

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.

THE HOME MISSIONARY

Prise, Shine; for
thy light is Come, and the Glory of the Lord is Risen upon Thee

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THE HOME MISSIONARY.

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LOYALTY TO GOD.

LOYALTY is a sterling quality of character. In it there is honesty of purpose and strength of conviction. Its presence may not easily be determined when right is might, and truth is carried triumphant on the wave of popular enthusiasm. But in times of darkness and apparent defeat, when treason bears sway, and truth is at a discount, then does true loyalty assert the strength of its character. It constitutes an anchor to the soul amid the storms of opposition, and a beacon light amid the prevailing gloom.

Loyalty comprehends so much. To stand firm when others waver; to prove true when others are false; to meet coldness with warmth, hatred with love, error with truth, and cowardice with courage, — ah, this requires a fixedness of purpose, an unyielding loyalty to the principles of right and righteousness.

The world has witnessed many examples of unswerving fidelity to the right: Abraham, Moses, Caleb, Joshua, David, Elijah, Nehemiah, Daniel, Jeremiah, Paul, and a host of other worthies might

be mentioned from among the numerous Bible characters, who, in the face of opposition and amid prevailing darkness, boldly, firmly, and fearlessly stood for God and for the truth. In later times Wyclif, Luther, Zwingli, Wesley, and others might be added to the loyal roll.

But while it is right for us to contemplate the heroism of the past, we must not forget that there are issues to-day which call for just as great heroes and heroines as the past has ever furnished. How often have our thoughts turned to some of the great struggles which have taken place in the history of the human family, and we have half wished that we might have been active participants, proving by the sacrifice of our lives, if need be, our love and loyalty. But we must not forget that there exists to-day as great opportunity and as important issues to test our professed allegiance to the right as human history has ever furnished. Our own times, above any which have gone before, are fraught with great possibilities, and equally as great responsibilities. We are about to witness the culmination of the long, fierce struggle between truth and error. Forces are forming, the line of battle is being more sharply drawn. If in the past, neutral positions have been assumed, they can be no longer maintained. We have not to look to the past nor to the future, but to the present, for opportunities to prove our faithfulness. It is loyalty that is required to-day in the world and in the work of God. Honest men and women are demanded, — men and women who value the right, and the doing of the right, more than life itself.

These are the times which will try men's souls, and test their allegiance to God. All that can be shaken, will be shaken. Satan will work with power, and signs, and lying wonders, to deceive, if possible, the very elect. Men will arise, speaking perverse things, even from among the people of God, to draw away

disciples after them. Socially, religiously, and politically, the world will be honeycombed with the elements of evil. Even the cause of God in the earth, when viewed from the human standpoint, will seem to bear this same general appearance of disintegration which is evident in the physical world. We cannot look for better times. We cannot hope for peace, however greatly it may be desired, until the reign of the Prince of Peace shall be ushered in. And yet there is this blessed satisfaction, that even in the midst of turmoil and strife, we may have peace in God, such peace as no men, or combination of circumstances can take from us.

As is indicated by the Spirit of prophecy, in this time, while light and power are descending from above, another power is coming from beneath to offset and nullify the workings of the truth. Who has not felt this in his own individual experience during the last twelve months? It must be evident to all that we have reached the "shaking time" in the message. Even in the church of God, the line of demarkation is being drawn between those who love God, and those who love him not. The truth of God, and the warnings of his Spirit, which in some produce fruit and bring forth righteousness, in others are rejected, and become blocks of stumbling. By reproof, by instruction, by correction, God is testing his people. Those who submit to the testing process will be tried and purified. Those who rebel will fall out by the way, and the light that is in them will become darkness.

In our work to-day we cannot afford to measure our experience by the experience of others. Every man must know for himself how he stands on the great issues that confront us, and it is only by a personal connection with God, that he will be able to remain unshaken in his allegiance to the cause of truth. Others may go back upon the principles which brought our work into existence; but the more instability and wavering we see around us, the more steadfast and firm must we be in holding up the banner of truth. The word of God may be discounted, and the instruction through his Spirit cast aside. Let us the more carefully heed the light given. Financial ruin may apparently stare us in the face, but let us remember that God still stands at the helm, and that, by the retracement of our steps, if we have sinned, and by carefully walking in the light of life, the barriers will be removed, and we shall see of the salvation of God.

Where we cannot see, we must trust. Where sight

does not indicate the way wherein we should walk, we must place our hands confidently in the hands of our blessed Saviour, and let faith be our guiding star. By the tests and the trials of to-day, God is preparing us for the greater trials and for the victories of tomorrow. For long years we have confidently expected days of close faith-testing. Now that they are upon us, let us not falter or waver. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Victory is a little way in the future. In the shadow and the darkness God is as near as in the light. His eye will not sleep nor his hand be withdrawn, and if the ark of God seems to tremble, let us not in our own presumption and human wisdom, attempt to regulate its movements after our own order. Abuses may creep into the cause of God, but God in his own time and in his own way will remedy the evil. We may see the mistakes and faults of others. This, instead of causing us depression, should lead us to take a firmer hold upon God in order that we may rescue those in error.

The cause of truth will triumph, and if its pathway is beset with obstacles and trials, this is no more than we should expect. If we triumph with Christ, we must also suffer with him. To-day, as never before, should loyalty come to the front in our Christian experience, enabling us to stand firmly and stiffly for the truth of God, even though Satan may seek to press his darkness upon us.

The doctrines of the third angel's message are the truth of God. The great principles comprising that message are bound to triumph in the end. Men may fail, but the principles of truth are eternal, and if we will but identify ourselves with these principles, weaving them into our Christian experience until they become a part of our very existence, when the principles triumph, we shall triumph with them.

Oh, in these times of peril and darkness, let us know God for ourselves. This is our blessed privilege. We may know him with even a deeper knowledge than we know our dearest friend, our wife, our brother, our sister, our mother. We may know him with such a depth of knowledge that even though, like Elijah, we feel that every one else in the world has forsaken him, and we are left alone, yet we will serve him still. Let us come so close to him that he will be with us, an abiding presence, so near that we can feel the beatings of his great heart of love.

Once more we repeat it, let us not swerve from our loyalty to the right. If our stand costs our influence, our good name, our property, our life, let us give all to God willingly and cheerfully, realizing that his approbation and approval are worth more than all we may be able to receive without. Let us be true to ourselves, loyal to God, and unswerving to the great principles of righteousness and truth.

F. M. W.

THE COLORADO SANITARIUM.

REFERENCE was made last autumn to the work of the sanitarium at Boulder, Colo. At that time the building was in process of erection, the only accommodations offered to patients being the facilities provided by two cottages. The last eight months have wrought a wonderful transformation. The huge piles of stone, brick, and lumber, have taken definite form, and now, where one year ago was an indiscriminate mass of building material, stands a beautiful and commodious structure, capable of accommodating a family of over one hundred. The building is five stories high, ninety-six feet in length, and with the annex on the west, has a frontage of over one hundred feet. No useless display or ornamentation is observable. Utility, not ornament, was kept in mind in its construction. And yet the building is not without beauty. Situated in one of the most sightly suburbs of the city, it presents a neat, tasty, and dignified appearance. The furnishings and appointments harmonize well with the building itself. While no extravagance is witnessed, durability and artistic design were not ignored in the purchase of inside equipments.

July 1, by appropriate exercises of song, prayer, and addresses, the institution was dedicated to its life work. At this time, it possessed a family of some fifty patients and half as many helpers. This number is steadily increasing, and it is hoped that the building will soon be filled to its utmost capacity.

An excellent corps of physicians has been and will be in charge of the work. Dr. O. G. Place, who has been with the work from the beginning, will soon close his connection with the sanitarium, having accepted a call to go to India, to engage in work in that important field. While it is with regret that the sanitarium managers part with Dr. Place, they have no hesitancy in committing the interests of the work to Dr. W. H. Riley, who has been chosen medical

superintendent of the same. Dr. Riley has had long experience in sanitarium work, and with the blessing of the Lord and the help of able assistants, is well qualified to care for the interests committed to him.

While not supplied with such a variety of medical appliances as some of our older institutions, it is nevertheless well prepared to accommodate a large number of patients, and to successfully cope with all chronic diseases. For consumption and pulmonary difficulties, the advantages are unexcelled, the dry air of the Rockies proving a boon to many sufferers from lung diseases. Persons afflicted with many other maladies do equally as well under the conditions to be found.

Having so recently come into existence, the work of the institution is as yet but little known. Regarding it in the light for which it was established—an agency in the last closing work—why should not our people labor by their prayers and influence to contribute to its prosperity. In every State, and almost every section of the country are people who need a higher and drier atmosphere than they can obtain at home. Why should not these people be directed to Colorado as a State possessing a climate suited to their needs, and to the Colorado Sanitarium as an institution, where, by the employment of nature's remedies, they may obtain assistance in their struggle to win back health? Perhaps some who read these lines may know of those who might be influenced thus to do.

The agencies of God in connection with the closing message are many, but it is all one work. As laborers together with the Great Missionary, may we seek to advance every department of the cause of truth, building up a work beautiful, symmetrical, and harmonious in all its parts.

F. M. W.

WHO IS RESPONSIBLE?

Most anxiously do the officers of the General Conference and Foreign Mission Board watch the receipts for the foreign work, which come in from quarter to quarter, and with deep concern are the quarterly statements of the treasurer of the board studied to determine the status of the financial side of our mission work. Have our receipts increased over the corresponding quarter of last year? Does the statement show a falling off? These are the queries that urgently present themselves to the mind; and these are important considerations at this juncture of our

work ; for we have reached a time when unless these offerings greatly increase, there must be a retrenchment of our missionary operations.

The word "retrenchment" is a sad one to use with reference to any enterprise connected with the third angel's message. In that message are the principles of progress, enlargement, and aggression. The people to whom God has given the message must go forward, ever forward, until the great work committed to them is accomplished. Therefore, to hint the idea of retrenchment, speaks of a lessening spiritual energy, a weakening of faith, and a lack of moral perception of the great work embodied in the message of reform for to-day.

The number of laborers we are sending to foreign lands is constantly increasing, but if the offerings of our people do not increase in a proportionate ratio, retrenchment of our work is the only legitimate result. Our laborers cannot be left to starve, or come to want. Rather than that, they must be recalled. They must look to the denomination for the assistance which the denomination pledged in sending these laborers out.

