

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.

VOL. VIII.

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THE HOME MISSIONARY.

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ABIDE WITH US.

A PERSIAN fable says : One day
A wanderer found a lump of clay
So redolent of sweet perfume,
Its odors scented all the room.
"Who art thou?" was his quick demand.
"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"
"Nay! I am but a lump of clay."
"Then whence this wondrous sweetness — say?"
"Friend, if the secret I disclose,
I have been dwelling with the rose."
Sweet parable! And will not those
Who love to dwell with Sharon's Rose,
Distil sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us, that we
May draw our perfume fresh from thee!

— Selected.

EARTH'S crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes —
The rest sit round it, and pluck blackberries.

— Mrs. Browning.

TRACT SOCIETY DIRECTORS.

WE are glad to note by the reports of various camp-meetings, that a number of tract societies which had dropped off their directors in the past, have returned again to this plan. We are sure this is a move in the right direction. We believe that those societies which discontinued this office in connection with the missionary work, made a mistake, and that much benefit will accrue to the work in our local societies from a restoration of these officers.

One objection urged against this office was the fact that those employed in the same felt that they should receive remuneration from the conference for their services; and thus an additional strain was brought upon the conference treasury. It seems to us, however, that this difficulty might be entirely avoided by placing in these positions substantial lay brethren who would esteem it a privilege to devote one or two months each year, in the aggregate, to this line of labor, reporting no more to the conference than their traveling expenses, and many might be found who would be glad and willing to meet even this outlay themselves. The advantages of this office will be more readily recognized, when it is considered that we have a very small number of ministers at best. They are employed for the most part in propagating the truth, and in consequence have very little time to devote to labor among our churches. A good live director with oversight of the churches and societies in his district, would be able to make occasional visits to each church, stirring up the minds of the brethren and sisters in the missionary work, bringing before them missionary plans and methods, and instructing them with reference to the general work.

As we understand it, the work of the director is not wholly that of a specialist. While he should

very naturally be expected to make the missionary work his leading burden, at the same time he should be conversant with all the lines of church work, so that in his visits to the churches he might be able to take hold and assist in the Sabbath-school work, and in any other lines of spiritual labor demanding attention.

Since these officers were dropped out of our tract societies, there has certainly been a decline in the true missionary spirit. We would not attribute it wholly to this cause, but it appears to us that in discontinuing this plan, there is reason in part for the existing state of things. The work of God, the same as every work in the earth, grows by agitation, and where such agitation is not carried forward, there is a corresponding decrease and falling away in the interest of the people. We earnestly urge our brethren and sisters to give this matter careful consideration, because we believe it is worthy of it.

F. M. W.

DOES YOUR LIGHT BURN DIMLY?

IN that beautiful prophecy which we all delight to read, in the forty-second chapter of Isaiah, we are told concerning Christ, "He shall not fail nor be discouraged, till he have set judgment in the earth." In the Revised Version the marginal reading of the first clause is, "He shall not burn dimly." He came to be a light to the Gentiles, and it mattered not how many trials and difficulties he might encounter, he would never permit that light to be obscured by the surrounding darkness. In other words, he would not lose his enthusiasm in the work he had to perform, till it was fully accomplished.

This characteristic was clearly manifested in his life. "He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and he stood up for to read." When "all they in the synagogue" "were filled with wrath," and sought to destroy him, he simply passed through their midst on his way to Capernaum, where he "taught them on the Sabbath days." He did not forsake his original method of labor thinking that some other plan would succeed better, but he quietly changed his field of operation, and continued to teach the people according to his custom. When sending out the twelve disciples, he instructed them in regard to the course they should pursue, telling them to be "wise as serpents, and

harmless as doves," yet, nevertheless, they would be persecuted. Not an intimation is given that they should leave their work or change their message because of this, but they were only to flee to another city, and labor in the same manner as formerly.

One incident in his work is especially interesting because it reveals so clearly the human side of his nature, and places us in touch with him. After healing the ten lepers, only one of whom appreciated the miracle that had been wrought in their behalf, he exclaimed, "Were there not ten cleansed? but where are the nine?" This has been the cry of laborers for souls down through the centuries,— "Where are the nine?" The question still remains unanswered, and not till the veil that conceals the destinies of men is lifted, shall we know whether the labor bestowed upon the nine ever led them to repentance. But he did not fail or become discouraged because of their ingratitude. Continuing his journey, he met a blind man who desired to receive his sight, and without stopping to consider whether this man would be like the ungrateful lepers, Christ immediately granted his request, and he glorified God.

Like Christ, we should be sure that we are about our Father's business,—not doing our own will, but the work that God has given us,—and then should never let our light "burn dimly," but continue in the work with faith and courage, imploring the aid of his Spirit, rather than being in haste to find some new method or some new work, that may yield no more satisfactory returns than the old plans have given.

The man who becomes an expert in worldly arts, is the one who adheres to one thing regardless of failures, till he has mastered the science to which he has given his attention, and success crowns his faith and perseverance. The same principle will apply to our home missionary work. God is educating workers. His first object is to reproduce the Christ likeness in our characters. The trials and difficulties we encounter are needed for perfecting us, and unless we go steadily onward in the path indicated by Providence, we can never hope to accomplish the work he would entrust to faithful laborers.

It was in the providence of God that our missionary societies were organized, and he gave wisdom to those who first took part in the work. At the present time our numbers have so increased, furnishing such varied talent, that we may profitably engage in many more lines of work than heretofore. While we should study to improve our plans, and seek to adapt them to existing conditions, yet we should not allow new

enterprises to supersede the original methods of labor which have been greatly blest to the saving of souls. Neither should we become in any way discouraged, though success may not appear to be ours for a time. There are perhaps defects in the workers, which are the cause of this, instead of defects in the methods employed. No one should cease to labor on this account, but rather seek more earnestly for the Spirit of Christ to permeate the work. Yet even then, we will often say in sadness of soul, like the great Missionary, "Where are the nine?"

But Christ did not permit his light to burn dimly. We often become disheartened because we get no response from the nine; but should ninety and nine turn away from the healing message we would bring them, and yet one should believe to the saving of the soul, we will rejoice throughout the ceaseless ages of eternity that we did not become discouraged before we reached the one hundredth on the list, for "one soul is of infinite value."

J. T.

ARE WE LIKE THE PATTERN?

WHILE there is only one perfect Pattern to whom mankind may safely look for an example by which to model the life, it is a fact that the world looks upon all those who profess to be followers of the Pattern, and, sad to say, condemns him because of the imperfect reproductions. Christ recognized this tendency of man when he said to his followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." By beholding the godly life of the Christian, the worldling is led to seek Christ for his Saviour, and thus God is glorified. But how sad it is when the life of the Christian falls so far short of his profession that he becomes a stumbling-block to those who behold him!

Two letters lie before us forcibly illustrating this subject. They are written by individuals who accepted present truth through reading. One writer says:—

It was the plain, open statements of the *Sentinel*, "quick, and powerful, and sharper than any two-edged sword," that drew my attention to the Adventist faith. The papers were given me by ———, and her quiet, consistent life did much to strengthen my convictions.

