is entitled to full credit for what existed in the country at the end of her unlimited sway. In order to understand fully the nature of this responsibility, it will be necessary to review, briefly, the history of Romanism in Mexico. Cortez, who led the Spaniards in the conquest of the country, was an ardent Roman Catholic. In all the campaigns of the conquest he carried with him an image of the Virgin Mary—the same as the virgin of Remedios—and a priest, who was ever ready to confess and absolve him and his followers from the darkest deeds of cruelty and crime, and to baptize the natives who, from whatever motive, might consent to accept the religion of their conquerors. With them “baptism” and “conversion,” were interchangeable terms. A late historian, who was also for years a missionary in the country, says, “Their doctrine of baptismal regeneration enabled two of their missionaries to boast that their ordinary day’s work was from ten to twenty thousand souls.” Humboldt, who visited the country in the early part of the present century, says:—

“The introduction of the Romish religion had no other effect upon the Mexicans than to substitute new ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogma, but only ceremony to ceremony. I have seen them, marked and adorned with tinkling bells, perform savage dances around the altar while a monk of St. Francis elevated the Host.” Dr. Abbot also says, “Christianity, instead of fulfilling its mission of enlightening, converting, and sanctifying the natives, was itself converted. Paganism was baptized, Christianity paganized.”

An intelligent Mexican, a descendent of the Aztecs, in conversation with Mr. Butler, a missionary, in 1875, said:—

“My countrymen are to-day in a far worse condition than they were when Cortez burned his ships behind him in the harbor of Vera Cruz and marched to the conquest of Montezuma’s empire—worse fed, worse clad, worse housed, and more ignorant.”

Under papal rule, ecclesiastical orders multiplied, and their exactions increased, till they came in possession of a large share of the property of the country. The real estate alone—outside of monasteries, churches, etc.—held by the church was valued at \$184,000,000, yielding an annual income of \$25,000,000. The bishop of Mexico received an annual salary of \$130,000, and two other bishops received \$110,000 each. The bishop owned nearly one half the property in the City of Mexico. “Such was the greed of the church that as early as 1644 the citizens of Mexico City sent a petition to the King of Spain, praying that no new monasteries be founded and that the revenues of those already existing be circumscribed; otherwise the religious houses would acquire the property of the whole country.”

A recent historian, after reviewing the wealth of the church in Mexico, asks: “What has she to show the impoverished nation for these hundreds of millions which she has extracted from it?” And then he answers his own question in the following and forcible words:—

“A people without intelligence, or morality, or self-respect, steeped to the lips in ignorance, poverty, and peonage, as the Mexicans were thirty years ago and had been ever since the conquest.”

In proportion as the church rose in wealth and power, the people sank into poverty, ignorance and superstition.

In 1857 more than 90 per cent of the population were illiterate, and 65 per cent of births were illegitimate; honesty and truthfulness were scarcely to be found among the common people, their religion consisted of forms interspersed with prayers taken from the church litany. We give below extracts from a few of the prayers in most common use, which we take from a work entitled “Mexico in Transition,” by Wm. Butler, D. D., who was for several years a missionary in the country:—

“O, Mary, we poor sinners know no refuge but thee. *Thou art our only hope.*” “I salute thee, O mediatrix of peace between men and God; O Mother of Jesus our Lord, the love of all men and of God; *to thee be honor and blessing with the Father and with the Holy Spirit. Amen.*” “Most holy Virgin of Guadalupe, glorious daughter of God the Father, mother of God the Son, and wife of God the Holy Spirit, my Lady consecrated and sanctified before thou wast created: I pray thee, my patron saint and Lady, that if to-day, if this moment, if this hour, or if during the remainder of my life, or in death, any sentence should be passed against me or against anything of mine, it may by thy intercession be revoked, and by the hand of thy Son our Lord Jesus Christ be turned aside. Amen, Jesus.”

Now let us consider the results of Catholicism on the material prosperity of the nation. It will be remembered that Mexico was a flourishing Spanish province a hundred years before the Pilgrims from the "Mayflower" landed on Plymouth Rock. The country was already in a good state of development when the Spaniards arrived. The land was under cultivation, cities were already built, roads were constructed, silver and gold were abundant,—all this wealth went into the hands of the Spaniards. Good authorities tell us that the enormous sum of \$10,200,000,000 in gold and silver alone taken from the mines of Mexico, passed through the customs houses of Spain during the three hundred years that Mexico was a Spanish province, and some authors say that as much more was smuggled into the country to avoid paying the king's fifth. Magnificent churches and cathedrals arose on every hand, many of which were more than a hundred years old when William Penn received his charter from Charles II for the founding of a Quaker commonwealth in the New World. Notwithstanding her rich mines, her vast agricultural resources, her congenial climate, she gradually sank into poverty, ignorance, and vice, till she was without credit at home or abroad. Revolutions were the order of the day. During the forty-one years from 1821, when Mexico gained her independence, to 1862, no fewer than fifty-one chief executives held the reins of government, with an average term of about nine months and twenty-one days. Her resources were exhausted by these internal wars, so nothing remained for public improvement. Even now all her railroads and other public works are built by foreign capital and controlled by foreigners; her mines are also largely in the hands of foreigners, and all her merchandise of any consequence is carried on by foreigners who have come in since the Laws of Reform were enacted. Such has been the history and such the results of Romanism in Mexico.

With the struggle for civil liberty came the desire for religious liberty also, and the careful student can readily trace the hand of God in breaking the fetters which Rome has riveted upon Mexico and preparing the way for her twelve million inhabitants to receive the gospel. In 1821 Iturbide, the first president of the new Republic, proclaimed the "constitution of the three guarantees"—religion, independence, and union. In religion the country was to be Roman Catholic without toleration of any other faith. His government was soon overthrown, and he was banished, but the "guarantee" of "religion" remained

in the constitution till 1857. In 1845 colporters accompanied the American army in its victorious march through the country and distributed Bibles to all who would accept them; these were the first the common people had ever seen, and they proved to be seed sown in good ground, which was ere long to spring up and bear fruit. In 1857 the "Laws of Reform" were enacted, by the provisions of which the Church and State were completely separated; Congress was forbidden to pass any law establishing or forbidding any religion; clerical vestments were forbidden in the streets; religious processions were forbidden; the association of Sisters of Charity was suppressed, and the Jesuits were banished; marriage was made a civil contract; the cemeteries were opened for the burial of all classes and creeds; and education in the public schools was made free and compulsory.

These wise laws were proposed by Juárez, a full-blooded Indian, afterward president of the republic. Mexico is just now beginning to reap the fruits of them. The Church party did not yield without a struggle, and on their earnest solicitation Maximilian, armed with the pope's blessing, came to Mexico in 1864 to subvert the republic and re-establish Catholicism. This was one step in a plan originated by Napoleon III, of France, with the avowed object of establishing a Latin supremacy in America. The first step was to establish a Roman Catholic empire in Mexico, next, the South American republics were to be subjugated in like manner, and the last step in the plan was to overthrow the government of the United States and establish a Roman Catholic empire in its place. For this bold scheme for the aggrandizement of the Papacy, Napoleon was styled by the pope the "eldest son of the Church." There is not, perhaps, a more remarkable example in history of how effectually and speedily the Lord can bring to nought the proud plans of man when they are contrary to his plans, than this affords.

In 1867 Napoleon was compelled, by the protest of the United States, to withdraw the French troops from Mexico, and Maximilian left alone was soon captured and executed by the Mexican troops who were fighting to enforce the Laws of Reform. Three years later, Napoleon, still smarting from the defeat of his project for establishing a Roman Catholic empire in Mexico, and again instigated by the pope, plunged into a war with Germany, the only great Protestant power of continental Europe. In an incredibly short time he was entirely defeated, and the Catholic empire of France lay prostrate at the feet of

the Protestant empire of Germany; and Napoleon III with all his ambitious schemes for the establishment of Roman Catholic supremacy in the New World sunk beneath the political horizon to rise no more.

After Maximilian's overthrow, the people, led by such men as Juarez, were more determined to carry out the Laws of Reform than before. During the presidency of Juarez much church property was confiscated and was either turned into public uses or was sold to replenish the wasted finances of the nation. In Puebla the Protestant missionaries bought some of this confiscated church property, and in making some changes and repairs, they found a number of skeletons in little niches with solid walls around them, where, to all appearances they had been placed while alive and left to die. The missionaries related the whole circumstance to me, and I saw some of the skeletons which are still preserved in the national museum in Mexico City. Similar discoveries were made in other places.

From 1821 to 1857 there was an express provision in the constitution, declaring that the Roman Catholic faith was the religion of the state, and no other could be tolerated. In the latter year religious liberty was proclaimed, and the state had fully thrown off the shackles of Catholicism. But it was not, however, so easy to deliver the ignorant and superstitious people from her bonds. It will require years of earnest and patient labor to remove the impress that Catholicism has been stamping upon the minds and characters of the people for more than three centuries.

We have already mentioned the fact that colporters accompanied the army of General Scott in 1845 and distributed Bibles to the people in their own language. From that time forward all was done that could be done under the circumstances to give the Bible to the people. But not until 1862 did the first Protestant missionary enter the country. For years they endured every hardship and indignity that a fanatical people, urged on by their priests, could impose. In some cases the people refused to rent them houses or to sell them food. Stones were thrown at them in the streets and in their places of worship during service; at other times howling mobs would surround the place and drown the voice of the speaker. Several were killed. Now everything is changed. Juarez, the Washington of Mexico, said just before his death: "In the development of Protestantism lies Mexico's hope for the future." The government now gives full protection to Protestant missionaries, and shows them all the kindness and respect due from a civil

government, which is prohibited by its constitution from making any laws "establishing or forbidding any religion."