Then it becomes, brethren and sisters, to each one of you, a question of personal moment whether the treasury shall be filled with funds in order that the Lord's work may go on unretarded. As you have doubtless observed by the *MISSIONARY EXTRA* sent out last quarter, there was an increase of \$2668 for the quarter ending March 31, 1896, as compared with the corresponding quarter of last year, but this is a small amount compared with our numerical increase, and the growth of our missionary operations. Let each reader of the journal ask himself the question, To what extent was I personally responsible for this small increase? Have my sympathies been drawn out this year as they were last? Am I as liberal toward God and his cause to-day as I was yesterday? Does the coming of the Lord, and the message of truth for this time appeal to me more sensibly now than when I first accepted the message? It ought indeed to be so. If we properly relate ourselves to the Lord, we should have in him a growing experience, and our experience will be a growing one in love, in faith, in Christian living, and also in Christian liberality. Now is our opportunity, such as perhaps we have never experienced in connection with this work, to prove our loyalty and our allegiance to the cause of truth. This is the hour of necessity for the truth and the work of God. This is the hour of our opportunity to assist that work. May we feel the

importance of devoting not only ourselves but our substance to the work for to-day.

While the times are hard, we see but little lack of means when it seems desirable to purchase those things which pertain to physical comfort and luxury. Would it not be pleasing to Him who has made us stewards of his goods if we would think less of self in the expenditure of our means and more of his needy work? The plan of salvation is laid deeply upon the principle of supreme self-sacrifice. This same principle that led Christ to give himself and his all to us, should lead us to give ourselves and our all to those who are in the same perishing state we were before the light of God came to us. To what extent am I, are you, responsible for the present condition of the Lord's treasury? Let each answer this question by the aid of the Spirit of God, and seek to determine what is duty as well as privilege in sustaining the trust committed to man.

F. M. W.

THE SPIRIT OF CRITICISM.

THE condition of things in the world to-day is perhaps as unsettled as anything that has appeared in the world's history, unless it was in the period known as the French Revolution. And, in fact, many of the leading politicians and thinkers of to-day, in looking out upon the possible outcome of this agitation that is now going on, are saying that such a time of riot, anarchy, strife, and bloodshed as was presented in the French Revolution is the possible outcome of all this spirit of unrest and strife. Truly, men's hearts are failing them for fear.

And during this time, everybody is charging everybody else as being the cause of this condition which is portending such fearful results. The Republicans say that if it had not been for the mismanagement of the Democratic party during its present administration, things would not be in such bad shape; and, on the other hand, the Democrats are saying that it is the Republican tariff and the Republican laws favoring monopolies that have produced the difficulties; while people who belong to other schools of politics think that both these parties are wrong, and are charging them with crime and inconsistencies.

And while this spirit is in the very air in the outside world, we need to be very careful that we do not get into it ourselves, and not only be criticizing and finding fault with the political conditions as they exist to-day, but be criticizing and finding fault with each

other. The devil is represented in the Scriptures as being the accuser of the brethren, and he does a great deal of his accusing by proxy. He does not do it all in person, by any means. He gets one brother to find fault with another, and so sets brother against brother in doing his hellish work. And it should ever be very clear in our minds that no good has ever been accomplished in this world by finding fault or criticizing.

But, you are ready to ask, when we see things going wrong, are we just to let them pass by and say nothing about them?—Certainly not. But at the same time, we are not to criticize or find fault. Criticizing and faultfinding never reach the place where they will do any good, because the individual who indulges in that criticism and faultfinding is never talking to the person that he is criticizing or finding fault with, but he is always making his complaints to some other party.

In a conversation a few days ago, a case was mentioned where one individual was standing on the street talking with another, and the name of a third party was mentioned; and when this man was passing the severest criticisms upon him that the tongue could utter, and just when he was in the midst of this criticism, the person being criticized happened to pass by. As he was passing, the accuser turned around to him, and made one of the most polite, obsequious, and flattering bows that he could possibly make.

Now that person is a criticizer and a faultfinder, and all the talk that he was doing there would not help the brother that he was criticizing a bit, but would only result in harm. And the only proper course for us to pursue is, when we feel that a brother or a sister is going wrong, in the place of criticizing them, and finding fault with them, do as the Saviour says, go to them in the spirit of meekness and endeavor to restore such an one. We should consider that when a brother or a sister is in the wrong, that his soul is trembling in the balances, and that possibly, if he is allowed to continue in that course, he may go down to ruin, and we should labor for him as we would labor to pull any one out of the fire. A great deal has been said upon this subject, and certainly we have reached the time in connection with this work when the Lord will take those who will follow his instructions, and really be tender and kind-hearted toward each other, and those who will not follow in this way will surely be left behind.

This spirit of criticism and faultfinding is in the family, it is in the church, it is in the conference,

and it is in the work in general; but it is all wrong, and it will not accomplish a bit of good. In the family it manifests itself in broils that oftentimes the neighbors are called in to assist in settling. We should be ashamed of ourselves ever to be found in any such occupation. In the church, disturbances arise, and the minister is called upon to spend his time in adjusting these difficulties when he should be in the field working for the salvation of souls. In the conference jealousies and evil surmisings come up, and brother will talk with brother for the hour in finding fault with some other brother; but none of this work is the work of Christ, and we need to get it all out of our hearts and lives if we expect to advance with this message and be among those who shall finally triumph with it. Satan has come down with great power, knowing that he hath but a short time, and we must not forget that he started his rebellion in heaven by finding fault with God. And if Satan could inspire a whole company of angels with his ideas that the perfect and Omnipotent One was full of faults, and that his government was wrong; certainly he would not have such great difficulty in inspiring fallen man with the same ideas of faultfinding. And if he can keep our time all taken up in finding fault with some one, he knows that our damnation is sure. For it is a law of spiritual life,—or spiritual death, whichever it may be,—that is firmly fixed, that whatever a man's mind dwells upon forms his own character; and if we see faults, or imaginary faults, in others, and we devote our entire time to dwelling upon them and thinking about them, unconsciously those same faults will appear in us, because, as the Scripture says, "By beholding we become changed." And so we should avoid as we would avoid the deadliest poison, the thought of spending our time in faultfinding, because it will only degrade our minds and make us more like Satan who was the originator of this awful sin. And if we find that things are not going just as they should, let us seek God all the more earnestly, that whatever part we may have to act in his work will be done faithfully and well; and as each one makes an individual matter of it and thus seeks God, we will find that we will come together in harmony, and that all difficulties will disappear, and the work will be advanced.

And so let us be on our guard. Satan is working in every way he can to destroy souls, and while he is working to destroy souls, let us be working to do what the Master would have us.

A. O. T.

GENERAL ARTICLES.

[Fourth Sabbath Reading for August.]

THERE IS WORK FOR ALL.

THERE is a great work to be done in this country (Australia). I have spoken to the people upon the camp-ground, and have told them that the work cannot be done by the ordained minister alone. God will accept of any of those who love and serve him, in their efforts to educate those who are in the darkness of error, and thus win souls to Christ. Hundreds and thousands who profess the truth, who are now idlers in the market-places, might be engaged in the work of the Lord. The voice of Christ speaks to them, asking, "Why stand ye here all the day idle?" and adds, "Go work to-day in my vineyard." Why is it that many more do not respond to this call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside of the pulpit. God calls upon all who have been drinking of the water of life, to lead others to the Fountain. Jesus said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Christ is to be your light, Christ is to be your sufficiency and power. Christ is the root, and he sustains every branch by his power. If you make finite men your dependence, you will certainly fail. He is the bright and morning star. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This commission to bid others to come embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who received Christ it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name . . . and of his fulness have we all received, and grace for grace."

Every converted soul has a work to do. We are to receive grace in order to freely give grace. We are to let the light shine forth from the bright and morning Star, to shed forth light in works of self-denial and self-sacrifice, following the example that Christ has given us in his own life and character. We are to draw from "the Root" that substance that will enable us to bear much fruit. Every soul who has heard the divine invitation, is to echo the message from hill and valley, saying to those with whom he comes in contact, "Come." From the moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning Star. Jesus would impress upon the church the fact that they are his brethren, that they are to unite with him as laborers together with God. They are to be a brotherhood for the saving of humanity. Christ expects a very different work from the churches than that which has been given to him. The people of God will not answer the expectation of Christ until they are converted and prepared to obey the commandment of Christ. He says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Again he says, "By this shall all men know that ye are my disciples, if ye have love one to another." When this commandment is obeyed, envy, evil surmising, evil thinking, and evil speaking will be banished. In the character of those who love God, these evils will have no part. Love means spiritual growth after the divine model. Christ has given us a pattern in his own example. He would bind his followers to one another and to himself. Their oneness with Christ makes them love one another; for love is the sure fruit of unity with Christ. Christ declared that their love one for another was a sure badge of their discipleship. He is the root, his disciples are the branches.

I would that I had the power to present the subject to others as it has been presented to me. Just before he descended to the greatest depths of humiliation, the Saviour lifted up his eyes to heaven, and prayed that his disciples might be one. He said,

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The church will never as a whole receive the latter rain unless they shall put away all envy, evil surmising, and evil speaking. Those who have cherished hatred in the heart until it has strengthened and become part of their character, must have a different experience if they would share in the latter rain. Many are not awake to the fact that the Lord is testing and proving them to make it manifest whether or not they really love Jesus. The spirit and attitude manifested to their brethren, tells their spirit and attitude toward God. Great dishonor is done to Jesus Christ by those who claim to be his disciples. Those who are not branches of the divine Root, who are not partakers of the divine nature, will not and cannot love those for whom Christ has given his life. The evidence that we are accepted in the Beloved, that we have passed from death unto life, is that we "love the brethren." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "He that loveth not his brother abideth in death." This is the decision of One who cannot lie. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." But notwithstanding these positive utterances, how little love is expressed among those who profess to be sons and daughters of God! "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The inference to be drawn from this question is that it is impossible for one to have the love of God, and fail to have compassion for his fellow men. The love of Jesus in the heart will always be revealed in tender compassion for the souls of those for whom Christ paid so dear a price. "Let us not

love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life, and in action, bears the living testimony that he has the mind and spirit of Christ.

Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world. Every true believer catches the beams from the Morning Star, and transmits the light to those who sit in darkness. Not only do they shine amid the darkness in their own neighborhoods, but as a church they go forth to regions beyond. The Lord expects every man to do his duty. Every one who unites with the church is to be one with Christ, diffusing the beams of the Morning Star, and becoming the light of the world. Christ and his people are to be copartners in the great work of saving the world.