The other letter reads as follows:—

We received the *Signs* from some unknown person every week for six months. After three months of earnest reading and searching the Scriptures to find out if these things were so, I

began keeping the Sabbath of the Lord. A little later, my two daughters aged eleven and thirteen began its observance. More than a year after, my husband also began to keep it. We now have five children, and they are all Sabbath-keepers. I do praise the Lord for our literature, and believe it is doing more good than the living preacher. We were Adventists two years before we had the opportunity of being baptized and joining the church. I can say for the *Signs*, that its standard of religion was so high that when we went to ———, we were very much disappointed in the people, for we knew nothing of our people except what we had learned from reading. According to our ideas gotten from the *Signs*, a few tracts, "Thoughts," and "Early Writings," the people fell so far short, that had not our faith in God's word been rooted and grounded, I know not what we might have done. Thanks be to God, we are still striving, and learning to look more to the great pattern, Christ Jesus.

There is such a sermon in these letters that it seems unnecessary to comment upon them. We leave them for each reader to apply to himself individually.

The apostle Paul wrote to the Corinthian converts, "Ye are our epistle written in our hearts, known and read of all men." This is the position occupied by every Christian. The world is continually reading him, and not the world only, but angels also. How important it is that they read there the fruits of the Spirit rather than those of the flesh.

A modern writer has expressed the thought in the language of the nineteenth century: "Some one has said that you can tell a real Christian if you only see him on the street. There will be something distinctive in his gait, in all his movements. And why not? If he is a new creature in Christ Jesus, he will not reel like a drunkard, or stride along like a plutocrat, or saunter like a trifter. His deportment will be modest yet earnest. He will move like one who is about his Master's business, who is in the world, but not of the world."

How delightful it would be if Christian people all reflected so much of the Master that they could be thus easily recognized! What a power they might be in the world! With the writer just quoted, we feel like asking the question, "And why not?"

J. T.

DR. JOHN TALMAGE (brother of the famous American preacher), who died after forty-five years of missionary life in China, when asked about the *sacrifice* of a foreign missionary, replied: "The missionary of Christ knows no sacrifices. His work is all joy, nothing but joy. It is a sacrifice to be shut up in this land away from my foreign field and the blessed service of offering salvation to the heathen."

GENERAL ARTICLES.

[Fourth Sabbath Reading for October.]

"GIVE YE THEM TO EAT."

THE words quoted above were spoken by the world's Redeemer under most peculiar circumstances. Turning to the book of Mark, and beginning to read at the sixth chapter and thirtieth verse, the disciples are represented as gathering from their several localities of labor, and in elated tones of voice telling the Saviour of what wonderful things they had done, and what they had taught. The strain of their conversation savoring somewhat of self-sufficiency, the Saviour immediately set about teaching them not only a lesson of dependence, but also the Source of all power and wisdom.

Knowing that an opportunity would be afforded for such an object-lesson, away from the busy thoroughfares, he invited them into the wilderness to have a rest. Arriving at the designated place, they found a multitude there who had anticipated them, and hurried thither on foot, while the disciples were reaching there by boat. According to his nature and custom, the Saviour began teaching the people, who were so interested that they listened till the day was closing.

At this juncture, the disciples, thinking perhaps that they would fail of the promised rest and quiet with the Saviour, came forward, and pleading the lateness of the hour and the barrenness of the place, asked Christ to send the multitude away that they might find suitable places at which to purchase food for themselves. This was the Saviour's desired opportunity. The disciples' late statement of what they were able to do would now be shown to them in its true light. The answer, too, was doubtless a great surprise to them. He did not reproach them for having lost sight of the Source from whence all their power was received. No; the Lord seldom openly chides us for sins and shortcomings, but rather lets circumstances come to us which reveal our weaknesses and needs. So he quietly said, "Give ye them to eat." Verse 37.

This was the same as saying, If all the reason you want them to go, is to find food to eat, give it to them here; that is just what they came here for. This was a greater demand upon them than they were

prepared for, notwithstanding the high idea they had but shortly before given of their deeds. Looking at the situation from outward appearances only, and forgetting that the command to feed the multitude was from the Lord of heaven, whose resources are infinite, they raised the question, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" Perhaps they thought that as the Saviour knew there was not so much money in all their company, he would press the matter no further. But he had bread for the people that they knew not of, and with it he would teach them of the unlimited resources to which they had access through him. It was ever his way of revealing his power, rather than by simply telling of it. So he asked them, "How many loaves have ye? go and see." They soon reported five loaves and two fishes. The people, some thousands in number, were then seated in rows of hundreds and of fifties on the grass; the scanty loaves and fishes, the entire supply of the company, were given to the Saviour for the expectant multitude. He reverently blessed the food, but instead of giving it to the assembled throng, did then just as he does to-day: after blessing the gift, he gave it back to the disciples, apparently the same in size and weight, and commanded them to divide it among the people.

Astonishing results followed. That small amount of food went the rounds, and fed all. "And they did all eat and were filled." Yes, *filled*, because the Lord blessed the food. But more; upon gathering the fragments, there was found more of it in bulk than had first been reported by the entire company. What a lesson for us, as well as for them. There are no impossibilities in God's work when his blessing is upon the means used, because his blessing removes the seeming impossibilities, and puts his power in the place where they before appeared. The disciples were powerless of themselves to meet the emergency of that occasion, even after they knew what the Lord wanted done in the case; they even questioned the command of Christ as almost unreasonable. But they learned that while their supply of food seemed almost inadequate to meet their own needs, with the Lord's blessing it fed thousands, and left them more than they had to begin with.

But one thing was necessary for them to gain such an experience: Their faith in the contemplated work must be large enough to trust their only temporal supply with the Lord. Had they refused to give what they had for the benefit of the hungry mass, they would not have witnessed the display of God's power. The circumstances are similar to-day. The world is hungering for the bread of life. Multitudes in every nation are like sheep having no shepherd. The Saviour loves and pities them in their destitution, and says to us, "Give ye them to eat." Do we, like the disciples, say, Send them away to buy bread, or do we question the justice of his request, and begin to ask, How is it possible for us to feed so many, when we have so little for ourselves? If we do, be sure the Saviour will ask us how much we have, expecting us to bring it for his blessing, that it may be converted into an abundance. He will still insist that we go and feed the hungry multitude with what he has blessed for us. Hear the word that has echoed down the centuries to our own time: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Is not this a positive command to us? And do we not know that the Saviour never issued a command, but that in the command itself power was provided with which to perform it? Think of the command for Peter to walk on the water; also the word now under consideration. It is not possible for us to know the power that accompanies a command, until we lay hold of the command itself; then we find its power; but so long as we neglect to take up the command, the power of it is unknown to us.