In 1890 there were 150 foreign Protestant missionaries in the country, representing eight boards, 360 native laborers, 400 congregations, 15,000 communicants, 4000 pupils in day schools, and 6000 in Sunday-schools. Since 1890 there has been quite an addition to the missionary force, and a considerable increase in membership. The latest report we have seen, places the Protestant membership at 20,000. The people respond as readily to the efforts of the missionaries as could be expected. Where missions have been established for several years, prejudice is largely disarmed, but in new places it is still strong. Of all Catholic countries Mexico offers the best inducements to missionaries. Like the man of Macedonia she is saying, "Come over and help us." Though the missionary force in the country seems quite large yet, perhaps not one in ten of the twelve million people of Mexico has ever read the Bible or been shown the way of salvation by a Protestant minister or teacher. Though our own mission has been established but a few weeks, many are coming every day for medical treatment. Yesterday, February 20, fifty-seven received treatment in the mission, five were given prescriptions for treatment at home, five were visited at their homes, and on account of the press, several came and went away without receiving treatment. The Lord is evidently opening the door for Mexico to receive the "gospel of the kingdom." With a sufficient number of consecrated laborers, and with sufficient means to provide the necessary facilities, the work might go very rapidly. Will God's people consecrate themselves and their means to his service and enter the door which he has so wonderfully opened before them? We earnestly hope and pray that all who read this will realize the great needs of Mexico and stand ready to respond to her calls. DAN T. JONES.

The number of languages spoken in British India is 78. The Hindi, which is emphatically the Hindu tongue, comes nearest to the old Aryan speech, which is spoken by 103,000,000. The Bengali is used by 42,000,000.

If one person undertook to supply the women and girls of India with Bibles, and was able to distribute 20,000 a day, year in and year out, it would take over seventeen years to supply them all.

# Health and Temperance

## HEALTH HINTS.

### IN GENERAL.

1. HEALTH is better than wealth.
2. A sound body is essential to a sound mind.
3. I wish above all things that thou mayest prosper and be in health.— *Bible*.
4. To live right prepares one to die right.
5. The laws of health are the laws of God.— *Mrs. E. G. White*.
6. We glorify God with our body by keeping it in good health.— *James Freeman Clarke*.
7. Whether or not life is worth living depends on the liver.— *Ben Johnson*.
8. A laugh is worth a hundred groans in any market.— *Charles Lamb*.
9. Usually a sick thinker has something sickly in his thought. Emaciated and sickly saints usually have a sickly piety.— *James Freeman Clarke*.
10. My son attend to my words: incline thine ear unto my sayings. . . . For they are life unto those that find them, and health to all their flesh.— *Bible*.

### AS TO DIET.

1. As a man eateth so is he.— *German Proverb*. As he thinketh in his heart so is he.— *Bible*. As a man eateth so he thinketh.— *Modern Proverb*.
2. Never eat until you have time to digest. It is not what you eat, but what you digest, that nourishes the system.
3. A second meal should never be eaten until the stomach has had time to recover from the labor of digesting the preceding meal.— "*Christian Temperance*."
4. With plain living you will get high thinking: but with high living you will get very plain thinking.— *Frances E. Willard*.
5. When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite.— *Bible*.
6. One half of what we eat supplies all our needs; the other half we eat at our peril.
7. Cold drinks or iced foods introduced into the stomach when food is present checks digestion.
8. Plain, simple food only, promotes moderation

and longevity, while compounded and luxurious food shortens life.— *Hufeland*.

9. And God said, Behold, I have given you every herb bearing seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.— *Bible*.

10. Instances of the greatest longevity are to be found among men, who from their youth, lived principally on vegetables, and who perhaps never tasted flesh.— *Prof. Francis Newman*.

### EXERCISE.

1. Perspire or expire is the law of life.
2. If any will not work, neither shall he eat.— *Bible*.
3. Better wear out than rust out.
4. Hard work is the very bloom of health, but worry is a grim grave-digger's spade.— *Sel*.
5. Idleness breeds vice.
6. Physical exercise is a better opiate than all the drugs of *Materia Medica*.
7. The growth and vigorous condition of every member of the body, as, in fact, of every function of existence in the universe, depends on exercise.— *John Stuart Blackie*.

### LIGHT AND SUNSHINE.

1. Light is the symbol of life, darkness of death.
2. The pestilence walketh in darkness.— *Bible*.
3. Good ventilation is as necessary in cold weather as in warm.
4. Where the sun does not enter, the doctor does.— *Italian Proverb*.
5. Avoid dark, mouldy rooms as you would a pest-house.
6. Expose bedding, underclothes, etc., frequently to the action of fresh air and sunshine. They are nature's disinfectants.
7. Remember that the only kind of air you can breathe at night is "night air."
8. Mental sunshine can be obtained when clouds cover the sky with their heaviest cloak.

W. H. WAKEHAM.

Bishop Thoburn has purchased an abandoned tea plantation in the Himalaya region, covering 1000 acres, for \$4000, and plans to make of it "a vast industrial establishment," where men and women, boys and girls, shall be taught diverse useful occupations.

# Religious Liberty

## THE HONEST WORKING-MAN.

My name is Peter Parsnip ;  
 I 'm an honest working-man ;  
 I am caring for my family  
 Just the very best I can.  
 To furnish food and clothing,  
 That they shall nothing lack,  
 It keeps me on the canter  
 Along the same old track.

I 'm told there is a party,  
 Called the National Reform ( ? )  
 And learn t 'is their intention  
 Soon to make the climate warm  
 For those who on a Sunday  
 (And for such they do now search),  
 Shall go about their business  
 Instead of to the church.

They give it as their reason,  
 As to why this work began,  
 Their great solicitation  
 For the poor, hard-working man.  
 They offer to release us  
 From weary toil that day,  
 But who 'll restore our dollar ?  
 Will some one rise and say ?

We well could stand a respite  
 From our daily, weekly grind ;  
 May be rest a month or so,  
 If we workingmen could find  
 Some plan by which our wages  
 Would flow in day by day,  
 And if it only would n't  
 By some means stop our pay.

It looks as though those preachers  
 Had an ax or two to grind ;  
 And just about what 's ailing them  
 I am sure we here shall find ;  
 If one would go unmeddled,  
 If he would work or roam,  
 Attend the church on Sundays,  
*But leave your purse at home.*

M. B. DUFFIE.

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

(Concluded.)

God had a people in Egypt once, and he sent Moses and Aaron to teach them to serve the Lord, and they taught them to keep the Sabbath. Pharaoh did not like it. He said to Moses and Aaron, " You

hinder the people from their work. You cause them to keep the Sabbath." In the fifth chapter of Exodus you find the whole story ; it is translated there, " You [Moses and Aaron] cause them to rest from their burdens." But in Egyptian he said, " You cause them to keep Sabbath." Therefore he said to them : " Ye are idle, ye are idle. Now as ye have time to idle a whole day in the week, I do not need to furnish straw any more to make the bricks ; you spend that idle time in gathering straw for yourselves to make the bricks. If you have time to idle away, you have time to gather straw. Ye are idle, ye are idle." And this is why he brought the oppressions more and more upon them, until finally they were brought into the place where they could not live any longer and keep the Sabbath in Egypt. But O, just then God took them out of Egypt, where they could keep the Sabbath. And *that was the ruin of Egypt, too.* Egypt's forbidding God's people to keep his own Sabbath in his own way, ruined Egypt ; but it was the triumph of God's people by God's own deliverance in his wondrous power. And there was sung the song of Moses the servant of God.

Jesus Christ came into the world to save the people of Israel, and all the people of the world who would be saved. He came into the world in a way that did not satisfy the Pharisees ; and as he did not conform to their ways, *particularly in his Sabbath keeping*, they persecuted him, and sought to slay him, because he would not keep the Sabbath their way, but persisted in keeping the Sabbath God's way. They persecuted him. And when they found he would not yield to that, then they formed a connection with politicians of that day, and thus got control of political power, and then by threatening Pilate with political ruin if he did not comply with their demands, they succeeded in executing their vengeance upon Jesus, and put him to death and out of the world because he did not keep the Sabbath to satisfy them. But God raised him from the dead, and took him where he can keep the Sabbath of the Lord without disturbing Pharisees. Thank the Lord ! And the ruin of that nation followed because of this. He whom they rejected, crucified, and destroyed, because of his Sabbath-keeping, rose triumphant in the victory and power of God over all. And the song of his triumph was sounded from the mouth of the tomb to the gates of the city of God and beyond. And there was the song of the Lord.

In the fourth century the Church of Rome, the Catholic Church, united herself to the Roman empire,



and the imperial power of that empire she thus secured unto herself for the express purpose of saving the Roman empire." To do this she reached that point, too, in setting up Sunday, and under a curse enforced by imperial authority, forbidding the keeping of the Sabbath of the Lord. The ruin of the Roman empire followed.

And now this same thing that has been done three times in the world, and that has ruined three nations of the world, is now standing before the people of the United States, and the whole world. The professed Protestants of the United States have put the Sunday of the papacy in the place of the Sabbath of the Lord, in the legislation of the government of the United States. This is now taken up by the papacy and is made the means of bringing all the world with its power back to her, with which to crush out completely from the earth the keeping of the Sabbath of the Lord. And the time does come inevitably, the Scriptures point it out, that the penalty of death will be pronounced against every one who keeps the Sabbath of the Lord, and refuses to keep Sunday. But, thank the Lord, when it comes to pass that men cannot live in the world and keep the Sabbath of the Lord, the Saviour, the Lord of the Sabbath, comes and takes us where we can keep it forevermore, without disturbing any papists. And that which ruined nations three times before, will be *the ruin of the world*, this time, because the evil is world-wide.

Those whom they reject and persecute and condemn to death, rise triumphant in the victory and power of God over the beast and over his image and over his mark and over the number of his name and over all the world and all the power of evil. And our triumphant song will sound throughout the universe. This is the song of Moses the servant of God *and* the song of the Lamb.