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the ministers to pray and open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God, and go to work for the Master. Thousands might be at work who are not ordained to preach the gospel. If the love of God was a living, abiding element in the soul, there would be love among the brethren, and many who have been indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistake, and draw into fellowship. God has made every provision for better things. God's people have close, severe battles to fight; but these battles are not to be against their brethren. All desire to hurt and weaken and destroy the influence of even the weakest of God's workers, is registered in the books of heaven as desire to weaken the influence of Jesus Christ. The warfare we are to undertake is to be waged against the confederacy of evil, which is arrayed against the people of God. But woe unto those who shall turn their implements of warfare against their own brethren. God reminds us that we are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare.

The Holy Spirit, Christ's representative, arms the weakest with might to press forward unto victory. God has organized his instrumentalities to draw all

men unto him. He sends forth to his work many who have not been dedicated by the laying on of hands. He answers objections that would arise against this method of labor, even before they arise. God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency. If finite men to whom he commits his work, do not bar the way, God will send forth laborers into his vineyard. To every converted soul he says: "Go ye into all the world, and preach the gospel to every creature." It is not necessary that the Lord should first sit in earthly legislative councils, and inquire of those who think they must plan for his work, "Will you permit men whom I have chosen, to unite with you in working in some part of my moral vineyard?" Christ was standing only a few steps from his heavenly throne when he gave his commission to his disciples, and included as missionaries all who would believe on his name. Jesus wants every minister to whom he has committed a sacred trust, to remember his injunctions, to consider the vastness of his work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The power of God was to go with those that proclaimed the gospel. If those who claim to have a living experience in the things of God, had done their appointed duty as God ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.

God has appointed a day in which he will judge the world. Christ tells us when that day will be ushered in, and says, "And this gospel of the kingdom shall be preached in all the world for a witness, . . . and then shall the end come." Satan has worked in such a way as to blind the understanding of men, and to cause those who profess to be followers of Christ to neglect their weighty responsibilities, and to lose their first love. He has worked in such a way that a hard, selfish, Satanic spirit has taken possession of many who have loved souls for whom Christ died. They might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened. Angels of God would have been close beside them to impress the hearts of those who were thirsting for the

waters of life. God would have imbued the workers with his Holy Spirit as they sought to diffuse the light that he had given them. He who works with an eye single to the glory of God will have increased light as he imparts light. He will see and realize the value of souls, and contact with an unconverted soul will lead him to kindle his taper at the divine altar, and bear its light to his fellow men. God will use the most humble men, even if they have not been ordained. Let all open the heart to the voice and the knock of Jesus, and let him in. The Lord has waited long for the missionary spirit to pervade the church, so that every one would work as in the sight of the hosts of heaven. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Determined effort to oppose the spread of the message will be aroused, but we are to remember that Jesus, who is our example, did not fail, and was not discouraged. His method of labor must be our method of labor. He did not hesitate or sermonize, but he instructed men with authority, as a teacher sent from God.

MRS. E. G. WHITE.

WALLA WALLA COLLEGE.

A STATEMENT from the pen of Sister White in the *Review* of April 28, 1896, "All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God," places before the minds of parents and educators the position which our denominational schools are expected to occupy in the closing work of the message.

It is a sad fact that in the past there has not been the hearty co-operation on the part of parents and ministers that this work demands. Doubtless this is largely the fault of the schools; for parents have a right to expect that their children should come from the colleges prepared to enter the work of the Master. For this, the height of their ambition for their children, they have labored and sacrificed, and it is no wonder that it is with a feeling of bitter disappointment that they often receive the young people into the home, at the close of the school year, to find them farther from the desired haven than when they left. It is no wonder they reason within themselves that the younger members of the family will be better off at home, even though their education suffer thereby. I say, these things are painful realities, and the

remedy must be found. God does not desire it to be so. Among the young people in our ranks there should be an awakening, an earnest pressing forward, a determination to prove of some use in the spread of the third angel's message. Likewise, on the part of our schools there should be a withdrawing from the ways of worldly institutions and a modeling after the pattern shown us.

Among popular educators of the world, there have been very decided steps taken in the right direction. New and more natural methods of instruction are being rapidly introduced. Teachers are being trained to lead the young mind to see the beauties in nature, —lead it to reason and draw conclusions.

Is it not a shame, that, when these same principles have been before us for years in the Spirit of prophecy, we should wait for the world to work them out, and we then follow, for the simple reason that, as a people, we lacked the stamina to step out in opposition to established methods before the world recognized them? The Lord truly would have his people the head and not the tail, but in spite of his instructions they have thus far, especially in the line of education, persisted in remaining at the foot of the line. The time for a change has come, or the words may come to us, "Let them alone," and some one else will be called upon to do the work that it might have been our privilege to do. It was in view of these facts, that for the past year, special thought has been given by the workers in the Walla Walla College to the plans of education suggested by the Lord. As a result, a number of decided changes have been made.

In the first place an effort has been made to so arrange the work as to accommodate students of mature minds who are anxious to enter the field, but feel the need of one or two years' training in the college. To such students is offered a line of work in Bible, history, science, and the study of the English language, which will fit them for practical duties. It is not the aim to exhaust these subjects in this short time, but a man or woman should thus receive a mental discipline which will make further work in the field possible. While this work is done, it is not the intention to cheapen the line of instruction. Far from that; greater effort is put forth to teach the young student in the most natural way, laying a broad foundation for him to build upon.

Physical, mental, and moral training join hands. It is our aim to have the work so thoroughly systematized that when a worker is called for by the State Conference or by the General Conference, his charac-

ter, manifested in every school duty, may be open to the inspection of those desiring his services.

Instruction will be given the following year in hygienic cooking, sewing, simple treatments for the sick, and housework in different lines. The study of sacred music was made a special feature last year, and the results were most encouraging. The year's experience will make the work more thorough in the future.

A canvassers' class, instead of receiving a hasty preparation of two or three weeks when the student is crowded with other work, will be conducted during the school year, giving time and opportunity to become thoroughly acquainted with the work.

Gradually the school has been developing an industrial department. For the following year an instructor in that work has been employed. The college owns enough land to raise all the vegetables it can consume; the nucleus of an orchard is in a prosperous condition, and opportunity will be offered a number of young men to work at blacksmithing and the carpenters' bench. The sum of two thousand dollars was raised at the Walla Walla camp-meeting for the erection of a neat, plain building for laboratory work and treatment rooms.

For nearly six months the Walla Walla College School of Correspondence has been running. The object of this school is to enable ministers and Bible workers who cannot leave their field of labor and enter a college, to carry on a systematic line of study by correspondence. Over two hundred names were enrolled as students for the second term, which opened June 1. Four lines of work are offered. The student has his choice of Bible, Science, History, and English language.

The college has been greatly blessed. Perhaps the clearest indications of this are the perfect harmony existing among the teachers and the feeling of friendship and confidence on the part of students and teachers toward each other. Twice each week the teachers meet for study and counsel. At one of these meetings, the Bible and Testimonies, are made the basis of study; at the other, some work on psychology or something pertaining to education. In this way oneness of feeling and interest are maintained.

In order to facilitate the work, a three weeks' teachers' institute will be held in the college, beginning August 25. Several of the leading workers in District No. 6 will doubtless be present to represent the needs of the field, so that teachers and ministers may have their interests blended. Each day a lesson will be

given, which will be followed by papers and discussions. A few of the subjects for consideration are: How to Make our School of the Highest Value to the Denomination, The Relation of Walla Walla College to the Ministry, The Educational Value of the Industrial Department, The Duties of the Teachers toward Students Living Outside the College Homes, besides many questions on methods of teaching and training workers.

The work is broad, the responsibility is great. It is no small thing to deal with human minds. These students must be met at the judgment bar. May the school have the benefit of your prayers.

College Place, Wash.

M. BESSIE DE GRAW.

COMMISSION TO THE TWELVE.

To be with Jesus — blessed thought!

At early morn, at noon, at night;

To have his presence by my side,

To lead my wayward steps aright;

To hear his gentle voice, — ah, this

It seems, had been exceeding bliss.

Ye chosen men, who by his side

For three sweet years together walked,

Together roamed o'er Judah's hills,

In love's communion fondly talked,

Ye knew Him; ah, how blest your lot,

When scribes and elders knew him not!

O chosen twelve, unknown and poor;

What mighty messengers are ye!

Your creed, Christ's blessed gospel sure —

The gospel of sweet liberty.

"Love as I've loved," the Master saith, —

"As high as heaven, as strong as death."

"Go preach my gospel; heal the sick;

Go cheer the broken-hearted soul;

Go set sin's weary captive free,

And make each bruised spirit whole.

And unto you it shall be given

To sit upon twelve thrones in heaven."

— *Mrs. L. D. Avery-Stuttle, in forthcoming "Christ-Life."*

CHRIST THE MODEL MISSIONARY.

CHRIST upon earth was God's ideal of what man should be. He gave up the highest possible position of honor to become a missionary, and the most needy field in the universe was his choice as a field of labor. No sacrifice was too great for him to make to take up his work where his labor was most needed. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

A home in heaven was not too dear to part with in order to save the lost. Years of faithful living in the humble home of poverty in the cheerful performance of home duties, was his preparation for the public ministry. He maintained the dignity of honest, faithful labor by spending a good portion of his life working as a carpenter. Being reared in the midst of poverty, he was prepared to carry a gospel of sympathy to the poor. His first experience after his baptism was to pass through the severe trial of his faith in the temptation in the wilderness. He was triumphant in the trial by leaning implicitly upon the written word. Taking our nature, he was "in all points tempted like as we are, yet without sin." Through his victories we may overcome. Being tempted as a man, he was prepared for his ministry of mercy in bringing the gospel to mankind. He was willing to be made perfect through sharing our life of lowliness, toil, and suffering, that we might be exalted to share his glory. The ripeness of his experiences prepared him to deal prudently with all for whom he labored, and his life of suffering enabled him to sympathize with the needy of earth in their deepest afflictions.

Our Saviour's discourse at Nazareth sets forth very clearly the nature of his work as a missionary. His text was, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he said unto them, "This day is this scripture fulfilled in your ears." To fulfil this text, was to live and teach the whole gospel.