It is a denial of the Lord's power to say in response to his command: The work is too large; our means are too slender to compass it. When the Saviour enlarged the feeding power of the loaves and fishes to meet the needs of five thousand or more people, that was not the extent of his power. He could just as well have made them feed ten times as many, had the occasion demanded it. God's power is never limited, except by the demands of his work. So now, he is abundantly able; yes, and more than willing, to bless our little means with enlarged power to meet the needs of the multitudes who wait for spiritual food, and also to provide us the fulness of plenty from the same amount. Let no one now be heard to say: "There are yet four months, and then cometh harvest." No, no, brethren; this is not so; if you desire evidence on the point, just stop long enough to look on the fields; for they are white, already to har-

vest. Just listen a moment, and hear the continued appeals from every land, for literature and labor. Listen again: Do you not also hear in response to these cries for help, the gentle command of the Saviour, "Give ye them to eat?" That word is to us, his disciples. Let us, then, like his followers of old, gather up from among us what means we have, present it to the Saviour for his blessing, and then apply it to the feeding of these suffering millions.

You doubtless remember that to-day's missionary collection goes to the International Tract Society, as a fund with which to do this very work. The scope and aim of this very society were fully set before you in the fourth-Sabbath reading for September. It needs the very funds you give to-day with which to supply literature long since called for.

If you could have the privilege of reading the letters that come to the International Tract Society, from those who have received the bread of life, from reading our publications, you would perhaps feel a deeper interest in their work. Space will allow us to give but two or three extracts from letters recently received.

One writes from a distant land:—

I wish to thank the society for this most blessed service that it has been doing me and many others, and I hope and trust that the reward of that golden crown promised will be given you, the workers, as a special blessing for the saving of my once lost soul.

Another in our home land writes:—

Enclosed you will find post-office order for twelve dollars, two dollars to pay for the two papers you have been sending me, and ten which I wish you to use for the spread of the gospel in the way that you think it will accomplish the most for the cause. Often my heart's desire is to help the cause, but I do not feel that I can do so by giving to the churches at this time, for I consider that they are preaching false doctrines. They are, if I understand aright; therefore, it would be a sin for me to help support them. I have been fortunate enough to get the "Early Writings" of Mrs. E. G. White, for which I am thankful, and through which I have received much light. I have always believed that the cause of miracles and prophecy ceasing was the degeneracy of the church, and lack of faith in God's people. I can see no other cause, for God is the same and changes not. He is as willing to give good gifts to his children as he ever was. Your preachers go all around us, but do not come here. I would so much like to be where I could attend your meetings.

A man and his wife write:—

We are thankful to say that we still get the paper regularly, and we could not tell you how much we appreciate its weekly visits. In fact, it is about all we read, except the Bible and other good books. We can say with all truthfulness that we have never read a paper that gave us anything like the information and instruction that this does. We have learned more about the boundless love of God since we began to read the *Signs* than we ever

learned from all the preaching we ever heard. We fully believe its teachings. We never knew it was wrong to keep Sunday for the Sabbath till we read the Seventh day Adventist literature, but we are fully convinced of the fact since reading and studying and praying over it. We always thought it was right to keep Sunday because we had been raised to believe it, and had never heard it disputed. In fact we never thought about it at all. We thought what everybody did must be right, but we are convinced of our error at last.

There are no Adventists in this country that we know of, and nobody thinks it right to keep the seventh-day Sabbath. We read our papers, and give them to our friends, or any one whom we think will be likely to read them.

These are simply examples of souls who are thirsting for light and truth throughout the world. Shall we withhold it from them?

Let no one forget to-day that the Saviour's command, "Give ye them to eat," appeals to every individual follower of his. Let every one, then, claim the privilege of helping to swell to-day's contribution beyond any former record, and thus give an impetus to the work of the society, which will not only encourage the workers, but also bless many who are now out of Christ. We may not be privileged to know just who has been blessed by our personal contribution, but God knows, and it will be revealed in the last day. Then shall we have rejoicing with the Lord, for the exalted privilege of co-operating with him in his work of saving souls. J. O. CORLISS.

POSITION AND WORK OF THE BATTLE CREEK SANITARIUM.

"EVERY institution that bears the name of Seventh-day Adventist is to be to the world as Joseph was in Egypt; as Daniel and his fellows were in Babylon."—*Mrs. E. G. White*. Here is briefly set before us the high and exalted standard that the institutions which God has planted among us, must occupy in this closing work. The Sanitarium, which began its work in a small and obscure way more than twenty-five years ago, has, by the blessing of God, extended its field of usefulness far and wide. The thought has been impressed upon us again and again that it is not merely physical healing that the sick need, but also spiritual. The paralytic came to Christ to be healed, as the people supposed, of his physical ailment; but the condition of his sin-sick soul was really the heaviest load that he bore, and so Christ said first, "Thy sins be forgiven thee," before he attempted to relieve his physical maladies. So how important it is that these people who come to our

Sanitarium to be treated for physical ailments, should find here a place where the soul may be lifted into a higher and holier atmosphere, and their faith be anchored more securely to the Rock of Ages. Such an atmosphere cannot be secured merely by words; it is only brought into existence by Christ living and acting out religion in the consecrated worker.

As the work of the Sanitarium has increased, the educational work has developed more and more. About twelve years ago, a training-school for nurses was started. As the years have gone by, God has moved more and more on the hearts of our young people to seek this training for broader usefulness in the Master's work. Within the past two years, two hundred young men and women have entered this school to make medical missionary work their life-work. During the same time, nearly fifty have sacrificed all that was near and dear to them in this life, and, equipped with instruction that they have here received, have gone to other fields to work for the Master. Some of them are in most trying and difficult places; but the love for the Master and for the work of healing both body and spirit so pulsates through their being, that they remain at their post of duty.

The workers at the Sanitarium are continually exposed to the influence of worldly associations. Their vanity is stimulated; their abilities are flattered; and thus where temptations which come through association with the ungodly are strong, the greatest care must be exercised to keep in close connection with Christ and the influence proceeding from him. When the mind is continually subjected to influences which tend downward, Jesus needs to be often held up. Who could be closely related to worldly influences without running some risk? So, counteracting influences are exerted, lest, through the tempting allurements of Satan, the worldly element should steal away hearts from God.

Before beginning the day's work, the workers gather for a short season of prayer, that God may guard them during the day. At the noonday hour, they gather again, four days a week, for religious services, generally in the nature of a social meeting; and if the reader could step into this room, he would find almost any noonday hour, quite a number of persons on their feet at the same time, waiting to testify to the miracle of grace that God is working upon their hearts, and expressing thanks to Providence for having given them such wonderful opportunities to work for him. On Tuesdays and Thurs-

days, instead of the regular noonday meeting, the family is divided by the departments in which they are working, into twenty different sections. So, in small groups, they recount the victories they have gained in presenting Christ to the patients, and the prayers and Bible readings which they have been invited to hold. They also mention some of their trials and difficulties, and then, in a short season of prayer, the difficult cases are carried to God. At 9:10 P. M., before retiring, many of the workers meet in prayer circles of from three to ten in their various rooms, for a few moments of devotion. In all the difficult work of the training-school, an effort is made to make the missionary principle prominent, and to recognize God as the author of all wisdom. More time is allotted to missionary and Bible study than is given to any other study.