Those things are not written in vain. Egypt's experience was not written in vain; it was a warning to every nation from that day to this to let the Sabbath question alone. That record about Jesus Christ, and the doctors of the law not receiving him because they did not understand that lesson from Egypt—that again was the second lesson written for the nations, warning them to let the Sabbath question alone. And when that was not done, and these two lessons were disregarded in the Roman empire, it proved the ruin of that Roman empire, and it was swept out of existence. That was the third lesson which God set before the world, warning the nations to let the Sabbath question alone. But in the face

of all three of these fearful lessons, the professed Protestants of the United States have gone right on blindly following in the track of all three. They are following in the track of Pharaoh, and of the Pharisees, and scribes, and doctors of the law—and of the Catholic Church herself. And the result will simply be that, if such a thing could possibly be so, a thousand fold greater ruin than fell upon these three nations before. That is what this Sabbath question means to-day. That is what these things mean, and God is calling upon the people now to decide on which side they will stand, Rome's or God's.

I called your attention before to the fact that, if you protest against this thing that the Protestant churches have done, even though you keep Sunday, they will class you at once with the Seventh-day Adventists. So that they themselves draw the line between themselves and us. They themselves draw the line *for you*, between themselves and the Seventh-day Adventists; they draw the line *for themselves* between them and the Seventh-day Adventists; and as before shown, the Catholic Church draws the same line between themselves and the Seventh-day Adventists. So that by their own decision, the battle now, and from this time forward, is between the papal combination,—Catholics and Protestants allied,—and the Seventh-day Adventists. We cheerfully accept the decision.

We knew forty years ago that this conflict was coming to that very point, and have been preaching it all this time, saying it was going to come, and now *it has come*. It betokens that God's victory is about to be completed in behalf of all those who have trusted him all these years, and trust him now, over the beast, and over his image, and over his mark, and over the number of his name. Thank the Lord, the time is almost here. Thank the Lord, that final victory is almost here. Thank God, victory *is* ours; for God is a conqueror. God is the conqueror of the papacy. He is the conqueror of all who are allied with the papacy.

We are willing that they should draw the line between themselves and us. If you protest against their evil workings, they will class you with us. And we cordially say to you, Come along with us. God is for us, and no man can be against us. Our trust is in him. Come and go with us. God has promised that he will do you good if you do. Refuse to worship the beast and his image, and turn to the worship of God in its purity. Wear his blessed sign, the sign

of his glorious salvation which is soon to be accomplished completely and triumphantly for every one who will stand firm and faithful in their allegiance to him.

Come with us, friends. Let them call us what they please. Let them say what they please. What does it amount to? Of course they will call us all kinds of names, and whatever they please. But what does that amount to. What did they call Jesus? and for the same cause, too. They called him everything they wanted to. And he says, "If they have called the master of the house Beelzebub, how much more will they call them of his household?" Of course we shall have no reputation in their eyes, but Jesus himself had no reputation in the world. "He made himself of no reputation;" the Scriptures say so. But he had the best *character* that ever was in this universe; and to those who trust in him he gives that character to-day. And in that character *we trust*; upon that character *we depend* now and evermore, and we care nothing for the *reputation* that men may give to us.

We know that they will confiscate all the property we may have. We know that a general boycott will be placed upon all who will not do their bidding and keep Sunday instead of the Sabbath of the Bible. We know that very soon we cannot buy nor sell. But, thank the Lord, in Jesus Christ we possess "all things" anyhow. For Jesus Christ is heir of all things; God has appointed him heir of all things, and we are "heirs of God and joint heirs with Jesus Christ, *if so be that we suffer with him*, that we may also be glorified together." And the time of suffering is come, and we praise his name that he says he will go with us right through it. He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He will suffer with us, thank the Lord, and he will never leave us nor forsake us, and when he is with us, we can bear it. He will go with us to the end in suffering together, and *then*, O then we shall be glorified together.

We know that at the last they will even say that our lives shall be forfeited, but, thank the Lord, he gives eternal life, to all them that put their trust in him, and they cannot take that away. The Lord Jesus is our trust. Justified by faith in him, we shall be glorified with him and by him himself when he comes; for we shall see him as he is, the King in his beauty; and we shall be like him because we shall see him as he is. This is our hope. This is the course which we are taking. This is the course

through which God is going to carry us, for he says he will. He has promised the victory over the beast, and over his image, and over his mark and over the number of his name, and we have the victory now, because his promise has been given, and his word is sure. "Come with us and we will do thee good; for God has spoken good concerning Israel."

A. T. JONES.

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#### AN INTERESTING CASE.

SOME time ago the religious Liberty Association sent out the tract, "Christ and the Sabbath," to all the ministers in the country, so far as they could secure their addresses. A letter has just come to the I. R. L. A. office from a minister, in response to the tract received by him, in which he states that he was very much pleased with the matter. He says that it aroused some new thoughts in his mind on the Sabbath question, and that certainly the tract presented the correct view of the subject. He asked that a supply of the tract be sent him, to circulate among his church members; said he believed it would do them as much good as it had done him.

We trust many of these tracts that have thus been sent out may touch the hearts of the ministers, and that through them others may be reached with this important truth. We should use every endeavor to bring these printed pages before the minds of the people, because God is preparing minds to receive the truth, and when they see it, they are ready to accept it.

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A Japanese Senator recently got hold of an exposition of part of the Bible. Reading it attentively he pronounced Christianity a fine thing in theory, but the question was, Would it work practically? Thinking about it he became dissatisfied with his life, and while in this state, he took a trip from Okayama to Ozaka. On the same steamer was a Miss —, and as he heard she was a Christian, he watched her. Her deportment so impressed him, that though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory; and on returning home, he found a missionary, made a public confession of faith, and has since been faithful in working for the salvation of others.

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"Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

# Home Missions

## WORK FOR JESUS.

O the riches of the mercy  
Of a Saviour's dytug love!  
How it shines along our pathway,  
From the source of light above!  
Through the means by him appointed,  
Souls from darkness may be led,  
We, his children, *must* be "channels"  
Through which precious light is shed.

If we draw the curtain closely,  
And these truths in secret guard,  
At the coming of our Saviour,  
What shall then be our reward?  
If, through fear of earthly scoffers,  
We refuse our cross to bear,  
Can we hope that at his coming  
We his victory may share?

Let, then, all who love his message,  
And the truths of God receive,  
Up, and let their light be shining  
That the sinner may believe.  
Heavenly angels our co-laborers,  
God's own Spirit for our guide—  
Fields are white and laborers wanting—  
Let none, then, his "talent hide."

If we fail to do the bidding  
Of our Saviour and our King,  
Other laborers he'll be sending,  
Precious souls to garner in.  
Do not slight the tender pleading  
Of thy Saviour's gentle voice;  
Go into his field and labor,  
Make of him thy *only* choice.

If the precious truths of Jesus  
Find a place within your heart,  
If, in the closing scenes of conflict,  
You with him would have a part,  
Then awake, no longer sleeping,  
Seek in prayer that blessing rare;  
Consecrate thine all to Jesus  
And his glorious victory share.

Longton, Kan.

ADDIE B. COCHRAN.

## WHAT A TRACT IS DOING.

WE are in receipt of a letter from one of our Religious Liberty offices, stating that they had just received a very interesting visit from a Catholic priest. The priest had been reading our tract "Christ and the Sabbath," and said that he wanted

to leave the priesthood and the Church of Rome, and desired our influence to aid him in securing some position in which he could earn his bread without teaching things he did not believe. He has become skeptical in regard to many things that Rome teaches. He is a highly educated man and holds a good position in the Catholic Church.

We are glad to see that our good tracts, as they are being sent out, are not only attracting the attention of Protestants, but Catholics as well are being turned toward the light of present truth.

Our brethren and sisters will remember that the Religious Liberty Association sent "Christ and the Sabbath" and "Rome's Challenge" to all the ministers, both Catholic and Protestant, in the United States, so far as they could get their addresses; and they were also sent to some in foreign countries. It was evidently in this way that the priest had received this tract. Quite a number of very interesting cases have come to light of those who have received these tracts thus sent out. This encourages us to go on with the good work.

## THE ONE FIELD.

THE Lord himself declared that "the field is the world," and the only "foreign field" that the Scriptures know anything about is this world, this one lost planet. We often use the term "foreign field" in an accommodated sense, but in the Bible sense of the term there is but one foreign field, and that field is this world. Neither is the Lord a respecter of persons. All men are alike sinners, and the one need of all is the gospel of Christ which is the power of God unto salvation to every one that believeth. Jesus Christ treats this field as one field; therefore all those who are laborers together with him will treat it as one field also. The field is the world. That is what our Saviour thought eighteen centuries ago, and that is what he thinks to-day, for he is "the same yesterday, to-day, and forever." In the days of his flesh, this was the way he thought and talked. Now if he comes and lives his life in us so "that the life also of Jesus" is "made manifest in our mortal flesh," that is the way he will think and talk in us to-day, because he changes not.

Now, since it is true that the field is the world, and there is but one field, and that Jesus Christ in our mortal flesh views it as one field, it follows that our interest in the salvation of souls will be more than merely a local interest, it will be as wide

as the world, as far-reaching as is the power of sin. This was and is the interest of the world's Redeemer. He was one with the Father, and we are one with him, and therefore his thoughts will be our thoughts. Such an interest as this sweeps across all Conference lines, State boundaries, and national distinctions of race or tongue. It recognizes the broad fact that "there is no difference; for all have sinned, and come short of the glory of God."

The thoughts of the human heart in its natural condition are vanity (Ps. 94:11), and an abomination to God (Prov. 15:26); they are thoughts of iniquity (Isa. 59:7); but when Jesus Christ comes in and dwells in us and lives his life in us, he thinks his thoughts in us too, for his is not a thoughtless life.

