

THE MINNESOTA WORKER.

"Whatsoever thy Hand findeth to do, do it with thy Might."

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IF WE ONLY KNEW.

BY CHEIRO THE PALMIST.

If we only knew, if we only knew
But a little part of the things we see,
~~Mistake~~ the false would be oft more true
Than what is truth—or what seems to be:
IF WE ONLY KNEW—IF WE ONLY KNEW!

If we only knew the pain we cause
By the slighting look or the word of shame,
By the seeking out of those old, old flaws
That one scarce could help in the race for fame;
If we only knew that the deeds we scorn
Might some day fall to ourselves to do,
Or if not us, to our babes unborn:
IF WE ONLY KNEW—IF WE ONLY KNEW!

If we only knew how the man we spurn
Had fought temptation, by day and night;
If we only knew, would we so turn
And cast him off as a loathsome sight?
Ah me! instead of the sinner's brand,
We'd gladly help him the right to do;
We'd lift him up with each honest hand,
IF WE ONLY KNEW—IF WE ONLY KNEW!

If we only knew how the woman fell,
Would we shun her as now, whene'er we meet?
Would we leave her then to that bitter hell
Of self and sin and the homeless street?
Would we shrug our shoulders and toss our head
For trusting too much, or being too true,
Or sinning, perhaps, as some do, for bread—
IF WE ONLY KNEW—IF WE ONLY KNEW!

If we only knew, of that girl last night
Who stood for a moment just at our door,
Ere she turned away from the cheerful light
And sought the silence of Death's still shore,
Would we deem her mad, or turn aside
From half-starved lips so cold and blue,
If they could tell us but why she died?
IF WE ONLY KNEW—IF WE ONLY KNEW!

If we only knew that those now we miss
Would have stayed so short in this vale of woe,
How much more sweet would have been each kiss!
But we did not know—we did not know.
Regrets are useless, and tears but blind,

And empty words can no past undo;
It's no good sighing—I had been more kind
IF I ONLY KNEW—IF I ONLY KNEW!

—THE ARENA.

WHAT SHALL WE READ?

AS the long winter evenings are hastening on apace, the question that should demand our careful and prayerful consideration at this time is—what shall we read?

Much has been written in the past upon this important subject, but it seems to me too much cannot be said regarding the baleful influence upon the mind of light, "trashy literature."

We should read carefully, while considering this question, what the Lord has said to us upon the subject:

"The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment, Some would even deprive themselves of sleep to finish some ridiculous love story.

The world is flooded with novels of every description. Some are not of so dangerous a character as others. Some are immoral, low and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to him." Test. vol. 2, p. 236.

"I appeal to parents to control the reading of their children. Much reading does them only harm. Especially do not permit upon your tables the magazines and newspapers wherein are found love stories. It is impossible for the youth to possess a healthy tone of mind, and correct religious principles, unless they enjoy the perusal of the word of God.

This book contains the most interesting history, prints out the way of salvation through Christ, and is their guide to a higher and better life. They would all pronounce it the most interesting book they ever perused, if their imagination had not become perverted by exciting stories of a fictitious character." *Ibid* p. p. 410, 411. In views of the solemn and time-

ly warning quoted above, should we not seek by the help of God to select such reading matter for ourselves and children, as will tend to lead our minds to a realm of loftier aspiration, to a clearer conception of God's word. This is a momentous question as related to all Christians. It is a question that involves the eternal interests of ourselves and children. God has not left us unaided in this matter. He has caused many excellent books to be published which are well calculated to meet the requirements stated above.

Our denominational literature is of a high order, ennobling in its nature, having a tendency to increase our interest in the study of the Bible and the things pertaining to our eternal salvation.

We should all be supplied with at least one of our splendid papers, and then by dint of strict economy many might be enabled to purchase from time to time a book or books containing the printed pages of truth, and by thus doing we would soon find the solution of the question, What shall we read?

Any information along this line may be had by addressing the Minnesota Tract society, Box 989, Minneapolis, Minn.

FOODS.