John recognized Christ as the world's model missionary, at the time of his baptism, and proclaimed his mission the next day with great boldness. But after John was thrown into prison, questions arose in his mind as to whether this was the Messiah, and he sent unto Jesus for more complete information. Jesus took the messengers with him on a day's missionary tour, and then told them to go and report to John what they had seen and heard. This was the report: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Here is a sample day's work as a missionary. It was not a day of mingling with the poor and afflicted to relieve their temporal sufferings only, neither was it a day of presenting to the

people talks on the gospel alone; it was a comingling of both, as the Spirit of God, which was upon him, directed. So he carefully instructs those messengers that they tell John of both the ministry to the afflicted, and of the preaching of the gospel to the poor. This is model missionary work according to the instruction of Christ. His sermon on the mount is a further presentation of the principles of the gospel which he lived and taught in his missionary work. His purpose was ever to combine in his ministry, work for the needy with the teaching of the gospel.

We do well to study the Model closely in our work. Even then our work will be hollow formality, unless we possess the same spirit and are prompted by the same love. He was so in touch with the sorrowing and broken-hearted in his ministry of comfort, partaking of their sorrows with them, that he became "a man of sorrows and acquainted with grief." Although he was sinless, and his motives were always pure and perfect, yet he did not escape criticism in his work. "He was despised and rejected of men." He was misrepresented, abused, and even spit upon in contempt, yet he was not swerved from his work. He was deaf to insult and reproach, and dumb before such as had only abuse to offer in return for his self-sacrificing labor for their salvation.

What eloquence there is in silence under such circumstances! What nobility in his method of meeting insult and injury! The joy that was set before him of seeing as the result of the travail of his soul, that a few would be saved in the kingdom of glory, was satisfying, and was enough to enable him to endure the cross, despising the shame. Even false imprisonment, false judgment, and death were his portion, yet he never failed nor became discouraged. We are admonished to "consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." His love, so deep and unbounded, pressed on in our rescue, even while we were enemies. He died that we might live. Truly he has so loved us as to wash us from our sins in his own precious blood. He now seeks to manifest the same love to others through us. He invites us to learn of him his method of labor, in meekness and lowliness of heart, that our labor may be easy, our burdens light, and our work effectual.

Looking to self we see weakness, discouragement, and failure. In this way we can but live poor, unlovely, selfish lives. By looking unto Jesus, we exchange our sinfulness for his righteousness, our

weakness for his strength, our selfishness for his love; and thus fashioned into his image, we live his life of love and labor. Shall we not look and live?

R. C. PORTER.

THE LOVE OF GOD.

"AND hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5:5.

The love of God is something which all God's children must have in their hearts before they enter the kingdom of God. That there is a difference between love for God and the love of God, we think can be clearly seen. Love *for* God would be to have our affections drawn out toward God, while the love *of* God would be the same kind of love that God himself has.

In 1 John 4:16, we read that "God is love; and he that dwelleth in love dwelleth in God, and God in him." It is possible then for us to reach the place in our experience where we can dwell in God, and God in us; and as "God is love," nothing but love in his nature, no hatred at all about him, then it follows that when he dwells in us, there will be nothing but love in us—no hatred at all.

Again, God's love reaches out and embraces the whole world. He desires the salvation of all mankind, and when the love of God is in our hearts, we will desire the same thing. God is no respecter of persons. He accepts all who come unto him. If we have the love of God, we will be no respecter of persons, but will regard all God's creatures, having a desire that all shall be saved.

The character of the love of God is shown by the words of the prophet. Jer. 31-3. "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." The love of God is everlasting. He does not love us for a few days, and then cease to love us. He does not love us when we are good, and hate us when we are evil. No, he just loves us all the time, and this same love will be extended toward us throughout eternity, because it is everlasting.

If this is the love of God, and we have it shed abroad in our hearts, will we not manifest it toward our fellow men, as God has manifested it toward us?—Yes! in every act of our lives we shall show love, and nothing but love.

"With loving-kindness have I drawn thee." We are drawn to God because of his love and kindness toward us; we see something desirable about God because "*God is love*;" we love him because he first loved us. The man or the woman who has the love of God, will be able to draw souls toward God and heaven, because of the manifestation of that love in his or her every-day life. They will be living the life of God. "Righteousness is love, and love is the light and the life of God."—"*Mount of Blessing*," p. 31.

It is this love, showing itself in the daily life of God's children, that will give power to the third angel's message. It is this that will enable the preacher to make a success of preaching; the Bible worker to make a success of Bible work; the canvasser to make a success of canvassing, and every other worker to make a success of his line of work. It is the lack of this true, genuine love of God in the hearts of God's people, that stands in the way of the advancement of the work of God to-day more than any other one thing.

What we all need is to seek the Lord until all selfishness is taken out of the heart, and the true love of God takes its place. Then we shall be where God can use us to his glory. Then all jealousy, evil speaking, hatred, malice, and ill-will, will be at an end among God's people, and love flowing from every heart will reach other hearts who know not God, and they will be converted to him. Then will angels rejoice who have waited long and patiently for human agents to co-operate with them in the salvation of souls.

O the wondrous love of God! May the children of God everywhere awake out of sleep, seek for the love of God in their hearts, obtain it, show it forth in their lives, and be blessed of God in their work.

J. W. WATT.

MACEDONIAN CRY FROM ARGENTINA.

In this republic is found, perhaps, as great a conglomeration of tongues as in any country in the world. The language of the country is Spanish, and the religion Roman Catholic. There are many honest souls of various nationalities here. In the cities are found a large number of Spanish, Italian, German, French, English, Swiss, and a few of other nationalities. In the country are colonies of these various nationalities. They left home and friends, expecting to do better financially in this country, but many of

them had their hopes blasted by grasshoppers, drouths, etc., and now they long for a share in eternal riches; so they are in a good condition to receive the third angel's message. A good work has been done here with periodicals, and a much greater work may be done if more periodicals could be obtained.

I might mention some cases where we have seen speedy results in this line of work. One is a case of a devoted Christian Hollander in Rosario, who accepted the Sabbath by reading our Holland paper sent him by some friend. Mr. Westphal and I visited the family last week, and found them rejoicing in the truth. God has opened the way for him and his two sons to work, and keep the Sabbath. Another case is of a German-Swiss lady in Buenos Ayres. Sister Post was holding Bible readings with her, through an interpreter, and she was supplied with the German paper, *Hausfreund*. One day, before the Sabbath question was reached in the readings, she said she read in the *Hausfreund* that the seventh day was the Sabbath, and she was keeping it. She thought at first she could keep Sunday too, but she read more about the commandments, and saw it was not right to observe two days as Sabbath. A few weeks after this, the hand of death left her to support her three little children, and she saw no way to do so in the city; so we arranged for her to go to one of our German churches in the colony, and open a school, thus supplying a long-felt need in the church. Mr. Westphal and I spent a few days there with her, making the necessary arrangements. She is educated in Spanish and German, and speaks French. She is also enlightened in health and temperance principles and healthful diet, and will be valuable help in the work here among the three nationalities in the churches. She enters the work with consecrated zeal, which is good to behold.

God has blessed the efforts put forth in missionary work here, and we would be glad to have a greater supply of papers to use. The Buenos Ayres society is taking sixty-one copies of *Present Truth*, twelve *Hausfreunds*, eleven *Les Signes des Tempes*, ten Danish, seven *Signs of the Times*, and fifteen Mexican-Spanish papers. The International Society kindly furnishes us with a club of *Youth's Instructor*, and *Little Friend*, and the Hamburg mission remembers our needs with a club of *Harold der Wahrheit*, for which we are very thankful. If any of the readers of the HOME MISSIONARY, feel inclined to pay for more papers to be used in this field, we can assure them they cannot send them to a field where they will

be read more eagerly. We would be especially glad of more Spanish papers, and we need more of all the others. Clean copies of back numbers of papers can be used to advantage. If any are sent, it is important that the proper amount of postage be put on, for we must pay double the first postage required if there is any deficiency when mail arrives here.

I will be glad to furnish names of persons in Argentina, Patagonia, Uruguay, Paraguay, Falkland Islands, etc., etc., if any desire to send reading matter to such persons. There is a rich blessing to be received in working for these hungry souls, for whom Christ died. May God impress some of our dear brethren and sisters to reply to this call. There is a work to be done, and we see that God is holding the winds that it may be accomplished. For many months it has seemed that a war between Chile and Argentina was certain, but there is a lull now, and we believe the reason is that the message may go forward successfully.

We are of good courage in the work, and thankful for the privilege of coming to South America to labor for the Master.

MRS. MARY T. WESTPHAL.

Casilla 481, Buenos Ayres, Argentine Republic.

THE WORK IN URUGUAY.

[Extract from a Private Letter.]

WE are now located in Montevideo, the capital of Uruguay, a city of about two hundred thousand inhabitants. It was thought best for us to come and open the work on the strength of the interest already aroused by the books sold, from which three sisters began keeping the Sabbath. Since we came, several native sisters have embraced the truth, so there are from eight to ten of us who meet from Sabbath to Sabbath. . . .

I now have my hands full of Spanish work in giving Bible readings; as a result quite an interest has sprung up, so much so that the Methodists have become alarmed, and have warned the people against us in their Spanish paper. This has tended to scare some from investigating further, but others assert their freedom in Christ, and say that as I teach the word more clearly than they understand it, they desire to continue the readings. We rejoice in having the privilege of bearing the light to these poor souls. There are some thirty or forty hearing the truth here from week to week, and we hope, the Lord helping, to extend the work. We have no

place to present the truth publicly, and this is a great disadvantage to our work, as you can readily see. . . .

Besides this, we need medical missionary work established here, which would help to give us an influence. Brother Oppegard has treated a few cases, with good results, and he is now fitting up a bathroom at the mission in Buenos Ayres, but as he has only the help that our people here can give, it is only a primitive arrangement that he can make.

Everything is very expensive here, which may be largely due to the high custom duties prevailing. Nearly everything is higher here than in Buenos Ayres, and some things are nearly double what they cost there. Canned goods are about treble what they are in the United States. Clothing is also higher priced. . . .

We can look for nothing but opposition, yet we know the Lord has a people to be gathered out, so we labor on, being of good courage.

E. W. SNYDER.

MISSION WORK IN RARATONGA.

Two years ago we present month, Dr. J. E. Caldwell and family are stationed on the island of Raratonga, to engage in medical missionary work. Of their reception of the island, Dr. Caldwell says in a recent letter, "Before we came ashore, a subscription paper was circulated, and the several Europeans agreed to pay much a month each as an inducement for a doctor to settle on the island. As we expected at the time, many of our subscribers have dropped off, and some have moved away. At first we received twenty-five or thirty dollars (Chile) a month. Now it is very much less. At present we are in the employ of the government, and will be able to report an increase of receipts at the next quarter."