Suppose every Seventh-day Adventist was thinking the thoughts of Jesus Christ, and those thoughts were transformed into action,—and they would be,—what would the world see?—It would see what it saw when Christ was here and went about doing good. The objects of his greatest thought and care were those who were the most needy and the most helpless. Such were his thoughts then, and since he does not change, they are his thoughts now. He desires that we shall be one with him, but if we are one with him, we will think as he thinks. His thoughts brought him away from all the joy and light of heaven and led him to the rescue of the helpless and the lost. So long as any of that kind of work remains to be done, Jesus Christ will be engaged in doing it, for he is just the same now that he was when he was here personally, but he works now in the person of his saints. "As my Father hath sent me, even so send I you." But when the Father sent him, the Father was with him. "And he that sent me is with me; the Father hath not left me alone," and "the Father that dwelleth in me, he doeth the works." Therefore Jesus Christ is with all those whom he sends, and he it is that does the work in them.

But, Who are sent?—"Ye are the light of the world." "Behold, I send you forth as sheep in the midst of wolves." "As the Father hath sent me, even so send I you." "As he is, so are we in this world." These statements cannot be limited to the minister or the missionary who goes to some foreign field. No; they are statements concerning every follower of the Lord Jesus Christ. Take the last one, "As he is so are we in this world." But he is a missionary in this world, and he will continue to be thus until all who will accept his proffered help have done so. To his church he has left the great commission

to carry the gospel to all the world. Does that mean that all who love him will literally go forth and preach the gospel?—No; for all are not called to do that, but all who love him are to see that it is done, and they will do all in their power to have it accomplished; they will let him work in them to will and to do of his good pleasure.

The man to whom he has given ability to get wealth, to whom he has entrusted of this world's goods, can enter just as heartily into the spirit of the commission to go and preach the gospel as can the man who leaves his home and friends and goes forth to do that work. He places his means upon the altar. His thoughts, his prayers, his interest go with the means which he places in the work of God, and that means is blessed of God to the salvation of precious souls at last. To such it will be as really said, "Well done, thou good and faithful servant," as to those who have gone forth to preach the word of life.

Now the man who has money, be it little or much, is just as dependent upon the Spirit of God to know when, how, and where he ought to give as he should, as is the minister to preach the gospel of God's dear Son. Nor is that all. That Spirit is just as ready to instruct him in the matter of giving as it is to instruct the minister in the matter of preaching the word of life, so that neither need be in doubt concerning the will of God in the matter. The proof that this is so is seen in the fact that the Lord has said so much upon this question of giving; but what the Lord has said are "the things of the Spirit of God," and the natural man cannot receive them, for "they are spiritually discerned." Therefore when the Lord speaks about giving of our means to advance his work, the divine Spirit which inspired his servants to write what he has said, is needed to enlighten us so that we may know what he would have us do. But he who the most readily listens to the voice of the Spirit of God, is the man who has the most completely submitted himself to the word of God, and is becoming more and more filled with that word; for "the words that I speak unto you they are spirit and they are life."

This puts the question of giving, entirely upon a religious basis, upon the basis of worship, and that is where it belongs. "Consider what I say," says the Spirit, "and the Lord give thee understanding in all things." He says not a little about giving, so here is a promise that if we will consider what he says to us he will give us the understanding. If all should do this in the fear of God, and then, as he

fulfilled that promise to each, how soon would the treasuries be filled, and the means that is so much needed to-day would be speedily furnished. Not only so, but the attitude of each would be, "Speak, Lord, thy servant heareth." There would then be no need of strong appeals to stir us up to give, and none would wait for them.

Now let us read some things found in Testimony No. 31 :—

"There is a growing disregard of promises made to help our various institutions and enterprises. Subscriptions to build a church, to endow a college, or to assist in the missionary work are looked upon as promises which persons are under no obligation to fulfill if it is not convenient. These promises were made under the holy impression of the Spirit of God. Then do not rob him by withholding what rightfully belongs to him." "When the heart is stirred by the influence of the Spirit of God, and a vow is made to give a certain amount, the one who vowed has no longer any right to the consecrated portion. He has given his pledge before men, and they are called to witness the transaction. . . . Promises of this kind made to men would be considered binding. Are they not more sacred and binding when made to God? Are promises tried in the court of conscience less binding than written agreements with men?" "The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any save he that hath the mark of the beast." "If you would do good with your means, do it at once lest Satan get it into his hands, and thus hinder the work of God."

"The wants of the cause will continually increase as we near the close of time. Means is needed to give young men a short course of study in our schools, to prepare them for efficient work in the ministry and in different branches of the cause. We are not coming up to our privilege in this matter. All schools among us will soon be closed up. How much more might have been done had men obeyed the requirements of Christ in Christian beneficence. What an influence would this readiness to give all for Christ, have had upon the world. It would have been one of the most convincing arguments in favor of the truth we profess to believe, an argument which the world could not misunderstand nor gainsay. The Lord would have distinguished us with his blessing, even before the eyes of the world."

D. A. ROBINSON.

### "THE HARVEST TRULY IS GREAT."

WE read with great interest the reports in the HOME MISSIONARY and *Review*, from workers all over the field, giving the same testimony as to the great interest awakened in the minds of people everywhere in regard to the truth. When we look back only a few years, and remember the hard work necessary to get up an interest, and see how at present the simple presentation of the truth melts the hearts of those hitherto seemingly unsusceptible, we can only say, with David, "This is the Lord's doing; it is marvelous in our eyes."

In "Testimonies," Vol. I, p. 186, we find an explanation of this condition of affairs. Concerning the Laodicean message, we read that it was to lead God's people to repentance, that they might be favored with the presence of Jesus, and fitted for the loud cry of the third angel.

"As this message affected the heart, it led to deep humility before God. *Angels were sent in every direction to prepare unbelieving hearts for the truth.*"

Angels have been sent in every direction. That does not confine the work to any one country, but suggests the original commission, "Go ye into all the world, and preach the gospel to every creature." And the Lord having prepared the way for the reception of the truth, undoubtedly designs that it shall go; and it will go. We are living under the sounding of the "loud cry" now, and of this time we read in "Early Writings," page 138 :—

"I heard voices which seemed to sound everywhere."

And again in "Great Controversy," Vol. IV, p. 612 :—

"By thousands of voices, all over the earth, the warning will be given."

What does this mean to you and to me, my brother and my sister? It means that if we have a part in this closing work, our voices will be heard. It means, also, that the message admits of no delay, and now is the time. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white, already to harvest." John 4:35.

And what is the message?—It is to reveal to the world "the righteousness of Christ, the sin-pardoning Redeemer." To point sinners to "the Lamb of God, which taketh away the sin of the world." And as this message takes hold of the heart, the love of Christ will constrain men and women to consecrate themselves to the work as never before.

The work is closing up fast, and it is the Lord's will that every one of his people shall be co-workers indeed with him, and at last enter into his joy—the joy of seeing souls in the kingdom of heaven through their instrumentality. C. G. KELSEA.

ELDER H. GRANT speaks as follows of the work at College View, Nebraska :—

"The interest in College View is good this winter. Elder Johnson has given forty-two discourses (two sermons a week) on the prophecies, the judgment, the sanctuary, and the soon-coming of Christ. The interest has increased from the first, till we have from two to three hundred people out to every meeting. I am

glad to say that many of the College View people begin to realize and see the necessity of getting ready for the judgment. Quite a number begin to feel a burden for the salvation of others; and some twenty of our brethren and sisters are now in the missionary field working on the envelope plan in the city of Lincoln. These workers spend one or more days in the work, laboring amongst the people, scattering reading matter, talking and praying with the interested ones. Some eight or ten are now keeping the Sabbath as the fruit of their labors, and many others are interested, whom we hope will soon take their stand.

"Our Tract and Missionary Society is doing what it can. We mail and send out over one hundred *Signs* and *Sentinels* each week, and quite a number of missionary letters are written which follow the papers. Some of these letters bring hearty responses."

### WORK AMONG THE INDIANS.

FROM time to time efforts have been made for the evangelization of the North American Indians. These efforts have met with more or less success, in proportion to the faith and earnestness with which they have been characterized.

It is not too much to expect that the third angel's message will find honest hearts among this class of people. Indeed, in several of our western States some have already taken hold of the truth, and are among our most faithful church-members to-day.

In a letter recently received from S. W. Hickok, of Ontario, he speaks of his experience in getting our publications before this nationality. He says:—

"From my youth up, my sympathies have reached out for the poor aborigines. Of late I have had the privilege of canvassing among them. Some knowledge of the language has been a great help to me. I have canvassed two companies and have enjoyed the work very much. In the first reservation I took twenty-eight orders in two days for 'Bible Readings.' Of these I have delivered a large per cent. The two companies were on an island by themselves. They were intelligent and well educated, having a church, school-building, and a council hall. Few of them now use liquor. I took twenty orders here in fifteen houses. On another island not far from the one just mentioned, I have also taken a number of orders. I earnestly trust that in the Lord my work may be perfected."

Another brother writes from the Nez Perces Agency. He says:—

"I have been studying Indian character of late, and how it is best to take the third angel's message to them. I am at present using an interpreter, and I do not approve of that way, as you cannot tell the message in the spirit and power that should accompany it. It seems too much like a story, and it is not easy to get the interest of the people, although I can see that the hand of the Lord is in the work.

"The Indian language is very hard to learn, as the accent on different words gives a much different meaning. It takes almost a lifetime to learn to speak the language. I know white men who have spent their lives with the Indians and cannot yet speak the tongue."

This brother then goes on in his letter to argue that to send the truth to these Indians, it will be necessary to use Indians for that purpose. They are naturally suspicious of white men, and have more confidence in those of their own nationality. In closing he says:—

"I have been here about nine months, and have a number of Indians interested in the truth. I hope to do more. I went to hear an old Indian preach in a white settlement. He had an interpreter and took for his text Matt. 13: 5-8, making quite good comparisons. After preaching we had a testimony meeting, and one Indian gave in a good testimony.

"I am of good courage in the Lord. He has blessed me in my efforts to tell this people about the blessed Saviour, and that he is soon coming."

We are glad to see such interest in getting the truth before the Indian tribes. When the redeemed of the Lord shall come to Zion, there will be found a great multitude gathered out from every nation and people and tongue and kindred, and the poor wild man of the western continent is as much entitled to this glorious salvation through Christ, and as susceptible to the influence of the Holy Spirit, as many of those in a more civilized social state. Our hearts are all alike, sin-sick and degraded, and all need the cleansing power of the blood of Jesus Christ.