On Sabbaths special attention is given to the study of the great principles that underlie the message for this time. Many who come here not specially interested in religious matters, in seeing the practical application made of Christian principles, which are adapted alike to body, mind, and soul, obtain a different view of religion and Christianity than they previously had, and recognize something genuine in the religion of Christ, which before they had looked upon as a mere formality or a sham. As these men and women come here broken down in body and more or less crushed in spirit, and their fond hopes blighted, their hearts are especially tender; just at that time, the physician and nurse, who have a hold on the throne of God, can speak words of comfort and instruction, which may bear a bountiful harvest. This is continually being done. The principles of the whole gospel, which offer health for both soul and body, are held up before our patients in an increasingly effective manner; and through this means men and women are being brought to the Saviour, and are acknowledging the binding claims of his law.

We know that a knowledge of the truth, as it is in Jesus, has come to thousands through the Sanitarium. There are at present six hundred and fifty workers at the Sanitarium. Most of this large number of young men and women have devoted their lives to the Master's work, and are making a preparation to enter some missionary field.

Let no one suppose that there are not trials and temptations at the Sanitarium. The same experience that Joseph went through to fit him "to bind his princes at his pleasure; and teach his senators wisdom" (Ps. 105:22), must be passed through, to a

greater or less extent, by all those whom the Master is fitting for his work at this time; and in a field that has such possibilities for doing good as this, it must be expected that Satan, through evil influences, will be particularly active. He will seek to weaken the confidence of others in it; to make the work difficult and trying for those who are bearing heavy responsibilities. The workers at the Sanitarium earnestly desire the prayers of God's people that this institution may continue to do the work which God has given it to do, and that the result may be a rich harvest of souls saved in his kingdom.

DAVID PAULSON, M. D.

THE KEENE INDUSTRIAL ACADEMY.

KEENE ACADEMY was founded Jan. 7, 1894. Its managers have aimed constantly to mold it after the instruction given in the Testimonies. It has three special objects:—

1. To train laborers for the ministry and for other branches of Christian work.
2. To furnish the youth with an education which shall fit them for the practical duties of life, and to do so under influences favorable to the promotion of reverence for the word of God, and to the development of Christian character.
3. To provide daily employment for the students, not only for its influence upon their health and their character, but also to enable them to partly pay their expenses.

The Testimonies say that an effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised, and that the young men should have a different kind of labor from that of the young women. Accordingly, much attention has been given to the development of the school farm. This farm consists of one hundred and thirty-five acres of land, with seventy acres more under the control of the school. About fifteen acres have been cleared and set to fruit. To clear the remainder and set it to fruit, and to work the timber into wood, will furnish profitable employment for the gentlemen for some years to come. Other industries will be added. At present, farming, gardening, wood-cutting, and broom-making are the principal industries for the gentlemen. The housework is performed by the ladies. All students residing at the Home are required to work three hours a day, and are paid in proportion to the value of their services, the highest

price being ten cents an hour. Good workers can pay about half their expenses.

Four courses of study are offered—a preparatory course of two years, embracing the common branches; an academic course of four years, preparing students for college, for teaching, or for active life in other directions; a ministers' course of four years, and a Christian workers' course of two years. The ministers' course offers four years in the English Bible, two years of New Testament Greek, two years of Hebrew, two of English language, one of Latin, two in physiology and sanitary science, two in history, etc. We especially desire to call the attention of earnest, God-fearing young men and women to the ministers' and Christian workers' courses; and if they have not already found places in our other schools, to give ours a candid consideration. The Academy opens October 28, and continues thirty-three weeks. The new calendars are ready, and may be had by addressing Professor C. B. Hughes, Principal, Keene, Texas.

C. C. LEWIS.

FIRESIDE TALK.

"MARY, you ought to have been at missionary meeting last night."

"Why so, John; did you have a better meeting than usual?"

"Well, yes; it was at least a different meeting from any that we have had."

"In what respect did it differ from other missionary meetings that we have had?"

"You know that Elder Smith is quite a live man, and in some way he has made up his mind that every member of the church should do something, and he suggested that it would be a good thing to have something definite laid out for each one to do."

"How is that, John? you say each one is to have something definite laid out for him to do?"

"Yes; you see, it is like this: We have so many different lines of work now to carry forward that each one can find something that he can actually succeed in doing."

"O yes; I see the idea now. Well, what steps were taken toward carrying out the plan?"

"Lively steps, I tell you. Something is going to be done now, I verily believe. The elder had the thing all arranged and ready for use. He had made out a list of headings, covering the different lines of work that he thought should be carried forward, such

as Bible readings, Christian Help work, distribution of tracts, etc., and under each heading he had placed the names of those whom he desired to work in that line."

"What did he give you to do?"

"I supposed that would be about your next question. Well, I am to give Bible readings in families; something I have never done. I have given a few readings, you know, to the church members after Sabbath-school; but it looks like a pretty hard task to take up readings with a family that is not in the truth, and try to bring them into it."

"Are you going to try it?"

"Certainly I am going to try it. Do you think when I am asked to do a thing for this cause that I will not make an attempt to do it?"

"Well, this is something new for you. I did not know how you would feel about it. Did they assign me anything?"

"Yes; you are to do Christian Help work."

"How can I do anything in Christian Help work? I have never been at Battle Creek to take a nurse's course."

"Suppose you have n't. You have common sense, and if you should go into a sick-room and see something that you could do that would make the sick one more comfortable, could you not take hold and do it?"

"Yes, I suppose I could, and of course I would do so; but is that Christian Help work?"

"Certainly; did not Christ say that if we give a cup of water in his name, we shall receive a reward?"

"Yes, that is true. When are you going to begin your Bible work, and how are you going to get the readings?"

"I do not know just when I shall give my first reading; but I am going over to Squire Harding's this evening after my work is done to see if I cannot appoint a reading with them for Sunday afternoon. Since we cannot work in the shops on Sunday, I will spend a part of the day in the missionary work."

"The evenings will soon be longer than they are now, and perhaps you can spend one or two evenings each week in your Bible work."

"I have been thinking of that, but you see we have meeting at our church three evenings each week, and I feel that I must have time to study if I succeed in giving these readings."

"That is true; you will have to study. You will have to improve the hours."

"Mary, it seems that the Adventist people are the busiest people in the world."

"They ought to be; they have the most important message the world has ever heard, committed to their trust."

"Now, wife, what are you going to do about your line of work?"

"I am going to take it up and do the best I can; perhaps I can find something in the *Medical Missionary* that will help me. I think I shall go over to-day to see Mrs. Scroggins. She is sick, and has been for several days."

"O yes, Mary; next week at the missionary meeting we are to relate our experience in the line of work assigned us."

"But suppose we have done no work?"

"Then, of course, we shall have no experience to relate; but I should not like to go to such a meeting and have nothing to tell that I had done. That would be very bad, indeed. Just think of a Seventh-day Adventist, in such a time as this, passing a whole week without doing something for the Lord."

"I believe there are some of our members who never report any work at all."

"They will certainly have to do something under this new plan; but it is time for me to go to the shops."

J. W. WATT.

ENCOURAGING TO CANVASSERS.