The friends of this family and those who have contributed so generously to the work in the South Sea Islands will be glad to have a view of their home, — the General Conference Mission property on the island of Raratonga. While looking at the neat and substantial building, one would not suspect that the lot upon which the house now stands "was a wilderness of lime trees in a wild state, and coral rocks in the condition some tidal wave or hurricane left them" when the work of clearing the ground for the building began.

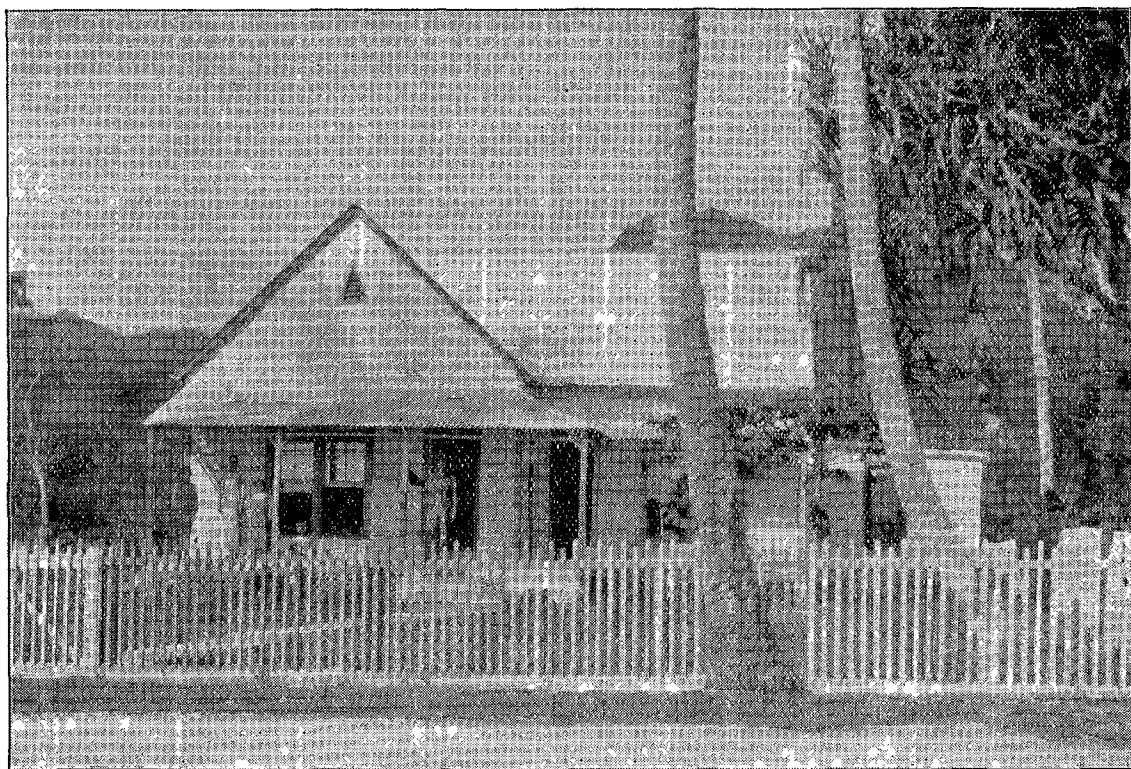
Of the value of the property, Dr. Caldwell writes to Brother W. H. Edwards, through whose kindness we are permitted to make use of the photograph:—

“I will send you a photograph of our mission property taken from the front. It looks to northward over the sea. The photographer stood about one hundred feet from the water to take the negative. Mr. Nicholas, one of the best men here, the contractor for the hospital improvements, says three hundred and forty pounds (£340 sterling) is the cost of that property. Our improvements are worth at least sixty

or two away. The house whose end shows on the right is our cook house—made of coral stone like the residence, and covered with corrugated iron. The treatment house stands in the rear and does not show at all.

“I am very tired. To-day I taught Sabbath-school class, preached, took care of my sick, and gave three Bible readings in Maori.”

Dr. Caldwell is very anxious that some nurses be sent to assist in caring for the sick in the hospital, in order that more of his time may be devoted to Bible



MISSION HOUSE IN RAROTONGA.

pounds more, making four hundred pounds. It might not bring that at forced sale, but perhaps three hundred and fifty pounds sterling [a little over seventeen hundred dollars]. I think that a fair valuation.

“The little girl seen on the veranda with our family is a little native whom we have adopted. The two small trees in front of the house are papaw trees with the fruit on them,—volunteers since the house was built. The fruit is delicious and nourishing, called *nita* by the natives, and “mummy apples” by the whites. The large trees in the foreground are coconuts. You see the mountains rising to the height of about three thousand feet in the rear of the house, about a mile

work, and presenting the gospel truths to the people. This is only one of the many fields that are waiting for men and means to proclaim the glad tidings of salvation more extensively to souls who are living in the darkness of heathenism.

J. T.

A CHRISTIAN Sioux when asked why he kept his Bible always beside him, answered, “Everything I have is in this book. I like it near me, for I want to look in now and then. Words from it do me good. I was in the night a long time; but the sun has risen, and now I am in the light, and so I keep the book near me.”

THE "NOW" OF INDIVIDUAL RESPONSIBILITY.

To every man his work, to you and to me, our work. A stewardship given to all, from you and from me, a strict account of this stewardship. Talents and pounds to all, from your lips, from my lips, a statement—literal, unvarnished, nakedly truthful—as to what we did with our Lord's money. All sent into the vineyard, all expected to do as much as is in their power to do, each one, when the evening comes, to receive his reward.

Each one a work to do, a talent to improve, a stewardship to render, an account to give, a reward to receive according to the measure of his faithfulness or unfaithfulness.

Such is the truth as taught by the gospel of our Lord. Were each of us to realize this, were this truth to weigh upon, to press into, the heart, to abide in the very soul of all Christ's professed children as individuals, a personal burden which each one must bear for himself, and which none other can share, who can begin to measure the forward, thrusting force of such a realized responsibility?—No man, only God.

No machine is stronger than its weakest part; no church is stronger, as a whole, than its most unfaithful member. Achan brought defeat before Ai. Jonah brought sore trouble upon the shipmen. Judas betrayed his Master. The ten spies shut up the church of Christ for forty years in the wilderness. One Achan, one Judas, one Diotrephes, one Alexander, one Simon, one Demetrius, can do an immense amount of harm.

The power of one man for good or for evil is tremendous; almost every movement of importance in this world's history has been initiated by one man—Moses, Zoroaster, Buddha, Confucius, Mohammed, Luther, Wesley, Booth, are everywhere known examples. The power of one man, inspired with determined purpose, is to be measured by the Almighty alone.

Individual responsibility; no shirking our own duty; no proxy to come in and do our work; no excuse for avoidable neglect or failure; no regaining of a single opportunity lost; no second placing before us, amid exactly the same environment, of any duty once evaded; no carrying of God's message to a soul who has once passed through the portals; often no carrying by us of that message to those who, though yet living, have been swept away from our sight and reach by the swift, merciless tides of time

rushing through the flood-gates of the opened hours.

To-day—now—souls within the sphere of our influence, where we can speak the word, pray the prayer, give the hand grasp; to-morrow—perhaps within the next five minutes—that soul forever removed from our farthest reaching influence. To-day, some unsaved one walking by our side, waiting for the bread of life which our love, our prayers, our efforts, our words, might help him to obtain; to-morrow—perhaps within the next few seconds—forever too late for any help of ours to be of the least use.

"To-morrow, we will speak the word! To-morrow, we will give, we will toil, we will speak, we will carry God's wonderful message of his wonderful redemption to those who are in darkness." Why not to-day? Why not now? "Let some one else do this or that." Why not you? Well did Webster declare that the thought of his individual responsibility was the greatest thought which came to his heart and mind. It is, indeed, a tremendous thought—tremendous because of its results for heaven, because of its results for hell; eternal in either case.

When the Holy Spirit told Peter to visit Cornelius, Philip to go down to Gaza, Paul to pass over to Europe, Luther to visit Rome, Judson to start for Burma, Morrison for China, Carey for India, Williams for the South Sea, Moffatt, and Livingstone, and Stanley for Africa,—then was the Holy Spirit's time for the start to be made. Those who go by God's time, not by the time of man, never fail; those who go by their own time are likely to fail. A few minutes later and Christ would not have met the procession from Nain, the woman of Samaria, the ten lepers, the Syrophenician woman.

God's "now" is ever golden; man's "to-morrow," too often lead. God's "now" means a net full of great fish; man's "to-morrow," an all-night's toil for naught—no fish, nets slime- and weed-filled, mind discouraged, body weary. God's "now" means Pentecost with its three thousand saved souls; man's "to-morrow," Pentecost, minus the Holy Ghost, minus one soul.

What has been said is especially applicable to all missionary work, whether foreign or home. It is all-important to move on the foes at the precise moment when there is a sound as of the rush of chariots of God over the swaying tops of the "mulberry trees;" it is all-important to sweep through the gates the moment God opens them; it is better to advance from Kadesh-barnea the moment God says, "Go forward and possess the land; behold it lies before you," than

to wait for the report of the man-sent spies with their unbelief and discouragements.

It is now God commands his church to advance upon Buddhism, Confucianism, Shintoism, Romanism, and every other error which destroys the souls of men. Delay to obey God's present call may put back victory for a decade, if not much longer. Who knows what might have been the result to our country had the victorious Confederate army marched on to Washington after Bull Run?

Ten missionaries and ten thousand dollars to-day will do more than twenty men and fifty thousand dollars ten years hence. Victory for Christ ten years after he has sounded his advance will be far harder to win than were the advance made the moment he commanded; it will demand more money, more men, more toil, more sacrifice. The time for the charge is when the enemy's lines begin to waver. In vain did Sherman hurl his legions against the Confederate lines along the Kenesaw's slopes, not a man wavered among the veterans under Cleburn who defended those mountain fortresses. To wait till the almost retreating lines have time to reform is suicidal, fatal.

Many forward movements of the church at home and abroad have failed because not pushed when God gave the order. The forlorn, despairing, desperate attack of the Israelites, when they saw their error, met with defeat; delay has been the main cause of every defeat the hosts of God have ever suffered. The command to-day is not "Tarry at Jerusalem," but "Go into all the world, and disciple all nations."