Race prejudice oftentimes influences us in our labors for sinners. This never should be so. The most degraded cannibal is as worthy of our most earnest efforts as is the highest type of manhood among civilized nations. Christ died for the world, and our duty is to carry the message to every creature in the world. We must sow beside all waters, and God will give the increase.

THE librarian of the Fremont (Neb.) Society reports the following experience:—

"I have been giving my *Sentinel* to a Mrs. B——, whose husband is a member of the A. P. A. lodge. After reading the paper themselves, he takes it to the lodge meeting where it is read with interest by some of the members. At their last meeting, one of them started to read an article from the *Sentinel* out loud, but was promptly stopped by the president who told him that he did not want any infidelity read there. At the close of the meeting, Mr. B—— asked the president why he would not allow the gentleman to continue the reading of that article, saying that it was the best he had heard read there. This led to a discussion which finally turned to an argument on the Sabbath question. Mr. B—— tried to show the injustice of Sunday laws, and spoke of the imprisonment of Seventh-day Adventists, when one of the men remarked that any one who was fool enough to keep Saturday ought to be put in prison. From this we can see the spirit that is taking possession of the people. Some are becoming interested in the truth while others are becoming more and more 'drunken with the wine of Babylon.'"

## ONE DAY'S EXPERIENCE

THE dear Lord never fails to guide his children aright when they truly desire his guidance.

One day's experience proved the truth of that promise, "I will guide thee with mine eye."

Starting out on an errand of kindness for a needy neighbor, a sister took a long walk from home, arrived at her destination, failed to accomplish her errand, and when she returned home the weather had changed, and she was illy clad for the rain and cold winds she had to encounter; but this was not all; for it seemed to be in God's plan to bring her before two ladies who engaged her in conversation, making many inquiries, particularly concerning the Seventh-day Adventist faith and belief.

The sister gladly gave, as well as she could, the information desired, meanwhile lifting her heart to God for the right words to speak to those interested hearers, and his Spirit to accompany them.

Thinking it all over, and wondering why the Lord impressed her to go to that place where she had never been before, she concluded that it was the voice of the Master which she had obeyed without knowing why; that her long walk was not in vain, for besides having time to rest, she had given the truth to persons to whom, under other circumstances, she might not have had such easy access. D. E. M.

BROTHER H. M. HATT, of Kansas, gives the following account of a debate over the Sabbath question, which he recently witnessed in a literary society:—

"I want to say a few words in favor of 'Bible Readings.' I attended a literary debate held by outsiders, on the Sabbath question. The question was, 'Is not Saturday the Sabbath, and should it not be observed by all Christians?' The Sabbath side had for its champion, a school-teacher, who had bought 'Bible Readings' three or four years ago, and *knew* what it taught. He was followed by others who were fair talkers. Only two would say anything in favor of Sunday—a young Campbellite minister, and a no less confident farmer. The opposition was completely handicapped by the house voting to take nothing but the Bible, and to lay aside all commentaries, scrap-books, etc., etc., of which there were not a few.

"About all the Sunday side tried to do was to 'make void the law' and misrepresent the Seventh-day Adventists. The teacher pulled off his coat, and entered into the debate, as he said, because his heart was in it, and because he believed it concerned our salvation. He was followed by others who drove 'nails of truth.' The most wonderful thing about it was, that the crowd listened to our side with interest and order, which they did not to the other. The victory was due to 'Bible Readings,' as the teacher had given others the benefit of it."

## Fourth Sabbath Reading

## CHRISTIAN HELP METHODS.

IN Christian Help work, as in all other work, there are many possible methods—some good, some better, some best, some bad. Absolute uniformity in method is not essential, but unity in general plans and principles is important. This is possible only through organization and the systematic training of workers. It is this system of organization and training which has made our canvassing work so great a success, and the success which has already been achieved in Christian Help work is in large part attributable to the fact that the workers had received a training which enabled them to do efficiently whatever they undertook to do for the relief of want and suffering. In order to secure the greatest degree of efficiency and to facilitate the training of workers, it has been thought best to organize little companies of Christian workers known as Christian Help Bands, the members of which have different duties assigned them. In the organization of a band, the different members are selected with reference to their fitness, not only for the work in general, but for the special work which is expected of them.

The band consists of the following persons: A Leader, a Gospel Worker, or evangelist, a Missionary Nurse, three Mothers' Helpers, and three Burden Bearers. The number of each class of workers may be varied somewhat according to the circumstances; for example, there may be two Nurses, a larger or smaller number of Mothers' Helpers, or Burden Bearers.

The principal lines of work in which well trained Christian Help Bands are prepared to engage may be briefly described as follows:—

1. *Nursing the Sick.*—This does not mean simply calling upon a sick neighbor, administering the medicines which the doctor has left, smoothing the pillow of the sick child, sitting by the bedside and offering words of sympathy and consolation; it, of course, includes this and comprises a vast deal more. A Christian Help Nurse must be familiar with all the ordinary uses of water and be able especially to use water, heat, and cold in a variety of ways for the relief of pain, for subduing a fever, etc. She must know how to prepare wholesome and palatable articles of food for the sick, and must be able to do a

vast number of helpful things which would not be dreamed of as possible by a person who had not had a special training.

2. *Mothers' Meetings.*—The Mothers' Helpers find a great number of open doors through which their helpful activity may enter. One of the most important and fruitful of these is the Mothers' Meetings. At stated intervals—once a week, once in two weeks, or once a month, as circumstances may permit—a company of poor mothers, from half a dozen to four or five times as many, are gathered together and a profitable hour is spent in discussing the various phases of mothers' work, and such exercises as may be personally helpful to the mothers themselves. The principal feature of the meeting may be a Bible reading, an address on some phase of mothers' work, including such topics as, "How to make Home Attractive," "How to Correct Children's Faults," "How to make a Child Obedient," "Proper Food for Children," "Household Economies," "Relation of Food to Morals," "Home Education of Children," etc.; a sewing circle may be organized, a cooking school, a dress club, a class in physical culture—a subject which, when properly presented, is capable of accomplishing as much good for the poorer classes of women as for any class, in the correction of faulty habits in dress and posture and the relief of special ailments.

As an aid to the interest of Mothers' Meetings, a series of addresses is being prepared by a committee especially appointed for the purpose, copies of which are sent in regular rotation and succession to the different clubs, to be read at the weekly Mothers' Meetings, thus furnishing a substantial foundation for discussion and study in the shape of a progressive series of papers in which the various subjects of practical interest to mothers are considered in an interesting and practical way. These meetings are not of a secular character, but are always opened with prayer and Scripture reading, and partake throughout of a spiritual and religious character.

3. *Children's Meetings.*—The organization of childrens' meetings is one of the most useful lines of work in which the Christian Help Band can engage. The acquaintance which the different members of the Band form with the families of the community, and the confidence which is very soon inspired by their kindly deeds, very soon gives them such a hold upon the parents that they readily intrust their children to them, and no difficulty is found in gathering together a large proportion of the children of families of the poorer class, and not infrequently it is found

that through the influence of these children, the children of the better classes are brought in or beg for an opportunity to attend. The Children's Meetings may be purely of a religious character, or semi-religious; or they may take the form of sewing classes. They are always very popular when conducted in an interesting way.

4. *Kindergarten and Kitchengarten.*—The Missionary Kindergarten captures the hearts of mothers, and is, perhaps, the most powerful of all agencies for imparting wholesome instruction to the little ones. The week-day kindergarten leads very readily to the Sabbath-school kindergarten—often, in fact, the Sabbath-school kindergarten can be conducted when it is impossible for lack of trained workers who can devote their whole time to the service, to carry on a week-day kindergarten, so attractive is this method of instructing very young children.

For children eight to fourteen years of age, the kitchengarten may be made exceedingly attractive, and of the greatest possible practical service. The idea of the kitchengarten is to introduce the inspiration and the rhythm of music into the usually irksome round of homely household duties, thus rendering the child more helpful in the home, and its duties a pleasure instead of a hated task. The child is taught in the kitchengarten to do all sorts of household duties—setting the table, washing the dishes, making the beds, sweeping the rooms, waiting at table, showing visitors in or out, etc., etc. The instruction is given in the form of pleasant stories and simple songs which the child sings as it works, thus putting music into the heart of the little one and making its daily toil a delight and a pleasure instead of a drudgery.

The kindergarten affords a rare opportunity for instruction in morals and manners and the inculcation of correct principles in relation to health habits.

5. *Sloyd Classes.*—The word "Sloyd" is a term borrowed from the Swedes, by whom the system of manual training to which the term "Sloyd" has been applied, was invented. Manual training, or education of the hands and eyes, has until recently been left for later years, but a wealthy Swedish gentleman some years ago conceived the idea of beginning the training of the hand and eye in early childhood. He devised a system which is now known as "Wood Sloyd," in which the child is taught, one by one the use of the cabinet-makers' tools, gradually becoming more and more skilled in wood work, until able to execute work which would do credit to more mature



hands. It is not impossible to undertake to give instruction of this sort without greater facilities than can be ordinarily provided in connection with Christian Help work, but the idea of manual training has been further simplified and applied in ways which are entirely practical for Christian Help work. Beginning with another term, "Paper Sloyd," in which the child is taught how to cut and fold paper in such a way as to make a great variety of beautiful and useful objects, the child is led up to "Pasteboard Sloyd," which deals with geometrical figures with description and objects of greater value and more permanent utility, to "Sewing Sloyd," in which the child is taught a very useful variety of knitting and sewing stitches. This course of training is one which leads progressively on through a number of years, and so gives the teacher, so to speak, a permanent hold upon the child. It gives an opportunity for a sufficiently prolonged acquaintance to make a definite and positive influence upon the character of the little one.