Many volumes have been written upon this subject and many erroneous ideas have been given to the world as to what constituted the proper foods for mankind. We have not the time, space nor ability to enter into a scientific discussion of the subject, but a few thoughts in relation to it may lead some sufferer from an indiscreet use of foods to further investigation. Let us first understand what food is. The simplest definition I can think of is—any substance which, taken into the body, is capable of nourishing or sustaining the living being. Judging from the many useless and injurious articles that are used as foods we might conclude that many think that food is anything that can be swallowed.

The American people are noted abroad as being a race of dyspeptics. The reason for this, no doubt, lies in the fact of either ignorance or indifference as to when, how and what we shall eat.

It would be preposterous on the part of the writer to attempt to go into a detailed account of the "hows and whys" of this subject to a people who have been so well instructed on this subject as those to whom I am writing. This is not my object, but to impress upon our minds and hearts the necessity of carrying out those principles of health and temperance that we know to be right, and for our happiness even in this life, and to insure our happiness in the life to come. "To him who knoweth to do good, and doeth it not, to him it is sin."

If we know that our brain, the seat of reason, and our muscles that supply the motive power to these bodies that are the temples of the Holy Ghost, live and grow and become strong or weak upon the food that is taken into the system,—is it not a sin, and will not He who so fearfully and wondrously made us, hold us accountable, if we deliberately take those

things into our systems that we positively know will produce weak bodies and still weaker minds?

The aches and pains incident to this life will overtake us soon enough without inviting them by an improper use of food or using those things that are not foods.

Let us take pains before the pains take us, is a good motto.

If we have been committing sin in regard to healthful living, have we repented and forsaken our sins? If not can we stand justified before God? These are serious questions, and our eternal weal or woe depends upon how we go about it to answer them.

The Lord, in his mercy, has given us great light on these subjects, and as long as we walk in that light there is no danger ahead, but the moment we step outside of that light, that moment we take the fearful risk of stumbling and falling, it may be never to rise again.

But I hear some one say, "I know these things are so, but I have always enjoyed good health and when it begins to fail then will be time enough to live out these principles about which there has been so much unnecessary talk." Did you ever hear of a person being on the very verge of the grave with some terrible disease before they were aware of it? And what a shock to themselves and friends when the physician told them there was no help for them, but they might possibly prolong life somewhat by being very careful about every detail of living.

I hope none who read these lines will accuse me of being an alarmist; for I do not think I have over-drawn the picture.

The simple fact is we never appreciate the many blessings God has given us till we are deprived of them.

Our dearest, kindest friends are never appreciated till they are gone from us. We did not know what real happiness we enjoyed till some grief or sorrow came into our lives to banish it. The kind words or loving deeds were not so lightly esteemed had we known those who gave them would so soon go from us.

The sighing and longing and wishing will never bring them back; neither will our groaning and promising ourselves to live more in harmony with God's laws if we ever recover our wasted energies when suffering pain and sickness bring back health and happiness to us again.

Every soul who comes into the world is possessed with a certain amount of vital force,—his stock in trade. He has the freedom of choice to use it as he will. If he husband it, perhaps he will live to a ripe old age; but if, on the other hand, he acts the part of a spend-thrift, he will become a physical bankrupt at an early age, and if death does not come to relieve him of his suffering, he becomes an invalid to suffer on to be a burden to himself and his friends.

If some have been living in violation of the laws of your being with impunity thus far, do not flatter yourself it will always be so.

"If ye know these things, blessed are ye if ye do them." R. V.

Do you want the blessing? L. B. LOSEY.

MANKATO CAMP MEETING.

THIS, as the Sauk Centre meeting, was in many respects a successful occasion.

At different times the Spirit of God would rest down upon the assembly in a marked manner and hearts would yield to its tender influence and real victories were gained and souls made free in the Lord. Most of the efforts of labor were to lead to a full surrender of those who had not done so, and to a deeper experience in the divine life of those who were already in the service of the Master.

A solemn realization of the nearness of the end of all things prevailed in the minds of most of those in attendance, and hence the necessity of preparing to move to a better country—even a heavenly.