Go yourself if the way opens; if you cannot go, send some one else in your place. If you can do nothing else, "pray the Lord to thrust forth laborers." Remember it will be of little use for you to pray the Lord to send others if you can go yourself and will not stir. It will avail little to ask God to open the pocketbooks of other people if you have a well-filled one and will not open it wide enough for the dollars to drop into the Lord's treasury as well as the dimes. To make your prayers efficacious, go, give, or send; after you have done this, your prayers will begin to take hold, not before.

Very few, if any, missionary societies began the year 1896 "out of debt." The time to give is now, so that the financial burden may be lightened, if not wholly removed. The writer has not yet forgotten the almost parting words given him (as he left Argentina many years since) by Rev. H. G. Jackson, then superintendent: "Brother Wesley, tell them not to forget to pray for us and to remember us." The bur-

den of the financial secretaries and mission treasurers ought to be immediately lightened by those who can help "just a little;" this will show the laborers that the home church is remembering those who descend into the pits of heathen darkness, into the deeper darkness of superstition; as they remember this, it will give them courage.

No mission field is properly manned. The time to go is now, so that the wearied ones may rest awhile and recruit their health for another conflict with the powers of evil; so that the depleted ranks may be filled up and the battle line kept intact to meet the desperate charges of a despairing heathenism.

Few home churches have enough missionary enthusiasm. The time to arouse this is now, so that the life lines may be held with a stronger and more intelligent grasp.

All this depends upon individual realization of individual responsibility, of a responsibility which rests now upon the heart, the mind, the wealth, the personal body and soul of the individual. Whether it be going, giving, toiling, praying, helping—your duty done, done freely, fully, earnestly, gladly, and done now, may be the very keystone of the arch over which the Church of Christ may march to victory; it will most surely contribute to this victory.

God calls to his church TO-DAY, not TO-MORROW.—
Rev. Ernest G. Wesley, in Gospel in all Lands.

"WORDS OF TRUTH" SERIES.

UNDER the above title, a new series of tracts will be issued, containing five pages each, envelope size. The first of these series treat on such subjects as The Change of the Sabbath, The Coming of the Lord, The Signs of the Times, and Nature of Man. These subjects are presented in a clear, concise manner. Each statement is well supported with Scripture references, thus providing for further study when so desired.

On the last page blank space has been left for the convenience of those who desire to use these tracts in the ministerial work. It would, no doubt, where a series of meetings are being conducted, be profitable to circulate these tracts, announcing on the last page the succeeding meeting and subject to be presented.

To encourage a large circulation, the price has been fixed at thirty-five cents per hundred. The usual discounts will be made to tract societies. Let your interest be manifest by sending an early order.

INT. TRACT SOCIETY.

THUS FAR THE LORD HATH LED US.

Thus far the Lord hath led us in darkness and in day,
Through all the varied stages of the narrow, homeward way ;
Long since he took that journey,— he trod that path alone,—
Its trials and its dangers full well himself hath known.

Thus far the Lord hath led us ; the promise has not failed ;
The enemy encountered oft has never quite prevailed ;
The shield of faith has turned aside, or quenched each fiery dart,
The Spirit's sword in weakest hands has forced him to depart.

Thus far the Lord hath led us ; the waters have been high,
But yet in passing through them, we felt that he was nigh.
A very present helper in troubles we have found,
His comforts most abounded when our sorrows did abound.

Thus far the Lord hath led us ; our need hath been supplied,
And mercy has encompassed us about on every side ;
Still falls the daily manna, the pure rock-fountains flow,
And many flowers of love and hope along the wayside grow.

Thus far the Lord hath led us ; and will he now forsake
The feeble ones whom for his own it pleased him to take ?
O, never, never ! earthly friends may cold and faithless prove,
But his is changeless pity and everlasting love.

Calmly we look behind us on joys and sorrows past ;
We know that all is mercy now, and shall be well at last :
Calmly we look before us,— we fear no future ill,—
Enough for safety and for peace if thou art with us still.

Yes, " They that know thy name, Lord, shall put their trust in thee,"

While nothing in themselves but sin and helplessness they see.
The race thou hast appointed us, with patience we can run,
Thou wilt perform unto the end the work thou hast begun.

— *Selected.*

STATE AGENTS' LETTERS.

MANITOBA.

WE held our Institute in April. A few new canvassers prepared for the work, but on account of the weather being so bad and rainy, it was almost impossible for any of our canvassers to get out before June. We have had a very backward spring, and every one prophesied a cold, wet summer and frozen wheat in the fall. However, the crops are looking fairly well now, and the farmers are beginning to look more cheerful. The canvassers are also more cheerful, and we all hope for a successful delivery this fall.

During the winter season, the canvassers who were at work had excellent success. Some averaged three or four orders a day during the severe cold weather, when it was from twenty to forty degrees below zero. We find that it is the same with us as with others in

other parts of the great harvest field. The more time we put in and the harder we work, the better success we have and the more orders we get.

Our good camp-meeting was a source of strength to the canvassers here as well as to others. But as laborers together with God, we need to have a camp-meeting every night, that is, have so much of God's blessing with us that angels of God will camp around us. And every canvasser may have this if he is where God would have him to be. We have had some interesting experiences here in the canvassing work, and have seen good results from the efforts put forth in this line of work. Brethren let us put our shoulder to the wheel and push. Let us remember that there are thousands of honest souls seeking for just such light as our publications will bring them.

E. H. HUNTLEY.

THE CANVASSING WORK IN OHIO.

Our institute closed April 13, with an attendance of fifty, most of whom have entered the work since. The following were some of the many things taught, which, where put in practise, have made successful canvassers : consecration to God ; a knowledge of the truth ; to feel a call to the work ; to have energy and zeal according to knowledge, and to learn business principles.

We believe a lack of the knowledge of business principles in connection with the canvassing work has caused many failures. There are some who think if they enter the work of the Lord, they do not need to look after financial matters—the Lord will attend to that. The Lord will certainly give us wisdom in these matters if we ask him.

A successful canvasser is one who supports his family, keeps out of debt in the field, leaves a good impression, and pays for his books immediately after delivery. One who fails in any of these particulars, should either speedily learn, or be excused from the work.

Ohio has now fifty canvassers in the field, and has taken orders and sold " helps " during the quarter just ended, to the value of nearly eight thousand dollars. Our June deliveries in most parts of the State were good. As we look over the State and see such a poor wheat crop and hear the cry of " hard times," we are convinced that the Lord is helping us. Many of our canvassers are going to school the coming year, but we expect the Lord to send forth laborers to fill up the ranks.

The success of the canvassing work in any State depends largely, under God, upon the hearty support of all the laborers in the conference. This we have in a marked degree in Ohio. When we find elders of churches, Bible workers, and ministers recommending proper persons for the canvassing work, it insures its success.

The conference has done all in its power to encourage us, and we are of good courage. We are not satisfied with our record, but hope to do more and better work as the year advances. We would say to all that the only way to prove that you can sell books is to go to work. "Now, just now, is the time to work."

C. A. PEDICORD.

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

STATE.	No. Can- vassers.	Av. No. Re- ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
DIST. NO. 1.											
Atlantic.....	12	.....	.....	1096	416	.....	862	\$1026 90	266 45	\$1293 35	
Maine.....	7	6	10	100	.....	.....	112	127 05	8 10	135 15	
Maritime Prov.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New England.....	16	11½	183	969	87	219 80	299	772 87	108 55	881 42	
New York.....	14	12½	163	1137	48	120 25	316	724 50	74 05	798 55	
Pennsylvania.....	35	23	170	1205	326	569 60	436	697 33	180 91	878 24	
Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Vermont.....	4	3	51	390½	.....	.....	91	196 75	31 40	228 15	
*West Virginia.....	12	10½	132	676	120	102 55	494	445 88	103 56	549 44	\$4,764 80
Alabama.....	13	11	.....	807	66	91 45	226	347 30	120 89	468 19	
Cumb. Mis. Field.....	18	16	.....	2033	235	357 65	432	895 75	152 18	1047 93	
Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
NO. 2.											
Georgia.....	4	4	.....	191	13	30 00	39	59 75	16 30	76 05	
Louisiana.....	6	4	.....	470	48	40 80	205	417 90	9 00	426 90	
Mississippi.....	3	2	.....	76	37	91 75	64	167 25	21 55	188 80	
North Carolina.....	9	8	.....	520	98	94 20	186	247 60	30 98	278 58	
South Carolina.....	3	3	.....	276	13	28 50	97	204 75	28 45	233 20	
Tennessee.....	13	12	86	369	91	92 05	145	255 70	180 30	436 00	3,155 65
Indiana.....	22	21½	187	961	169	453 65	206	509 70	150 40	660 10	
NO. 3.											
Illinois.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Michigan.....	17	10	148	1002	447	350 59	466	332 80	34 80	367 60	
Ohio.....	50	37	555	4139	340	788 75	1170	2553 75	447 60	3001 35	4,029 05
Ontario.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
NO. 4.											
South Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Iowa.....	.....	36	.....	4881	430	701 40	1116	1805 30	234 85	2090 15	
Manitoba.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Minnesota.....	.....	.....	.....	1367	.....	.....	705	950 05	67 07	1017 12	
Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wisconsin.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3,107 27
NO. 5.											
Arkansas.....	4	1	13	70	15	34 50	57	93 55	10 83	104 38	
Oklahoma.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kansas.....	47	34	.....	5682	604	1071 75	1169	2194 75	414 12	2608 87	
Missouri.....	25	23	252	1381	300	252 75	770	1283 80	245 80	1529 60	
Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado.....	6	6	.....	113	.....	.....	50	93 90	.....	93 90	4,336 75
California.....	14	.....	.....	.....	164	258 35	516	765 90	253 35	1024 25	
NO. 6.											
North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Upper Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,024 25
Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
NO. 7.											
Australia.....	24	17	263	1918	.....	.....	789	2843 34	100 92	2944 26	2,944 26
NO. 8.											
New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Great Britain.....	30	20	.....	1735	.....	.....	718	.....	.....	1228 16	
*Central Europe.....	19	17	.....	2327	.....	.....	1910	390 00	.....	849 18	
*Germany.....	48	38	1069	8518	511	840 00	585	873 00	1072 50	1945 50	
Norway.....	17	13	197½	2097	.....	.....	918	1264 62	11 96	1276 58	
Denmark.....	20	13	213½	961	.....	.....	1106	827 34	17 75	845 09	
Sweden.....	32	90	.....	3036	.....	1256 56	749	1167 17	6 53	1173 70	
South Africa.....	6	8½	67½	478	370	1646 18	314	742 43	.....	742 43	8,060 64
MISC'L.											
South America.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Jamaica.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Bahamas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Indies.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....	550	506½	3,760½	50,981	4,948	\$9,494 99	17,318	\$25,278 68	\$4,456 15	\$31,422 17	31,422 17

*Two months.