6. *Miscellaneous Work.*—In addition to the different lines of work above indicated, the members of Christian Help Bands, especially Burden Bearers, will find a large variety of work of different sorts in which they may profitably engage for the help and uplifting of others. We may mention especially such work as the collection of worn clothing to be distributed to the needy poor; the collection and distribution of food and other necessaries; finding work for those who are without employment, and rendering assistance in many ways. As a rule, there is enough food and clothing, and all other of the necessaries of life, in every community. It is only necessary that some one should aid in the distribution of these comforts and necessaries. One of the functions of Christian Help Bands is to find out the needy, and to inquire into their wants, and then to find out ways in which these wants can be met.

The leader of every band should be familiar with all the cases of need in the community, and should also be so well acquainted with the members of the community in which his band is at work that he will know where to go or to send for relief; in other words, he should know not only who is lacking in this world's goods, but who has a superabundance, and who is willing to share with his less fortunate neighbor. A constant aim in Christian Help work should be to make friends with all classes—not only with the poor and needy, but also with the wealthy. The work of collecting garments and food for the poor, affords an excellent opportunity for becoming

acquainted with the wealthier classes, and acquainting them with the work and its motives, and thus not only bringing the two extremes into better sympathy with one another, but bringing both classes into hearty sympathy with the work in which the Band is engaged. It is exceedingly difficult to imagine any means by which true and substantial friends should be more rapidly made than by means of this kind of work.

It must be remembered, also, that the work in which the members of the Christian Help Band engage is not a temporary or effervescent work. It is a work calculated to be permanent in character. When a member of the Christian Help Band takes up the case of a family or individual, it is not to drop the case after a few days or a few weeks, when immediate necessities have been relieved, but to keep the case under observation for months, even years; to make friends with the individual or the family in such a way that a constant and definite influence may be exerted month after month and year after year. Each member of the Band is expected to find his own little constituency of men, women, and children, over whom he will continue to exert, month after month, and if opportunity offers, year after year, a wholesome and saving influence. What a grand opportunity is here offered to any earnest Christian worker who really loves his fellow-men, and who really desires to walk in the footsteps of the Master!

In order to undertake Christian Help work on the basis and by the methods above outlined, it is evident that a considerable amount of training is required. In order to provide the necessary training for those who wish to engage in the work in the most efficient manner, a number of persons have been trained for the purpose of going out into the different communities and different States, to organize and train Christian Help Bands and workers. The work of organizing and training Bands has already begun in Michigan, Indiana, and Illinois, and with most encouraging results. Five most excellent Bands have been trained in Detroit, Michigan, and the work has opened up there in a most promising manner. The organizers sent to Indianapolis, Indiana, and Rockford, Illinois, also report a most encouraging prospect. The ample encouragement given to the organizers who have been sent out by the presidents of the Conferences in which they have labored, and by local church officers and others, has been a great help to the work and has enabled them to accomplish more than otherwise would have been done in so

short a space of time. With a continuance of the same favorable conditions, it is believed that very large results of the most gratifying character will soon be seen. The number of organizers is limited so that considerable time must elapse before every community of Seventh-day Adventists can have the benefit of the labors of persons especially trained for the work.

A question which is constantly asked is, "Must we wait until an organization has been effected and until a trained organizer is sent to us before we begin work?" It must be replied in answer to this question, that it will certainly be impossible to undertake Christian Help work on the broad and efficient basis which we have outlined, without the benefit of personal instruction and an outfit of appliances for caring for the sick, giving instruction in kitchengarten work, the simpler lines of Sloyd, etc. Nevertheless, something can be done, and hence we do not hesitate to say, let every one who feels in his heart a desire to do something for the relief of his needy and suffering fellows, begin work at once. Do not wait to be trained or organized, but begin by making use of such knowledge as you have. Any one can be a burden bearer; many are qualified to be mothers' helpers. In every community there is to be found some one who has sufficient knowledge in caring for the sick to be able to render valuable service to those who are friendless and alone, and hence much may be done while waiting by those who wish to begin work at once, in what might be termed "Volunteer Christian Help Work," in distinction from the organized work.

#### HOW TO ORGANIZE A VOLUNTEER CHRISTIAN HELP BAND.

While individuals can do much, working alone, and without concert of action, much more can be done by associated effort. It is suggested that in every church or community of Seventh-day Adventists, where there are a number of persons interested in Christian Help work, and anxious to engage in it, one or more Volunteer Bands be organized under supervision of the elder, or some other church officer. Let those interested in the subject meet together, having previously arranged for the elder of the church to meet with them, and with the concurrence and advice of the elder of the church, appoint a leader, and a time for stated meetings, and talk over the plans of work. First of all look carefully over the church membership. Are there any who are sick and needy and whose cases have not received consideration? Are there any

orphans who need homes? sick persons who should have better care at their homes, or who should go to the Sanitarium Hospital for treatment? aged persons who are not comfortably provided for, widows who are having a hard time to care for their little ones? Next consider the residents of the neighborhood and community. There should be found some cases which may properly be looked after, and members of the Band may be designated to look after the individual cases which may be considered and reported at an early meeting, in the meantime doing whatever needs to be done for immediate relief. Those who will undertake this work will be astonished to see how much work will develop upon their hands in a short time. They will be surprised to discover that so much misery and want have existed all about them without their being aware of it; and the more they do in this line the more they will find to do. God's method of rewarding a faithful worker is by giving him more work to do, but with the greater labor come also greater blessings.

As encouragement to the formation of Volunteer Christian Help Bands, the following offers are made:—

1. To every Band of five to nine members, duly authorized by the local elder or other church officer, the *Medical Missionary* will be mailed free each month, on condition that the leader will send in his own name with the name of the members of the Band, and thereafter send in each month a report of the work of the Band. In addition to a free copy of the *Medical Missionary*, which will be mailed to the leader of the Band, a monthly letter of suggestions will be sent for the benefit of the Band, and various other helps will be given from time to time.

2. On receipt of \$1 in addition to the conditions named in the preceding offer, *Good Health* will be mailed monthly to the leader of the Band, for the benefit of the members of the Band, and with it a copy of the "Monitor of Health."

3. On receipt of \$5 in addition to the conditions named in offer No. 1, each Band of five to ten members will receive *Good Health* for one year, "Monitor of Health," and a copy of the "Home-Hand Book of Domestic Hygiene and Rational Medicine," library binding — an invaluable aid in Christian Help work.

4. On receipt of \$6 in addition to the conditions named in offer No. 1, each Volunteer Christian Help Band will receive a year's subscription to *Good Health*, the "Monitor of Health," the "Home Hand-Book of Domestic Hygiene and Rational Medicine,"

library binding, and Mrs. Kellogg's new work on hygienic cookery, "Science in the Kitchen."

The purpose of the above offers is to give the members of Volunteer Christian Help Bands an opportunity for self-education in hygienic principles and Christian Help Methods so far as possible. The *Medical Missionary*, *Good Health*, the "Monitor of Health," the "Home Hand Book" and "Science in the Kitchen," constitute a very complete library for Christian Help workers, and by a diligent study of these works, individuals may fit themselves for great usefulness not only in their own homes but in the communities in which they reside. The monthly letter of instruction which will be sent to all regularly organized Volunteer Bands, will constitute an important source of instruction and encouragement. It is hoped that a large number of persons will avail themselves of these offers, and that we shall in the future be able to report some hundreds of Volunteer Bands. Every person who wishes to engage in Christian Help work ought to be a subscriber to both the *Medical Missionary* and *Good Health*. The *Medical Missionary* contains reports of work done and valuable suggestions. Each number of *Good Health* contains practical instruction respecting nursing, the care of the sick, how to preserve health, etc.

We have in preparation a series of Christian Help Leaflets which will soon be published. A set of these will be sent to each Volunteer Band, and Bands will be supplied with the leaflets for distribution at a price barely sufficient to cover the cost of publishing.

The writer will be glad to correspond with any who are interested in this work. Address, Sanitarium, Battle Creek, Michigan.

J. H. KELLOGG, M. D.

SISTER ELLA MERRILL, in the *Illinois Recorder*, thus speaks of her work at Springfield, in that State:—

"The members of the Springfield Tract Society have been distributing tracts on the envelope plan, which has so awakened the people that we have no trouble in finding plenty of interested readers, and the ministers of the city have been called upon by their congregations both publicly and privately to give a reason of their faith. They have attempted to do so in several instances, while in others they flatly refused. One minister being invited to my reading at the home of a deacon of the church, consented until he found it to be on the subject of the Sabbath; then turning away, said, 'I will not meet any one on that subject, we keep the first day of the week.'

"The wife and daughter of the deacon are now with us, and we hope he will also take his stand."

## Canvassers' Department

Courage faint heart, the promise is for thee ;

From hour to hour

The Father's loving hand upholds with power ;

And as thy day, thy strength will also be,

When dangers lower.

His tender care along the journey's length,

With love untold,

Will with fresh mercies every hour unfold ;

For every need will give thee added strength—

Thy life uphold.

— Margaret Dooris.

### WHY.

SOME people entertain the idea that, on account of the hard times, the canvassing work is about over, and about the only way to work from this on is to preach, hold Bible readings, or give away tracts. In defense of our position that the canvassing work is not over with yet by a good deal, we offer the following reasons:—

1. The canvassing work was ordained of God to do a work that otherwise could not be done. (See "Testimony" No. 32, page 161.) "The canvassing work is God's means of reaching many that otherwise would not be impressed with the truth."

2. This agency will be in use until the Lord instructs us to discontinue it, or until we deliberately run off and leave it.

3. No one will claim that during the years of "good times" we have done all we ought to or could have done, consequently "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis under the most discouraging, forbidding circumstances.—"Testimony" No. 32, page 219.

We do not claim that this all belongs to the canvassing work, but it is responsible for its portion. Therefore we ought to push the canvassing work harder this year than we have ever done before in the world.

4. The hard times affects the Conference treasuries, so there is not as much means to support laborers as in the past, and as the canvassing work is the most economical means of spreading the truth, it must of necessity be continued.