WHILE visiting among the mountains of the interior recently, I became acquainted with a teacher and preacher who was also a Sabbath-keeper. During the visit, he related his experience while investigating present truth. He had bought "From Eden" of a canvasser, and read it with interest until he came to the Sabbath question. Then he laid aside the book as a thing of evil, and so zealous was he to save others from being deluded, that he went to all who had bought the book, and faithfully warned them against its heretical teachings, and by so doing raised quite a feeling against the canvasser. After a time, through a curiosity to know what else the book contained, he hunted it up (he would not allow it to lie among his other books), and read further until, through curiosity and the Spirit of the Lord convincing of the truth, he was led to purchase other works; and finally, becoming convinced on all points, he boldly avowed his belief, and began the observance of the Sabbath a few weeks before I met him. He is a

well-informed man, and has taught the same village school for three years; but he is now threatened with the loss of his position unless he gives up his heresy. Another, a young mechanic, in the same village, was convinced of the truth by reading the same book, and after a long talk with him, he said he would tell his employer that week that he could not work any more on the Sabbath. It was a struggle for both of these; for to one it meant a probable loss of a situation and the positive loss of a home; and to the other the loss of his position. "Yet none of these things" moved them, and to-day they thank the Lord for the truth received through the agency of the *canvassing work*.

C. A. HALL.

Spanish Town, Jamaica.

RECANVASSING TERRITORY.

RECANVASSING the same territory once a year for a different book, until the agent has canvassed the same territory over several times, is a plan that is recommended by some, practised by a few, and endorsed by many. This plan has been recommended for several years, and although it has never been generally adopted, and therefore has not become popular with the majority of the canvassers, a few have followed it to a considerable extent, and thus by practical experience they have demonstrated its superior advantages over the methods usually followed by our agents; viz., that of canvassing a given territory for one book, and then going to another territory, repeating the same experience with the same book, and consequently working constantly among strangers.

We offer a few reasons why the plan of recanvassing a given territory for different books is far superior to that of working in new territory all the time.

1. After the first canvass, the agent is then working among friends and acquaintances rather than strangers, and therefore his work is not only more pleasant, but it is more successful, because the people are acquainted with the agent, and thus they know him to be upright in his dealings, and they are not afraid to buy of him.

2. Laboring thus among acquaintances, his work becomes one of pleasure, and so nine tenths of the usual dread of meeting strangers, which troubles so many agents, is removed.

3. Because of this acquaintance with the people, an agent is enabled to perform his work with far less expenditure of vital force, because many will give an

order for a book upon the strength of the agent's recommendation, without a formal canvass. This is a point of vital importance to every canvasser.

4. The agent being permanently located, avoids a great amount of expense, caused by frequent changing of territory.

5. Having a permanent home, the agent is enabled to secure regular meals of proper food, well cooked and neatly served; also a regular place to rest at night. Many a conscientious, devoted, God fearing agent has been driven from the field, for no other reason than that he could not endure the food upon which he was obliged to live.

6. In many places agents are unable to meet with any reasonable degree of success, from the fact that the people have in some way or other been defrauded by some book agent. One of the most prominent is the agent for some county record, or similar work of various device, but of no practical value to the unsuspecting customer. Nothing but a personal acquaintance with the people will enable our agents to reap success in such territory, and there is much of it, unfortunate as it may be.

7. An agent passing to and fro in the streets of a territory which he has canvassed over two or more times, is a silent, but constant reminder to the people of what they have read in the books, or of books which they ought to have read, which they obtained of him. They might meet a thousand strangers who were book agents, or even agents selling our good books, and never think of their book, or what they had read in it.

8. Passing and repassing over the same territory, an agent has a golden opportunity briefly to answer proper questions of inquiry, remove objections that may arise, and direct persons in the reading and understanding of the different books.

9. An agent would become well acquainted with different ones living in his territory, and thus he could easily get them together for mutual Bible study, who, without his efforts, knowledge, and interest, would remain ignorant of each other for years.

10. If the plan herein advocated should be followed for a few years, we would have hundreds, yes, thousands of companies of believers in present truth in different parts of the land where we otherwise would not see a vestige of one.

We hope that our canvassers, and all who are interested in the prosperity of the canvassing work, will carefully study the reasons given above for following the plan herein advocated. F. L. MEAD.

I THIRST.

I THIRST for what my Lord can give,
That life which he would have me live
Devoted to his will;
Through cloud or sunshine, calm or storm,
In scenes of every shade or form,
Obedient to him still.

I thirst to have a soul within
Divided from the smallest sin
In word, or deed, or mind;
A heart to soar on sacred wings
Above all sublunary things,
And leave the world behind.

I thirst to taste that precious stream
Which only can my guilt redeem,
And wash me white as snow;
Poured from that side, those hands and feet,
Whence fountains of salvation sweet
In ceaseless mercy flow.

I thirst to see that glorious brow,
Once pierced with thorns for me, but now
Crowned as with many crowns;
Where the perpetual hymn of praise
Rises above all other lays,
All other music drowns.

I thirst to have his mercy known
From shore to shore, from zone to zone,
His tears and tenderness;
Un'til the Universe shall sigh
That its dear Lord should ever die,
Although that death we bless.

I thirst to hail the countless throng
Of those who to that world belong,
Where pain afflicts no more;
Where every tear is wiped away,
And through a cloudless, nightless day,
All saints the Lamb adore.

— M. Bridges.

A PEN PICTURE OF INDIA'S SOCIAL CUSTOMS.

It is morning in the outskirts of a little Indian village near Calcutta. The hot sun looks down on fields of waving grain and rice. Here and there in the large fields rise the bamboo platforms, where the watchers of the grain have been stationed during the night. Their places will soon be filled by the relief for the day, other women and boys of the Vellálar, or farming caste, for now that the precious grain is heading, it is guarded most carefully against birds and thieves. A stir about the dwelling as we pass, speaks of another day begun. Here a shepherd

(Idaiyar) is starting with his load of milk and curds for the great city. About the dwelling is his flock of cows, sheep, goats, and buffaloes. Some of them have entered the house and stand unmolested.

Farther on we meet men of the different classes on their way to or from a neighboring lake. The Hindu's religious forms and ceremonies begin with the day, and are ushered in by the morning bath and the decoration of his person on forehead, arms, and breast, with the marks of his sect. These being inscribed with a paste of sandalwood, he repairs to the temple, and from thence to his home and the duties of the day. We watch them as they pass, Brahmans, and Vaisyas, or the merchant class, Vellálars and Idaiyars, Kammálans, or artisans, and the warrior class Kshatriya, so separated by the distinctions of caste, so unified by their slavish compliance with its laws.

A man of the Vannán, or washerman class, is coming toward us, his basket of clothes poised upon his head. Good clothes do not remain so long when subjected to the treatment of a washerman of India. First soaked in a mixture of soap and mineral alkali, they are then boiled slowly over the fire. They are now ready to be taken to a stream near by, where they are washed by thorough beating on a stone — the Hindu wash board.

We gradually grow accustomed to the caste distinctions in dress and manners, and cease to regard the passers-by with that close scrutiny that curiosity had first given. But we start and turn to look, as a little figure slips by us, and hastens on in the direction from which we have come. The figure and carriage are those of a child; the dress, a woman's. Over a richly embroidered petticoat, fall the folds of the outer garment of silk. This consists of one long piece of cloth, one end of which is held to the left side, while the other end is wound around the waist, and passing up over the right shoulder, is brought again to the left side, where it falls in folds down the front. A tight-fitting, sleeveless jacket completes a costume strikingly graceful and most becoming in its brilliant coloring to the dark beauty of the little lady. She wears no head-dress, but a single fold of the cloth is drawn up over her head. Her arms, fingers, ears, and even her ankles are loaded with jewels. About her neck is hung the significant *talee*. This consists of several jewels strung on a twisted thread, and answers to our wedding-ring.