The number in attendance at first was not as large as was desired but toward the last the brethren came in so that there was a fair congregation. All seemed greatly to appreciate the word as it was presented. There were no laborers present from other conferences except Eld. Loeppke from Dakota to assist Eld. Graf in the German language. Brn. Johnson and Hoffman conducted the services in the Scandinavian languages. Brn. Phelps, Santee, Thompson, Alway and Ingison were present and assisted in the exercises in English. There seemed to be a spirit of harmony throughout. Bro. and Sister Ellis were at their posts in the missionary work and Sister Little in Sabbath-school work. There were several meetings held by the ministers at an early hour in the morning. The conference committee also held some meetings in arranging for the work. It was decided to keep our laborers as far as practicable in new fields during the winter. Bro. Alway goes to the Bible School at Battle Creek for the winter.

Arrangements were partly made to supply the canvasser's school with helps and teachers. Bro. and Sister Quinn will again take charge of the dining hall. Eld. Santee teach the Bible and Bro. Winchell to take the same place that he has so long and faithfully occupied. There are quite a number of openings for labor in different places which will be supplied as far as practicable. Bro. Bernstein was requested to begin labor at Sterling Centre. Eld. Thompson will continue at Brownsdale for a time. Johnson will visit Hartland and look after some interests at Lanesboro and other places in that vicinity until the general meeting at Warren.

After the District Conference, Eld. Hoffman and myself will attend the general meetings at Eunice, Warren, and Artichoke. Bro. Ingison will continue meetings in N. E. Minneapolis in connection with the Bible workers there.

Our force of laborers will be somewhat decreased for a short time on account of some of the younger laborers attending the Gen. Conf. Bible Schools.

The resolutions in regard to colporters' work and a

State School were considered and unanimously passed at this meeting.

Our financial matters were considered and we are confident several hundred dollars will soon come into the treasury. Will not all contribute to this fund for paying off the indebtedness and providing for the work.

Two baptismal services were held. Two sisters were baptized Sabbath evening and two brethren (Bro. Ingison being one of them) Sunday evening. Sunday night the good meeting closed, the brethren and sisters going home with renewed courage to engage again in the work. N. W. ALLEN.

LIVE IN THE PRESENT.

A "LIVE" man respects the nineteenth century. He does not think that wisdom died out when its eighteen predecessors departed. He reads books, but he studies men. Great poets have, for the most part, passed their lives in cities. "Never write a page," said the late Lord Lytton to a young London author, "till you have walked from your room to Temple Bar, mingling with men and reading the human face."

The men who make their mark on the age, are those who know it and sympathize with its life. A professor in a theological seminary confessed that for half a century he had read more Latin than English. He failed to impress his students, for he was obsolete, even while facing them.

Guizot says that Shakespear's success is due to his masterly knowledge of his own age and country, and to the fact that he wrote in a spirit of loyalty to them both.

Raphael went about Rome and Florence seeking faces and attitudes worth reproducing upon canvass. Curran studied law during the day. At night he studied men in the coffee-houses at London, selecting those which "were most fertile in game for a character-hunter."

Napoleon's boast was, "I know men." He disguised himself that he might talk with sailors and fishermen. When he wished to study some great subject, he would gather about him those who were authorities on it, and set them to arguing with each other. When he said "Good-night, gentlemen!" he knew all about the matter that was worth knowing.

Walter Scott would talk with any one who would talk to him. He visited the fish-markets at Billingsgate in order to learn the dialect of the fish-women. His novels are read today because they are true to life, though they are called romances.

Students who confine themselves to the past are as dead, so far as serving their generation is concerned, as the eras they love: They are almost sure to mourn over the present and distrust the future. The former days are to them better than these, and the future is likely to be worse than either.

Prof. Phelps, in his instruction and interesting "Men and Books," tells a suggestive anecdote about two clergymen, which illustrates the difference in

character between the student of books and the student of men. The two ministers, who had been classmates in the same seminary, met after a separation of twenty years. Each had had a fair measure of success.