5. In the future more than in the past there will be urgent calls for self-supporting workers, in the various fields, and nothing like the canvassing work has ever been devised to fill these calls.

6. By the sale of bound books, hundreds of laborers can be sustained in the various fields carrying the pages of truth to the thousands of homes that otherwise could not be reached.

F. L. MEAD.

### CANVASSER'S INSTITUTES.

DAKOTA, COLORADO, KANSAS, OAKLAHOMA, AND TEXAS.

SOME four years ago the present winter, the Dakota Conference committee decided to hold their first canvassers' school, and it was to continue twelve weeks. There were only about fifteen who attended; yet when it closed, the committee were so well pleased with the results, that another one was held the following winter.

This has been continued every winter since that time, until Dakota would about as soon think of getting along without her annual camp-meeting as without her school. They have a way of their own of doing things up in Dakota.

When the time comes to open the school, the matter is placed before the brethren and sisters, especially the importance of the school, and the benefits to be derived from it, and an opportunity is given the brethren and sisters to assist in bearing the expense of the school. This they gladly do by donating such products as they can well spare, as wheat or flour, corn and oats, vegetables, butter, eggs, etc. These are sent to the place of the school, and either used or easily exchanged for necessary articles that can be used. This not only lightens the expense of the school, but enlists the interest of all the brethren and sisters in the prosperity of the school, and all connected with it.

In spite of the fact that the State agent of Dakota was called to Illinois last fall, and some of their experienced canvassers were sent to North Carolina and Barbadoes, enough new ones have taken hold of the work to bring the number up to thirty-five the present winter.

Elder Kauble had the immediate charge of the school, and all seemed deeply interested in their work. A cheerful, hopeful spirit seemed to pervade the school, and there was a manifest spirit of true devotion to the work of God.

In Colorado the school had an enrollment of 115, which is the largest school held this winter.

In spite of the hard times in Colorado, there seemed to be a desire on the part of many to enter the canvassing work, because it was hard, and thus gain a

valuable experience, and help forward the work by placing the silent messengers in the homes of the people.

Elder Breed was present, and labored earnestly each day to advance the interest of the work, speaking each evening, according to arrangement, upon the present issues of the day. As he read from various documents, showing the attitude of the different agencies that are arrayed against righteousness and truth, the people listened with almost breathless attention, especially those from the "outside." One seldom sees such marked attention as was paid there.

In view of the condition of the work and the state of Brother Dixon's health, it was thought advisable to make a change in the State agent, and relieve Brother Dixon from the care and responsibility of the canvassing work.

Brother Dixon has labored long and earnestly in the past to advance the canvassing work. Not only is he the oldest man among the State agents, but he has been working as such the longest of any State agent in the field; and had he been able to have carried the work longer, a change would not have been entertained for a moment. The Colorado Conference offered him other work that would not be so taxing to his strength. The work now rests upon Brother V. H. Lucas, with Brother A. N. Fisher as assistant.

There are some things that are advocated by a few, that Kansas does not believe; and one of them is "that the canvassing work is about over with." Neither do they believe that giving away tracts is to take the place of the sale of our large works.

In proof of this they are holding a Conference school at Ottawa with an attendance of about sixty, the larger part of whom are canvassers. And further, the plan that was being talked of at that place, was that the school was to become a permanent thing, and that in place of lasting only six week as is the case this year, it was to be increased to twelve weeks next year. AMEN!

Elder S. B. Whitney, of South Dakota, is now in charge of the school, with the prospect of much good being accomplished. During the evening talks by Brother Breed upon the present issues of the day, some students from the Baptist college became deeply interested in the matters being presented, and people from the outside would be present to hear the word, on evenings when it was so stormy that many of our own people thought it was too inclement to be out. Doubtless a person's interest has something

to do with shaping to his mind the severity of a storm.

Two days was all we could spend with the school in Oklahoma. It was very plain to be seen that much good had been accomplished by the school there.

Having neither a Conference nor tract society in Oklahoma, the workers are laboring under many disadvantages compared with those in some fields, who have all these organized agencies.

Many questions were answered upon various phases of the work and methods of conducting it, and all seemed benefited by the few hours spent together. The peculiarities of the Oklahoma field make it in some respects a desirable one in which to labor, while in others it is a very undesirable one. This can be appreciated much better after going there and seeing some of the difficulties than by reading about them. There has been a great rush of settlers into Oklahoma of late, but most of those going there were poor people, and consequently there has been and will continue to be much suffering experienced by many in that territory.

In some respects the Indian Territory offers a promising field for the right kind of canvasser. As the various tribes or "nations" draw quite a large amount of money from the government each year, this gives promise of being a profitable field of labor for a limited number of experienced canvassers. The man who is looking for an easy place to work would be disappointed, should he decide to go either to Oklahoma or the Indian Territory.

The canvassers' institute in Texas had been in progress about a week when we reached Cleburne. Here were assembled about twenty-five, busily preparing themselves for future work. It was encouraging to see so many who had been engaged in the work in previous years here preparing to do more efficient work in the future.

The interest kept increasing every day, and finally it was advised to hold evening meetings, and repeat to the brethren and sisters the lessons given to the class during the day.

At first there was not a very large turnout, for many thought, as many often do, that a canvassers' institute is not a very interesting affair to any one but canvassers, and rather dry to them; consequently but few attended on the start. It was noticed, however, that the size of the congregation kept increasing in spite of the busy season of the year, until almost the whole church came out. The Lord especially helped in presenting to the brethren and sisters

in one lesson an evening, an outline of what was given to the class in three or four lessons during the day; viz., a systematic study of the books the canvassers are going out to sell to the people.

As the people grasped the precious truths revealed so plainly in our subscription books, their hearty "Amens," and the intense interest manifested, plainly indicated, in a measure at least, their gratitude to God for his kindness and love revealed to us in his dealing with sin and sinners, and for the wondrous plan of redemption, to save the lost and perishing.

O that all our canvassers understood these precious truths so plainly revealed in these books, and would point the people to the goodness and mercy of God, in place of dwelling so much upon arguments, theories, and controverted points of doctrine.

F. L. MEAD.

#### "PATRIARCHS AND PROPHETS" IN THE SCANDINAVIAN AND GERMAN LANGUAGES.

MANY of the canvassers will be glad to learn of the progress that is being made on "Patriarchs and Prophets" in the Scandinavian and German languages. In the Scandinavian language, it is now in the bindery, and in the German language, it is in the foundry.

We are informed by the Review and Herald Office that they will be prepared to fill orders in both of these languages by the first of June. Many of our canvassers have been anxious for these books, printed in both of these languages, and now they will be glad to learn that they can secure them. We hope that the work will secure a very wide circulation, as it is one that the people are very much in need of.

F. L. MEAD.

#### ENCOURAGING WORDS.

DEAR HOME MISSIONARY: I want to express my appreciation for this almost inestimable little missionary worker. Among the many thousand homes it enters, it finds its way to my fireside, and its timely warnings and needed admonitions are listened to with interest. In consideration of its work, and the precious and solemn truths it has in store for each one, we wonder how any lover of Bible truth can do without it. May God's blessing ever attend it, and make it gladden the hearts of many thousands more.

W. E. ARNETT.

Brother John Woolf, of Oakland, Cal., in speaking of the HOME MISSIONARY, says:—

"It has always been a rich treat for me. I think I have been a subscriber ever since the paper had an existence, and I can truly say that each succeeding number is better than its predecessor. My prayer is that God's Spirit may direct the editor and contributors in all that they may have to say, and that it may always be full of the very best of the best material that can be found for its pages."

Brother Walter Harper writes from New Mexico:—

"I see many tokens of God's love and care. I was favored in taking last week 157 orders for 'Marvel of Nations,' and outside helps, or some \$250 worth of books. Yesterday I took sixteen orders in three and one half hours. I have secured over five hundred orders in about four weeks."

REPORT OF THE CANVASSING WORK FOR MARCH, 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.
Dist. No. 1.	Atlantic.....	22	15	155	929	146	.....	367	\$ 849 50	\$ 46 45	\$ 895 95	
	Maine.....											
	Maritime Prov.....											
	New England....	10	7 <sup>3</sup> / <sub>4</sub>	109	636 <sup>1</sup> / <sub>2</sub>	61	\$158 00	227	594 50	22 25	616 75	
	New York.....	17	13	194	1151	155	380 00	314	1,022 50	116 77	1,139 27	
	Pennsylvania....	40	13 <sup>1</sup> / <sub>2</sub>	143	746	233	.....	285	712 27	92 07	804 34	
	Quebec.....											
	Virginia.....	8	6 <sup>1</sup> / <sub>2</sub>	37	259	3	6 00	105	249 25	22 09	271 34	
	Vermont.....											
	West Virginia....											\$3,727 65
No. 2.	Alabama.....											
	Cumb. Mis. Field											
	Florida.....	5		40	303			198	474 75	3 35	478 10	
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina..											
No. 3.	South Carolina..											
	Tennessee.....	16	6 <sup>1</sup> / <sub>2</sub>	110	612	14	30 25	183	430 25	22 75	453 00	931 10
	Indiana.....	5	3	28	104	18	41 75	21	42 50		42 50	
	Illinois.....	11	9	106	551	89	226 75	142	381 50		381 50	
	Michigan.....	7	4	46	331	3	9 50	55	133 75		133 75	
	Ohio.....	7	6	70	320	37	93 75	73	171 25		171 25	
	Ontario.....	6	6	104	754	57	149 75	130	316 25		316 25	1,045 25
No. 4.	South Dakota....											
	Iowa.....											
	Manitoba.....											
	Minnesota.....											
	Nebraska.....											
No. 5.	Wisconsin.....	5	1 <sup>2</sup> / <sub>5</sub>	14	138	6	15 75	26	34 00		34 00	34 00
	Arkansas.....	5	2 <sup>1</sup> / <sub>2</sub>	10	55	8	24 00	20	54 00	1 50	55 50	
	Indian Territory..											
	Kansas.....	19	6 <sup>1</sup> / <sub>2</sub>		286	273	256 00	17	43 00	39 90	82 90	
	Missouri.....	8	4	43	275	9	23 25	76	186 00	26 25	212 25	
	Texas.....											
	Colorado.....											350 65
No. 6.	California.....											
	North Pacific....											
	Upper Columbia..											
No. 7.	Montana.....											
	Australia.....											
	New Zealand.....											
No. 8.	Great Britain....											
	Central Europe..	5	5		748			173	305 49	64 96	370 45	
	Germany.....	12	8	123	785	23	46 00	141	205 00	60 00	265 00	
	Norway.....											
	Denmark.....											
	Sweden.....											635 45
	South Africa....	8	7	122	604 <sup>1</sup> / <sub>2</sub>	24	107 64	633	2,514 04		2,514 04	
	South America...	3	3	53				253	862 00		862 00	
FOR N.	Jamaica.....	7	3 <sup>3</sup> / <sub>5</sub>			119	354 96	297	269 10	51 78	820 88	
	Bahamas.....											
	West Indies.....	2	2	32	320			233	636 25	11 46	647 71	4,844 63
	Totals.....	248	133	1,539	9,908	1,278	\$1,923 35	39 69	\$10,487 15	\$581 58	\$11,568 73	\$11,568 73

# THE HOME MISSIONARY.

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

BATTLE CREEK, MICH., APRIL, 1894.