We have noticed all this quickly, for her little sandaled feet are bearing the girl swiftly down the road.

Even we know enough of Indian customs to feel surprise at seeing a young and beautiful Brahman girl of the wealthier class alone and unguarded by the watchful care of a jealous husband or father. Our curiosity overrules our good breeding, and we follow slowly at some distance until she stops at the door of a house about half a mile from the village.

As she waits for admittance, let us look at the building, which is a typical Indian dwelling. It is built of clay bricks sun-dried, and washed with a kind of lime. An open veranda, fronting the street, lends to it an air that is almost homelike. Were we to enter, we would find ourselves in a small reception room with a raised alcove on each side. Passing through this, one enters a paved court. This is not covered by the roof. The other rooms, which are small and dark, open into it. In Indian homes one room is set apart for the women of the household. The remaining rooms are for the use of the male members of the family, and for cooking, eating, storing grains, etc. There are no tables or chairs, but low bedsteads without mattresses, a box for keeping clothes and jewels, and others which serve the purpose of cupboards, together with a few rude dishes and cooking utensils constitute the meager furnishings of the house.

But while we stand talking, the door of the house is opened; a lady appears, and as she speaks, her accent is unmistakably that of an American. She is evidently surprised at the sight of her visitor. "Premadini," she says in Hindustanee, "why, Premadini! But come in, child." And Premadini, slipping the sandals from her feet, enters. While Premadini with eager gesturing assists the lady's imperfect understanding of the language, we will seek an explanation of her visit.

For over a week, gloom has filled the home of Rama. He, the pride of his family, an eldest son, upon whom his father's happiness in the other world is believed to depend, he, of the most exclusive and wealthy class of the haughty Brahman caste, lies stricken with a malady with which the skill of the native physician cannot contend. Unless help comes speedily, Rama will be numbered with his fathers, and Rama's wife, our little Premadini, be a widow.

When her marriage to Rama had been accomplished, great had been the rejoicing among her male relatives. A family whose misfortune it is to have an unmarried daughter of marriageable age as its grave responsibility, is thought to be under the displeasure of the gods. All of his substance, if need be, together with what he can borrow, is not thought too

great a sacrifice by the Hindu father in order to cancel this heavy obligation which a daughter's marriage entails. No wonder the Hindu prays for sons, not daughters. Premadini was too young to remember distinctly the ceremonies of the first marriage, which answers to our betrothal. She has a vague memory of being dressed in rich garments, anointed with perfumes, given a doll and sweetmeats to keep her quiet,—and then many ceremonies. All these she has forgotten, except one when a white sheet was thrown over herself and husband, a man twenty years her senior, and the frightened baby was pronounced a wife.

It was several years after, when Premadini went to live with her husband. She was eleven years old then; and now after a period of wedded non-existence, the little child-wife awoke to find herself confronted with the probability of the horror of widowhood. Premadini knew what that meant; Premadini's sister was a widow. It meant that one's mother-in-law should revile her for the death of her son, for which the Hindu religion holds the wife responsible. It meant an exchange of her pretty clothes for the white robes of widowhood. It meant a life of drudgery, of abuse and contumely.

Several weeks previous to Rama's illness, a foreign physician, an American, had performed a (to a native) miraculous cure upon a man smitten with the same disease as Rama. As she served the lords of the household at their noon-day meal of rice and curry, Premadini had overheard them talking among themselves of this cure; had even heard the father of Rama express a wish that the physician might practise the arts of his magic upon his son; to such straits had this calamity reduced the haughty Brahman to whom contact with a foreigner meant contamination, and social intercourse, disgrace.

Premadini had watched and waited. In the morning of the following day, when the members of the household were engaged in prayers for Rama's recovery, she had slipped away. She knew the wife of this physician. It was she that had come to a friend's house to teach her to read. Wonderful stories she had told to this friend. A story of a new God, one who loved man,—loved even women; who gave his Son to die for them. Premadini did not understand it all. It would be very sweet to be so loved and cherished, she had thought. One thing she knew, the lady's eyes were soft and tender; they looked at her as she remembered her mother had looked when her father was not by. She would go

to her. Perhaps the doctor would be passing by. Premadini would watch and tell the men; they would never know of her visit to summon him; and Rama might be cured and Premadini be saved from widowhood.

Dear friends, perhaps your thought will follow out the characters of this little sketch, until you see more clearly than I can tell you how Rama's recovery may prove the vantage ground on which the medical missionary may stand to reach out helping hands, not alone to the household of Rama, but to others who, like them, are the slaves of the most tyrannical form of caste prejudice.

What was the bondage of the Israelites, or the slavery of the South, to the fetters which caste has forged upon this unhappy land? "Come over to Macedonia and help us" is the cry which brave men and women are answering with their lives. With brave hearts and an unshaken faith in their master, they go to herald the liberty "wherewith Christ shall make them free." And we, as we wish them God-speed, feel the stirring notes rising in our hearts to our lips,—and involuntarily we join in the "Battle Hymn of the Republic."

"Mine eyes have seen the glory of the coming of the Lord"—and listen, how the tones swell until they fill the earth with their music:—

"In the beauty of the lilies, Christ was born across the sea,
With a beauty in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free;
While God is marching on."

Boulder, Colo.

ELLA CARPENTER.

JOHN KING, THE APOSTLE OF SURINAM.¹

THE history of John King is so unique, and his conversion so forcible an illustration of the possibility of the direct and immediate operation of the Holy Spirit in the hearts and consciences of the heathen, that it appears worthy of a wider notice than has hitherto been accorded to it.

This brief sketch purposes to set forth in their order, the facts of the life of John King, as they are reported by the Moravian missionaries of Surinam, whose veracity no one questions. Dutch Guiana is hemmed in between British and French Guiana, and covers a territory of some sixty thousand square

¹The French religious press tells an interesting story concerning the work of an unknown and humble servant of Christ, who, by his untiring labors in a well-nigh hopeless environment has earned the title of *Apostle of Dutch Guiana*.

miles, of which all but one-fifteenth part is an unexplored and impenetrable wilderness.

The sources of the Surinam are still veiled in mystery, and explorers are deterred by the deadly malaria of the upper-river regions. The mixed population of Dutch Guiana is estimated at about sixty thousand, exclusive of some eighteen thousand bush negroes and an uncertain number of Indians.

These bush negroes are the descendants of runaway slaves, and they inhabit the dense jungles of the interior. There are three tribes of them,—the Aukanians, the Saramaccans, and the Bekon, or Moesinga. All have lapsed into complete heathenism, but there are some traces of a former connection with Christianity. As chief god they worship Gran-Gado (great God), whose wife is Maria, and whose son is Jesi Kist. They are, however, polytheists, and worship forest gods, water gods, air gods, etc.