LESSON SERIES.

MISSION STUDIES.

THE PEOPLE OF PERU.

ALTHOUGH one sees nearly every shade of complexion, from very white to very black, three types will fairly represent the people of Peru. These are the Aristocrat, the "Cholo," and the Indian.

Let us glance for a moment at the life and faith of each; and, first,—

THE ARISTOCRAT,

The high-class Peruvian. He it is who really controls the country—its great interests, its society, its wealth and education. Let us visit him. He is probably of pure or nearly pure Spanish descent. He may have a profession, but he will nearly always have some fortune besides. He has been educated abroad, or at least in the best schools of Peru, and in addition to his own language understands some French, and possibly English. His wife will have beauty, or a reputation for having been a beauty in her youth. There will probably be several children, for large families are still the rule in Peru. The house is large and elegantly furnished. The host and hostess will be ceremoniously polite; possibly to a new arrival from a colder clime they may seem excessively so. They inquire after our health, for each member of our family in particular, and urge refreshments and rest. If we are invited to dinner, a tiny glass of some drink will be passed before we leave the parlor, and if the dinner is at all formal, at least six or eight courses will be served, and three or four varieties of wine. The Peruvians are natural musicians, and sing, play, and dance from childhood up. Almost every one plays or sings, and so far as I know every one dances; but while there are music teachers, dancing teachers are in most places unknown. Children learn from their elder brothers and sisters, or friends in the company of their parents.

In Peru a young unmarried lady is treated with great strictness. She never appears in public unattended, never receives a young gentleman caller except in the presence of her mother or some other elderly lady, and even when engaged to be married cannot see her betrothed alone. For a young lady to go out walking or riding, attended only by some

young gentleman not her immediate relative, would be considered scandalous.

Although Catholics, the men of this class are not in general at all fanatical nor especially active in church work or attendance. The women are, however, almost without exception, very devoted to their church and its duties. As a rule they devote much more time to religion than do Protestants, but do not confine their religious activities to one day in the week. Usually they attend some service for an hour every morning, especially on feast days, but they do not think it necessary to give Sunday entirely to worship. After the religious exercises of the morning, the afternoon is often spent in social reunions, music, and dancing.

Passing from the high-class Peruvians, who, though few in numbers, not without some justice consider themselves the Peruvian people, we come to—

THE "CHOLO."

No English word exactly expresses him. Between him and the Aristocrat there is a great gulf fixed. The one is a servant, the other a master. The Cholo can sometimes read a little, but in few cases is it of great advantage to him, as he seldom gets anything to read. His home, unless he lives as a servant in some family, consists of one room, in which live the whole family. There is often neither bed nor chair, properly so called. They sit, lie, and sleep on the earth floor. The room has no window, and the smoke from the open fire, as the woman cooks, finds its way out as best it may through the thatched roof or open door. These people seldom change their clothing, seldom bathe, and seldom sweep their huts, which besides the ordinary dirt of a dirty household contain that of sundry pigs, dogs, and fowls. There is no life comparable to it in the United States except that of the poorest negroes and Indians.

It must not be supposed, however, that they are in want. They seldom suffer. There is plenty of cheap food. Their drink is *chicha*, a very mild malt beer, so weak that it can hardly be called intoxicating. They work when they cannot avoid it, and work very well. Men in the more populous regions receive the equivalent of from thirty to fifty cents a day. Women work in the fields, and in their present state of society

this is no hardship, since their household duties are close to nothing. They are generally contented, wanting nothing, for their wants are too few.

They are intense Catholics, and fanatical, since ignorant. They will fight to the death without a thought of danger, if they believe that their religion is assailed. Their greatest care in life is a little food and drink with not too much work, and in death a resting-place in a consecrated spot. They have the greatest horror of an irreligious burial, and will sell the last article they possess rather than that some ceremonial should be omitted by an exacting priesthood. The priest will not provide burial in a consecrated spot until all the fees are paid, and parents even bind out to service in semislavery one child in order to raise money properly to bury another. They doubtless think that all Protestants will finally suffer hell-fire for their religious belief — an opinion, however, no more crude than a similar one held in regard to Catholics by ignorant Protestants, whose number, we are happy to believe, is growing less.

This class celebrates numerous feasts, chiefly by the burning of candles, and especially by fireworks, which are often of considerable magnificence. In this, I fear they have one thought for the saints and two for themselves. Processions are numerous and, as elsewhere, furnish an opportunity for display, while at the same time accounts are straightened out with Heaven. Each locality has its patron saint, who has certain festal days. A proper observance of these days secures prosperity during the year.

This class furnishes servants for the aristocracy. Owing to indolence and lack of training and modern conveniences, many servants are necessary. A small household will have three or four, and families of wealth a dozen or more.

Between the two classes mentioned, are many persons who are not Cholos and not exactly gentry — a considerable number who aspire to the refinements of life and society, but whose blood is mingled Spanish and Indian or negro. There have been learned and distinguished Peruvians who boasted of Inca ancestry. A trace of Indian blood may perhaps be pardoned. However, here as elsewhere, education, time, and money go far to veil a shady ancestry.

The third class is —

THE INDIAN,

The pure-blooded descendants of the races who inhabited the country when it was conquered by the Spaniards. They are inoffensive and timid, ignorant and superstitious, dirty and industrious. They are very

poor, in many cases little better than slaves. They never become soldiers except under absolute compulsion; are very suspicious as a result of centuries of oppression, but endure abuse and hardship almost without limit. Driven to desperation they may become very cruel when opportunity offers itself. Men, women, and children walk tremendous distances, driving their flocks of llamas. They gain very little and squander much of that little on rum. It must be confessed that in Peru, where drinking is almost universal, drunkenness is extremely rare in the upper educated class, is a source of considerable evil with the Cholo class, and is a terrible curse to the Indian.

In common with other Spanish-American countries, Peru has been cursed with repeated revolutions, and bids fair to suffer still for many years to come. The soldiers are drawn from the Cholo class. The Aristocrat is too proud, and the Indian too timid, to join the army. Sometimes gentlemen enter the army as officers, but even this is rare with men who regard themselves as members of the best families. They do not generally hesitate, however, to join in revolutionary movements. Officers of the army, though with few exceptions not from the best families, often come to the front as leaders of the army, and to the presidency.

PROFESSIONS, PRIESTS, CUSTOMS.

The only professions, excluding politics, which are considered desirable for young men of good standing are law and medicine. The army and the priesthood are looked down upon. Bright young men of the better class almost never enter the priesthood. With many notable and honorable exceptions, the priests are an ignorant and immoral lot. This is especially true of the interior, away from cities. To call a man a priest is rightly deemed an insult. They are dissolute and worthless, a curse to the people among whom they live. They have no sense of responsibility, and often lead lives which put the blush to the ordinary native. The confessional with them is more a means of vice than of grace. This condition of things is not found near the coast, where bishops overlook the field, though there is room for improvement even there. This state of immorality results chiefly, I believe, from the class of men from which the priests are drawn, together with the freedom from all sense of responsibility to which they are accustomed.

Many customs seem strange to a foreigner. The names given to children are peculiar. "John of God" is a common name. The name Jesus is freely given to boys and girls alike. As in French and

Italian, so in Spanish, the names of God, Jesus, and Mary are freely used in conversation, but without any thought of irreverence; and it must be confessed that in the soft Castilian tongue these words do not sound as in English.

The church aims to supply for the common people all the amusement and relaxation they need. Processions of saints and people are of weekly occurrence. From the faith of the high-class Peruvian, whose conception of religion is much the same as that of all enlightened people, to that of the ignorant Indian, is a vast range, and filled in with all sorts of crude beliefs and superstitions, masquerading under the form and the ceremonies of the Catholic Church.

Probably the Indian, neither in his daily life nor in his conception of religion, is so well off now as when he worshiped the sun under the Incas. What he needs to-day is a little more intelligence and an opportunity for something above a merely animal existence. In his present condition religion worthy the name is impossible.

In spite of its frequent revolutions, Peru is not a dangerous country in which to live. It is much safer than many parts of the States. Highway robbery and housebreaking are almost unknown, though among the lower classes, petty thieving is very common. Among the best class, one meets not only refined people accustomed to rule and luxury, but real friends as well. As elsewhere in the world, one needs occasionally to avoid ignorant and pretentious vanity.—*S. Irving, in Zion's Herald.*

QUESTIONS.

1. What types of people are represented in Peru?
2. Describe the Aristocrat.
3. What can be said of his hospitality?
4. Describe the social conditions to be found.
5. What restrictions are thrown about the unmarried?
6. How do the people stand related to religion?
7. What is the difference between the Aristocrat and the "Cholo"?
8. Describe the social condition of this class.
9. What can be said of them religiously?
10. From whom are the Indians of Peru descendants?
11. What is their manner of living?
12. With what has Peru, in common with other countries, been cursed?
13. From what class are the soldiers drawn, and why?

14. What professions are considered most desirable?

15. In what condition are the priests?

16. Describe some of the queer customs of the country.

17. What does the church aim to supply to the people?

18. How does the Indian of Peru compare now with his ancestors?

19. How does Peru compare with other countries as a safe place of residence?

20. What classes of people are met here as elsewhere?

HEALTH STUDIES.

CHRISTIAN RECREATION.

"AND he called unto him the twelve, and began to send them forth by two and two. . . . And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6 : 7, 12, 13. After they had been engaged in this wearing labor for a time, the apostles gathered themselves together unto Jesus, and told all things both what they had done and what they had taught. And he said unto them, "*Come ye yourselves apart into a desert place, and rest awhile.*" Verse 3.