READ "Why?" in the Canvassers' Department. Some important considerations are discussed.

WE desire to make no discrimination by calling attention to what might be termed leading or specially important articles in this number. All are important, and every department will be found of more than usual interest.

THE series of articles on health and temperance subjects, which was broken off several numbers ago, will be continued in our next. The most interesting and important part of this series is yet to appear, and we bespeak for the remaining numbers a careful consideration.

THE second church established by our missionaries in the West Indies was organized March 2, at Kingston, Jamaica, by Elder A. J. Haysmer. Thirty-one were baptized, and six united by letter from the States, making a membership of thirty-seven. The general meeting in connection with the organization of the church was most encouraging.

WE have for our next number a sketch of ancient Egypt, which we are sure will be read with interest. To this country, in common with all others, must the message go. The instruction of Christ to his disciples during the forty days after the resurrection will also be considered in the May HOME MISSIONARY. This article from Elder S. N. Haskell will contain much of interest and value.

WE are glad to see the increasing interest manifested among our workers in the evangelization of the Chinese and Japanese. Schools are being formed in different parts of the country, especially on the Pacific Slope. Of one just started at Pendelton, Ore., Sister G. W. Davis writes:—

"We have organized a Chinese school of ten scholars, and it would do your heart good to see how eager they are to learn the word of God. We have school four days in the week. All come with lessons well learned. Some who did not know their letters when they commenced, are now able to read."

THE *Signs of the Times* for March 5, 1894, is a special number, which should be in the hands of every Protestant. Among its chief features we might note the following: "Character and Aims of the Papacy;" "Protestantism, True and False;" "Province of Civil Government;" "A Review of Sunday Legislation in Century Nineteen," and "The Real Question." An extra edition of this number was printed to supply the demand that may exist.

## SPRING COUNCIL.

BEFORE this number reaches its readers, the spring council of the various boards at the head of the work will have begun its sessions. This council, coming in as it does between the meetings of the General Conference, has most important subjects to consider. The needs of our foreign fields will be presented, and plans laid for the prosecution of the work throughout the world.

We trust that all of our brethren and sisters may remember in prayer, the various Boards that meet at this time to deal with these important questions. We have reached a most critical time in the history of our work, when every move should be directed by the wisdom that comes from above.

SISTER VITA MORROW, Secretary of the Missouri Tract Society, in a recent communication, gives the following encouraging item regarding the work in her State:—

"The interest in missionary work is increasing in our part of the field, as well as elsewhere. While we may not stand in the front ranks in some particulars, yet there are real, live, whole-souled workers among us, who are doing all they can in the spread of the message. The local society at Carthage have been working all the winter at the package tract work, having undertaken to canvass the city. They speak encouragingly of their work at different times, and hope that at least some honest ones may be reached by this means. Other societies have been pushing the work aggressively, and feel enthused over the results of their efforts. The society at Utica, Mo., have been sending one of their number to an adjoining town one day each week, on a missionary tour, with tracts and periodicals. The brother who does this work says in writing about it, The beauty of it all is, they seem so anxious to get the reading. Sometimes they meet me at the door and reach out the hand for the package, saying, 'All right, I will take one,' and that before I have had time to introduce my business.

BROTHER J. V. Wilson, Secretary of the Iowa Tract Society, says this with reference to the work in that State:—

"The tract work has been pushed with great vigor in Iowa the past winter. Almost a ton of tracts have been sent out from the State Depository to the local societies, most of which have been used on the envelope plan. We trust much will be accomplished. A canvasser's school of forty-two members has been in session here in Des Moines for eight weeks, and we hope to make an advance move on the canvassing work the coming season."

As illustrating the need of perseverance in our efforts to help others, the following item from a letter just received is to the point:—

"It has been impressed upon my mind much for some months to hold Bible readings with my neighbors, and last spring I felt impressed to go to a neighbor and hold a reading on the Ministration of Angels; so I took the references on paper, and put them in a basket with my work, and how many times do you think I went to them before I had a chance to talk with them?—At least five; and when a last I opened the subject, they said that that was just what they had been waiting to hear."

Of the \$483,000 received during the past year by the American Board of Foreign Missions, about \$205,000, or nearly one half, was raised and donated by the Woman's Boards. Using this as a lever, the Woman's Boards are now asking for representat on among the commissioners of the American Foreign Mission Board.



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 Att. Ex.	8 Brie Lim.	2 Pt. H Pass		1 Day Ex.	9 P'nc Ex.	7 Eric L't'd	11 Mail Ex.	8 R'd L't'd
a m	p m	p m	a m	.....	D. Chicago A.....	p m	a m	p m	p m	p m
8.40	2.30	8.15	11.25	.....	Valparaiso.....	4.50	8.00	10.30	7.00	9.10
11.10	4.27	10.30	1.20	.....	.....	2.45	5.45	8.30	4.27	7.10
p m	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
12.45	5.47	12.00	2.35	.....	South Bend.....	1.20	4.10	7.10	2.50	5.47
8.40	6.32	1.45	3.07	.....	Cassopolis.....	12.40	3.28	6.32	2.06	5.14
1.29	.....	.....	.....	.....	Schoolcraft.....	12.02	.....	.....	1.19	.....
2.21	.....	11.33	.....	.....	Vicksburg.....	11.53	2.37	.....	1.08	.....
2.33	7.17	1.48	.....	.....	.....	11.15	1.50	5.18	12.25	3.55
.....	.....	.....	a m	.....	Battle Creek.....	11.19	1.30	4.15	12.10	3.50
8.40	8.00	2.40	4.30	7.00	.....	10.22	12.53	4.33	11.15	3.07
4.33	8.42	3.25	5.11	7.47	.....	10.02	12.20	4.03	10.40	2.40
5.10	9.10	4.00	5.40	8.20	.....	9.03	11.8	3.20	9.35	1.55
6.50	10.00	5.03	6.35	9.30	.....	8.35	10.47	2.53	8.35	1.23
7.30	10.30	5.40	7.05	10.05	.....	8.02	10.07	2.25	7.49	1.00
8.15	11.00	6.15	7.35	10.43	.....	.....	.....	.....	.....	.....
8.42	a m	6.35	.....	11.06	.....	6.50	8.40	1.20	6.25	11.55
9.56	12.10	7.30	8.45	12.05	Pt. Huron Tun.....	a m	p m	a m	a m	a m
.....	.....	.....	p m	.....	.....	6.40	.....	.....	.....	.....
9.25	.....	7.40	9.25	11.50	Detroit.....	.....	a m	a m	.....	.....
p m	a m	p m	.....	p m	.....	.....	1.00	7.40	.....	.....
.....	8.30	7.40	.....	8.10	Toronto.....	.....	a m	a m	.....	.....
.....	p m	a m	.....	a m	.....	.....	9.30	9.30	10.50	.....
.....	7.50	7.00	.....	7.25	Montreal.....	.....	.....	.....	.....	.....
.....	a m	a m	.....	p m	.....	.....	9.00	7.00	11.30	.....
.....	8.15	9.30	.....	7.35	Boston.....	.....	a m	a m	.....	.....
.....	a m	p m	a m	p m	.....	.....	1.45	.....	8.40	7.30
.....	7.25	4.1	3.00	7.30	Niag'ra Falls.....	.....	a m	p m	a m	.....
.....	a m	p m	a m	p m	.....	.....	12.20	1.00	6.20	.....
.....	8.30	5.35	4.15	9.00	.....	.....	9.15	8.30	8.50	.....
.....	a m	p m	p m	a m	.....	.....	.....	.....	.....	.....
.....	9.40	7.52	4.52	10.10	.....	.....	.....	.....	.....	.....
.....	a m	a m	p m	a m	.....	.....	.....	.....	.....	.....
.....	7.03	11.00	9.25	12.00	.....	.....	.....	.....	.....	.....

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 3:40 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. E. MCINTYRE,  
Asst. Supt., Battle Creek.

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

# The Battle Creek Sanitarium Health Foods.

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

Oatmeal Biscuit,  
Rye Wafers,  
Medium Oatmeal  
Crackers,  
Fruit Crackers,  
Carbon Crackers,

Plain Oatmeal Crackers,  
No. 1 Graham Crackers,  
No. 2 Graham Crackers,  
Avenola,  
Granola,  
Plain Graham Crackers  
(DYSPEPTIC),

Wheat Granola,  
White Crackers,  
Whole Wheat Wafers,  
Gluten Biscuit, No. 1,  
Gluten Biscuit, No. 2,  
Gluten Wafers,  
Infants' Food.

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

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

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