The country they inhabit is called by themselves *the land of the shadow of death*. The climate, especially in the rainy season, is pestilential, and the swift and turbulent rivers are practically unnavigable.

In the heart of the maiden forest, on the banks of the Saramacca, lies the village of Maripastoon, and here the Lord called and ordained John King for the special work for which he had destined him.

When the Moravian missionary, Calker, in 1869, represented his Guianan field at the General Synod, he read a curious epistle of John King, which in part runs as follows:—

I, John King, your humble servant, whom the Lord Jesus Christ himself has given in your hands, send to all the great masters and their wives my heartfelt greetings. I am John King, whom the Lord Jesus at Maripastoon has raised from the sleep of death. It was there that, in the midst of other heathen, the Holy Spirit began to work so powerfully in me that often I did not know where I was. At that time all, even my sisters, considered me a miscreant. No one would have anything to do with me. Yet I lived five years among them to admonish them. It seemed as if the Lord Jesus himself lived within me and in my house, and yet he had not yet sent us masters from the city. And thus it happened that, for a long time, he was our only Master at Maripastoon. He himself has taught us and opened our understanding. At last, however, he sent us missionaries."

Who was the author of these lines?—A coal-black negro, a perfect *matuari*, born in 1830 at Paramaribo, from the third marriage of his mother Ademsi to a negro named Auka. In 1846 they settled at Maripastoon, where they lapsed into complete heathenism.

The bush negroes of Surinam are fetish worshippers in the fullest sense of the word, and they conceive their safety largely to depend on the number of

beads, pieces of colored glass, strands of rope, or buttons which they possess. No sacrifice is considered too great to escape the spell of a conjurer (*wintimken*), who is dreaded worse than death itself.

Under the influence of demoniacal possession (*winti*), the victim loses all self-consciousness and dances on glowing embers, grasps red-hot irons, or swallows broken glass without any pain. The relatives of these unfortunates surround them, and cry out in the utmost distress: "Father, do not harm us! Mercy, O Father! We will give what thou mayest ask!"

Such was the environment of the early life of John King. The children of Ademsi were held in great esteem at Maripastoon, and soon rose to a commanding position among the bush negroes. This may have aroused jealousy, for, when a pestilence swept the forests, the family was accused of sorcery. As the disease seemed to originate in the water, they were impoverished by compelled sacrifices of their household goods to the river god.

John King, however, seems, from his early boyhood, to have been a white raven among his relatives and daily associates. In vain, efforts were made to bring him under the influence of the "*winti*." He was persecuted and tortured; for three months at a time he was manacled hand and foot, and rubbed with sharp, aromatic herbs—all to no purpose. At last the "*Gran-winti*" declared that he had no power over King, *because his heart belonged to the God of heaven*.

King had become a changed man, but how? It is almost impossible to conceive that in the astonishing experiences through which he passed, there has not been a leaven of early, be it occult and inexplicable, influences.

He left Paramaribo as a mere boy, and there he had apparently never come under the power of Christianity. From his thirteenth year, he had lived among the lowest type of heathenism; all his relatives were swept along by the current; he alone remained separate from the rest. He was converted by agencies which are wholly in line with those dominant characteristics of the negro race which are met with wherever the negro is found, whether before or after his conversion, in Africa, in America, in Surinam, or anywhere else; viz., an apocalyptic and ecstatic tendency in religious matters.

King was apparently changed by *dreams* and *visions*. Day or night he might be found lying under a tree in a cataleptic trance, in which the strangest things passed through his mind. They touched on

heaven and hell, or, rather, their equivalents in the hazy spiritual atmosphere which appeared to surround him; on his own sins, and those of his environment; on present duties and future rewards.

When he met the Moravian missionary, Staehelin, in 1893, he told him that the first vision came to him about 1850, when he was about twenty years old.

In this remarkable dream King was shown "the being who had brought all evil in the world," and who was in great torments and pain. In unspeakable agony of soul, King began to moan and wail, which his friends considered to be his death struggle. Finally all his suffering found vent in the one great cry, "O Gado, savi mo vi!" ("O God, have mercy on me!")

Hardly had this cry passed his lips but a vision of light appeared—a being with glistening arms and eyes like flames of fire, and a soft voice was heard, "I am the Mediator between God and man. Go to the city and tell the missionaries what you have seen, and they will teach you to read God's book and to write. And now return to the earth; from this moment on, thou art my servant." Consciousness then returned, and King slowly recovered from his mortal illness.

There seems to be no reason to doubt the veracity of this strange story. It seems to have been an actual experience in King's life, and it certainly was the beginning of a new existence. Staehelin and the other Moravian missionaries who knew the character and piety of King, never doubted the story.

This trance was followed by others of a similar nature, and King steadfastly refused to further join in any idolatrous practises. His tribesmen, however, wanted to compel him to bow to an idol, but King said that the Lord spoke to him, "If thou kneelest to the idol, thou shalt die. But I will save thee from their hands. Fear not, I am with thee." The turbulent, frantic heathen closed about King, and a martyr's death seemed to confront him, when suddenly he knelt down and prayed aloud: "My Saviour, if I do this in my own strength, then may my words have no effect at all; but if thou hast elected me to bring them to thee, help me, then, O Lord, to convert them to thee, and cause them to see that thou hast sent me."

When King arose after this prayer, his tormentors were stealthily leaving the place, and unhindered, he returned to his own house. With great zeal he now began the work to which he felt himself called. He went to Paramaribo, and visited the Moravian mis-

sionaries, who taught him to read and write, and instructed him in the truth of God. He advanced rapidly, while the mysterious visions and dreams continued.

The missionaries warned him not to trust in them nor to be puffed up on their account, and King accepted their admonitions with the utmost humility.

According to a model which had been given him in a dream, King built a chapel at Maripastoon on his return there. He now began actively to antagonize the fetish worship of his tribe, and showed the baselessness of their superstitions by doing everything which the "winti" forbade. Thus the backbone of heathenism at Maripastoon was broken. The little chapel soon became too small, and when the Spirit began to drive King into outlying districts, Trans Bona, a distant relative of King, was called from Koffiekamp to be pastor at Maripastoon.

Years passed by, and the mission was greatly blessed. The greater number of the inhabitants of the village were baptized. King himself always held back, mainly through a deep consciousness of sin and unworthiness. At last, in August, 1863, he received the sacrament. His face shone with a supernatural glory, and his only desire was to be with Christ. Till this very day he works in the vineyard of the Lord. At his baptism, his heathen name, Adiri, was changed to John King.

When, in October, 1863, the first missionaries, Calker and Bramberg, arrived at Maripastoon, they were received with every manifestation of joy. Apparently every trace of heathenism had been effaced; order and prosperity prevailed; men and women were decently dressed; Maripastoon was a Christian community. The calling of John King had not been in vain.

From Maripastoon as a center, the power of the new movement was felt far and wide among the bush negroes. In 1874 the old octagonal church building of King was replaced by a more commodious structure, while a new church was established at Kwattahedde. Great stress was laid by King on the necessity of keeping the Sabbath day holy, in obedience to the command of God. At Kwattahedde everything which could remind of the old idolatry was destroyed before the church was organized.