"I have had a hard life of it, but I enjoy a hard life," was said in cheery tone, by him who had lived among his brethren. "It pays to have a hard life. I have such a glorious trust in the future!"

"I have had a hard life too," said the other, who had lived in the dead past, speaking in a mournful tone. "I try to endure it patiently, but I shall be glad when it is over. The future looks dark, very dark, to me. My chief satisfaction is in the past."

This man, says Prof. Phelps, "was weary and foot-sore from walking backward. A few years later, he was gathered to his fathers, with whom his mental life had been buried for twenty years." His friend still lives, enjoying his hard life, not growing old, but keeping his heart young that he may do good for the men with whom he loves to associate.

The past has its uses, but it is no place for a man to live in. The apostle of Burmah, Adoniram Judson, was an old man when he died, full of good works. But his wife, "Fanny Forrester," thirty years his junior, said, "He was the youngest man I ever knew." He kept himself young by his faith in God and his hope for man.—*Selected.*

THE BOOK WORK.

CANVASSERS' REPORT FOR WEEK ENDING OCT. 4, 1895.

DELIVERIES.

	Book	No. Delivered	Value.
S. H. Wing.....	P. J.	40	\$90.50
Iver Hilde.....	" "	50	60.00
Gust Henrikson....	" "	28	49.50
H. E. Sjelstad.....	" "	42	59.30
C. Nelson.....	" "	9	21.00
K. O. Sjaahem.....	G. C.	26	59.50
W. H. Moore.....	" "	32	71.25
*David Quin.....	B. R.	119	230.00
Mark Comer.....	S. S.	28	34.00
Victor Brickley.....	" "	17	20.25
		361	\$695.30

ORDERS TAKEN.

	Book	Ord.	Hrs.	Val.	Val. Help
C. Edwardson	Steps	&c.	30	23	\$9.60 \$1.50

*Bro. Quinn's report is for 8 days.

The Lord is greatly blessing the canvassers in their deliveries, but few orders have been lost and several books have been sold for cash.

I have spent the week at the Mankato Camp-meeting and have had the privilege of meeting several of our old canvassers which was a real pleasure to me.

Bro. F. L. Mead came Friday the 11th and remained to the close of the meeting.

It was a pleasure to meet him and talk over the work.

C. M. EVEREST.

ITEMS.

Mrs. N. W. Allee has gone to College View to visit her son, and her numerous friends at that place, and expects to remain for a few weeks.

* * *

Eld. W. H. Falconor, who for the past year and a half has been laboring in Manitoba, made a friendly call at our office while on his way to the District Conference now being held at College View.

He reports the work progressing in his field of labor.

* * *

The church in Minneapolis was favored Sabbath Oct. 12th with a stirring discourse from Bro. Bishop, a First-day Adventist who has been investigating the truths that designate us a "peculiar people." Among many other truths he presented, this thought was expressed, that he knew of no more inconsistent person than an Adventist who professed to believe these unpopular truths and act just like the world.

"Walking in the Light" was the subject of his discourse and it did our hearts good to see this dear brother's countenance light up as he related how the Lord has been leading him in the past few months in ways that he knew not of. May he continue to walk in the light until the joy of complete salvation shall be his throughout eternity.

WE are pleased to announce through the columns of the WORKER that Sister Owen, of West Union, who came to the St. Mary's Hospital, this city, one week ago, to have a tumor removed, has passed through the operation safely. We visited the Hospital today, and, while not being permitted to see her, learned that she was doing nicely, and that she would probably be able to receive calls from her friends within two or three days. The operation was very critical indeed, and we are happy to know, has proven successful. Sister Owen told me the day before the operation was performed that she was ready to yield up her life, if it was the Lord's will. She said she felt that her sins were forgiven and that she was free in Christ. What a glorious hope!

How many of the brethren and sisters who read the WORKER can truthfully say as did Sister Owen, "I am free in Christ?" It is our privilege to be just in that position, spiritually, and that is where God would have us. We know not how soon some, who may chance to read these words may be brought to death's portals. "Let us watch and be ready."

There were 7 instead of 5 united with the Hutchinson Church as reported in last week's WORKER.