The disciples were engaged in a most important and blessed work. They had worked diligently and manifested earnestness in preaching the gospel and healing the sick. After they had related their experience, the Saviour knew and understood their need. He did not require them to pursue a course which would result in loss of health, and be only an injury to the work. He taught them that it was necessary for their own good and for the good of the work in which they were engaged to have a period of rest and recreation. He invited them to a desert place, a place of retirement and quiet, pleasant to the eyes, where the scenery of nature was most beautiful and restful. Here they would have opportunity to exchange thoughts in regard to the word of inspiration, and contemplate the works of God. After a period of this kind, they would be able to go forth with new courage and strength to again engage in their work of blessing and helping humanity. These periods proved highly beneficial, nothing was lost, much was gained by observing them.

We will now consider the need and object of these periods of recreation.

Every organ and muscle of the body is designed for work. The organ that is not exercised becomes weak and feeble. But the constant and excessive use of any part also results in weakness and disease. This is illustrated in a disease known as writer's cramp, in which the muscles of the hands are paralyzed. This disease results from the long-continued use of the set of muscles used in grasping the pen in writing. There are many extremists, or men called monomaniacs. This condition is due to the concentration of the mind upon one theme, a portion of the brain is constantly kept at work, while the rest remains inactive. This results in a wearing out, or disease, of the part overworked, and the person becomes insane on that one subject. In order to be well balanced, all the powers of mind and body must be exercised and cultivated. We are living in an unfortunate age to do this. Everything is specialized. Each individual has his or her distinctive work.

Anciently, women worked in the field, did their housework, taught their children, and acted as physicians to their families. The work was of such a nature that all the faculties were exercised. At present this work is divided. One confines her time exclusively to typewriting, another to teaching or mental work, another to cooking, etc. It follows that in this division of labor, certain sets of muscles or portions of the brain are in danger of becoming diseased from overwork, while the rest lie dormant, and degenerate. This shows the especial need for periods of recreation for these parts.

It is not necessary to trifle away time by engaging in foolish sports, or to be idle, in order to secure this rest. We may frequently engage in useful labor which will bring into use the parts which have not been exercised. In this way we may strengthen and build up the weak points, and at the same time allow a period of rest to the parts which have been in constant use. Thus we may be constantly refreshed by variation, and at the same time have every moment of time tell for good. The farmer could spend a portion of time in originating plans and methods to advance the work. Those confined to mental work could secure a lot, and cultivate and plant a crop for the Lord.

Occasionally it might be well for those whose work is confining, to spend a day at some beautiful lake or grove with their families, or several families or

even small churches or schools might unite in this. By careful planning, the day can be made one of profit to both parents and children. The object of these periods of recreation should ever be kept in mind. They are designed as a means for physical and spiritual health, as a means to especially remember God, and not as a means to forget him.

Often the true object is overlooked, and these gatherings are made seasons of frivolity and gluttony, — the people sit down to eat and drink and rise up to play. The appetite is tempted to over-indulgence and the amusements lead to levity and forgetfulness of God. These lovers of pleasure carry forward these gatherings under a form of godliness, to quiet a guilty conscience. Prayer is offered before partaking of the harmful foods usually provided on such occasions. Everything is done under the garb of Christianity. Sin is covered with a garment of light, and souls are deluded.

How can such gatherings be made profitable? First, we may exchange thoughts in regard to the word of God. Every Christian would take delight in this. Even children love to contemplate the new Jerusalem and the new earth. Second, we may consider methods for advancing the work, and doing good to our fellow men. Children will be interested in this, if we give them to understand they can have a part in this work. Third, we may contemplate the works of God in nature. We may consider the lily, the trees, the rocks, and even the little birds. Beautiful lessons may be learned while thus in open communion with God.

Good music could be furnished. Plain, simple food should be provided composed of the best fruits and grains. A day thus spent will be a blessing to all, and will be enjoyed by all.

QUESTIONS.

1. When Jesus sent forth the twelve, in what work were they engaged?
2. When they returned and reported their work, what did he say to them?
3. To what kind of place did he invite them, and for what purpose?
4. Why was this necessary?
5. For what is every organ and muscle of the body designed?
6. How are they affected by too little exercise? By too much?
7. What is often the result when the mind dwells on one theme?

8. How may this be avoided, and the person be come well-balanced?
9. What is the tendency of the present age?
10. What can be said of the work of women anciently and in modern times?
11. Of what do we have special need?
12. Tell how one can obtain needed rest while still laboring.
13. What might it be well to do occasionally?
14. State the object of such periods of recreation.
15. Tell how they may be made profitable.

D. H. KRESS, M. D.

DR. MACGREGOR met, in the great Scotch city which his name and fame adorns, a little girl carrying in her arms a baby so large that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the doctor. "No," replied the winsome bairn, "he is n't heavy; he's my brother." The missionary burden is gone when the human brotherhood is recalled. — *Selected*.

LIFE is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. O be swift to love! Make haste to be kind! — *Amiel*.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

GOING EAST. Read down.						STATIONS.		GOING WEST. Read up.					
10 Mail Ex.	4 L. F. d Ex.	6 A. L. Ex.	42 M. X. d Ex.	2 P. C. H Pass.				11 Mail Ex.	1 Day Ex.	3 R. F. L. F. d	23 B. C. Pass.	5 P. C. Ex.	
a m	p m	p m	a m			.....D. Chicago A.		p m	p m	p m		a m	
9.00	3.10	8.15	a m			.....Valparaiso		6.45	1.50	9.10		6.30	
11.25	5.05	10.30	6.00					5.05	11.35	7.10		4.50	
p m						.....South Bend		3.10	10.15	5.44		3.07	
1.05	6.30	12.00	10.05			.....Ossopolis		2.15	9.40	5.13		2.25	
1.45	7.12	12.45	12.40			.....Schoolcraft		1.20					
2.33		71.33	3.42			.....Vicksburg		1.10	8.52		p m	1.30	
2.44	7.35	1.48	4.50	a m		.....Battle Creek		12.15	8.15	3.55	9.25	12.30	
3.30	8.36	2.40	6.20	7.00		.....Charlotte		11.14	7.25	3.07	8.40	11.55	
4.33	9.26	3.25	7.47			.....Lansing		10.40	6.55	2.40	8.00	11.35	
5.11	9.55	4.00	8.20			.....Durand		9.35	6.05	1.55	6.50	10.25	
6.30	10.45	5.03	9.30			.....Flint		8.35	5.35	1.28	5.47	9.30	
7.30	11.17	5.40	10.05			.....Lapeer		7.49	5.02	1.00	5.10	9.05	
8.15	11.50	6.15	10.43			.....Inlay City		7.23				4.48	
8.42	a m	6.35	11.06			.....Tunnel		6.50	3.50	11.55	3.50	7.55	
9.50	1.00	7.30	12.05					a m	a m	a m	p m	p m	
p m						.....Detroit				10.40	4.05	8.00	
9.25	a m	p m							p m			p m	
	8.15	5.25				.....Toronto			9.20			1.00	
	p m	a m							a m				
	8.15	7.25				.....Montreal			9.15				
	a m	p m							a m				
	8.12	7.15				.....Boston			8.30				
	a m	p m							a m			p m	
	7.50	4.25				.....Susp'n Bridge			10.15	7.05		2.05	
	a m	p m										p m	
	7.00	5.40				.....Buffalo						1.00	
	p m	a m										p m	
	8.53	8.03				.....New York			8.15	6.30		3.00	
	a m											p m	
	10.20					.....Boston						1.00	

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal.

A. R. McINTYRE,
Asst. Supt., Battle Creek.

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

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

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

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

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

J. H. KELLOGG, M. D.

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Battle Creek, Mich.

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

OBJECT: The dissemination of general missionary intelligence, the discussion of plans and methods, reports of labor, etc.

BATTLE CREEK, MICH., AUGUST, 1896.

WE present in our Lesson Series this month an article on Peru from the pen of Mr. Irving, as printed in *Zion's Herald*. The description of the social and religious conditions obtaining in that country is most interesting. In that needy field no representative of the closing work is laboring. This fact should call out men and means for a mission there — men to carry the truth, and means to carry the men.

It is encouraging to note the advance steps being taken by our schools in shaping their work and courses of study in harmony with the instruction given by the Spirit of God. In our school work, as well as in every department of the cause of truth, the more closely the light given us is followed, the more nearly will our efforts meet the divine Pattern, and the larger and more gratifying will be the results developed. In the advance steps which have been taken, the Walla Walla College has been among the foremost. By invitation, Miss De Graw, teacher of history, and preceptress of the College furnishes our readers with an excellent report of what the school is attempting in this line. Read her article as contained in another column.

OUR missionary boat during its present voyage expects to make the following islands at the dates indicated: Pitcairn Island, June 20; Tahiti, Society Islands, July 6; Rurutu, Austral Islands, July 18; Raratonga, Cook Islands, July 28; Samoa, August 14; Tongatabu, Tonga Islands, August 26; Fiji, September 5. Till August 20, mail should be directed to Levuka, Fiji, care of Brig "Pitcairn." After this date it will be unsafe to send mail for any of the missionaries or crew, as it is probable that the boat cannot be reached until its return to San Francisco about January 1. It is possible that from Fiji, the "Pitcairn" may sail to the New Hebrides, Banks Islands, Santa Cruz, and Marshall Group; but this will depend upon the promptness with which the boat will be able to overcome adverse winds and tides in making the above schedule of sailing. Let us remember our missionary boat and its precious cargo.

WE are glad to report that for the most part our missionaries have enjoyed an unusually good degree of health. Those on the Gold Coast, West Africa, are subject to the greatest dangers. Out of an average population of forty in Cape Coast Castle, where our mission is situated, thirty-eight succumbed to the African fever last year. This large per cent. of deaths among the white population indicates something of the fatality of the climate to American and European residents. While our workers have suffered several very severe attacks of fever, at which times their lives were despaired of, the Lord in his infinite mercy has raised them up. The last news from that field brings the encouraging assurance that all are well and prospering in the work.

CONDITIONS very similar to the above, although in a mitigated degree, are found in British Guiana and the island of Trinidad, and our workers have met with more or less interruption in consequence of the experiences suffered in these fields. At one time it was feared that Elder W. G. Kneeland would be obliged to return to this country on account of his health. We are glad to report, however, that he is now much better, and hopes to be able to go on with the work without further difficulty. Brother and Sister Webster, and Sister Colvin, in Trinidad, have likewise suffered considerable sickness, but they are now enjoying a fair degree of prosperity healthwise. Our workers in these far away lands, situated as they are in new conditions and unhealthful surroundings, should be remembered before the Great Physician. They have not counted their lives dear unto themselves, but have gone forth willingly and cheerfully to labor for others. Let us who remain at home remember those who are in the heat of the conflict.

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