King now pressed far inland, and even into the mountainous districts of High Surinam; from Maripastoon, he radiated up to the banks of the Cottica, or to the territory of the Auka negroes. Surrounded by ever-thickening dangers, and yet evermore, as by

a miracle, escaping them, he made an indelible impression wherever he went. To him life, with all its ambitions, and hopes, and sufferings, and joys, was comprehensible only from the angle of salvation. Christ can be truly said to be "his only passion." He is the Henry Martyn of Surinam; and, as numerous souls were won for the Saviour, his name became a household word in the forests of Dutch Guiana. And yet the cross was laid on him, as on all God's children. At a critical period in the history of his missions, fever and ague kept him from acting his part; his constitution became a wreck; at Maripastoon, an inexplicable reaction in favor of heathenism asserted itself; the pharisaical conduct of his brother, Noë Andraï, nearly broke his heart; and when the latter died, not King, but the heathen Alafanti, was elected gran-man of the tribe, thus extinguishing the fond hope of King of being enabled to help the cause of the gospel from this high station.

Undaunted, however, the aged missionary extended his operations still farther into the unexplored wildernesses of the Surinam, where the worshipers of the god Grantati dwell. There he was laboring when Staehelin and Richter, the Moravian missionaries, arrived at Maripastoon in 1893, who heard this wonderful story from his own lips, and have given it publicity.

They were deeply impressed by the "faithfulness, honesty, uprightness, zeal, simplicity, and wonderful courage and love for the Master" which characterized John King. His visions had not puffed him up; he was timid rather than forward, and simple as a little child.—*Professor Henry E. Dosker, D. D., in Missionary Review of the World.*

STATE AGENTS' LETTERS.

GERMANY.

(On board the "Porto Allegre," en route for Brazil.)

As we are about to separate our connections with the work in the above field, we would once more make a few statements concerning the progress of the work of our canvassers here. The yearly summary has shown a good increase over the previous year. For the year ending June 30, 1894, the sales of our canvassers amounted to about 16,000 marks. For the year ending June 30, 1895, the report showed sales to the amount of 24,000 marks, while for the year ending June 30, 1896, the sales of our canvassers were 33,540 marks. Thus the Lord has blessed

us in our work, so that with each succeeding year an encouraging increase has been shown, and as we look at the prospects for the coming year, we have nothing discouraging to offer, for we believe that the Lord is ready and willing to do even greater things for us, if we only remain humble and ready to walk as his providence opens the way.

Our general meeting was a season of much blessing; and from the testimonies of praise and thanksgiving that were borne, we feel sure that our canvassers have gone out with renewed courage, ready in the strength of the Lord to face new difficulties and obtain new victories. Then, too, several new workers made a start immediately after the close of our general meeting; and while one or more experienced workers go to labor in other branches, still with the new ones filling up their places, we trust that even better reports than ever will show how the Lord is working for his people in these last days. May it be even so.

F. W. SPIES.

Aug. 10, 1896.

ENGLAND.

Our ship missionary in London was one day selling a few papers on land, and called with them at a certain house. The husband was out, but when he came home, his wife said to him, "There was such a nice man called with books." The husband told her the next time he called to ask him if he had anything on the second coming of Christ, a subject in which he was much interested. The next time the missionary arrived, he secured an appointment to come and see the man, which he did, and readily took an order for "Bible Readings," with which he was delighted, being just what he wanted. The Lord having prepared his mind before, he needed but little convincing on the Sabbath, which he has since begun to keep. He now is taking up the sale of our books with much enthusiasm.

Another series of events happening at Bristol might be related for the encouragement of any who may be circulating our literature. One of our agents called and sold a paper to a young married lady, who seemed like an earnest person, and who also bought a tract or two. She was anxious for her husband to become a Christian, and indeed he was seeking the Saviour for himself. After a few readings upon the subjects of faith and conversion, when the worker was on his rounds one day, this lady appeared at the door with the joyful news that she believed the work was done, and that her husband had found the Lord.

They continued to take the paper, and had readings on the prophecies; then they brought up the Sabbath question. He laid the matter before one of the leading Baptist ministers of the city, who had a long talk with him, but left him more convinced than ever. Now the test was upon this young couple. He could see that it was of no use for him to pretend to be a Christian and reject the Sabbath. There was his nice home and his good position in a large firm in the city. Should he give up his situation on which his living seemed to depend? Finally the truth triumphed. His situation was lost, and they speedily sold their furniture, and now both are greatly blessed in the canvassing work.

The Sabbath truth was much discussed among the men at the large ironmongers' establishment, where this brother was foreman of one department. A young man employed at the same place, and who lodged with this brother, has since begun observing the Sabbath, and is now selling over two hundred papers a week to spread the truth he has received. Not only that, but he has laid the truth before a young lady friend of his, and she has lately given up her work to keep the Sabbath; but the Lord has given her another place where she can keep it.

Thus the work is spreading where our literature is being read in the various parts of the kingdom, and may the Lord bless the seed sown, not only in England but in every land. G. W. BAILEY.

NEBRASKA.

Owing to successive failures in the crops of this State, the book sales have fallen off very much in this conference the last two years. The canvassing work seems to a great extent to lack the ardent interest which characterized this branch of the work previous to the year 1894, when an almost total failure in the crops occurred. Nearly all our old canvassers have been called to other lines of work. Some are now preaching, some are doing Bible work, while a few have gone to other States.

The work seemed to suffer because of the above-named circumstances. Our forces have lacked experienced canvassers the past two years; but the Lord has not forsaken us. He has not forgotten his interests in this part of the great harvest field. He has again raised up a corps of canvassers through whom he is doing a good work. Our canvassers at present, with a very few exceptions, are inexperienced in the work, being mostly those who have been in Union

College the past year. Difficulties have to be met here in addition to those of the States where good crops have been grown successively; but the canvassers seem to be meeting these obstacles cheerfully and successfully, realizing that they have been called to do faithful work for the Master; and that he will pay whatsoever is right. "When faithful work is done, results belong to God."

We now have ten regular canvassers in the field, and while there have been many books sold here, we realize that there remains much to be done. Present prospects are that there will be a bountiful crop, and while we work, we pray that the Lord of the harvest will continue to raise up consecrated men and women, who will give their whole time to this line of work.

Certainly there are yet many who should be engaged in some branch of the work; but if they persist in remaining where the Lord would not have them, they must sooner or later fail of the blessing he has in store for them.

In a *Review* of recent date I read the following: "The stay-at-home Christians are misrepresenting Jesus Christ. . . . They do not wear his yoke, . . . and many know nothing of what it means to be meek and lowly of heart." O what a solemn state for the Christian! misrepresenting Jesus; not wearing his yoke; not acquainted with his meekness. O what an honor to be just where God would have us! "Working, O Christ, with thee." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

E. N. BURNS.

KANSAS.

For several years in a large part of Kansas the crops have been a partial or entire failure. This makes times very close here. In about three fourths of the State, crops are very good this year, although people have not realized much from them yet. They feel well over the prospects, and we have been able to take from two hundred to five hundred dollars' worth of orders a week, besides selling small books. Our deliveries have been good so far, but our heaviest deliveries are yet to come.

Since the last of March, we have taken about seven thousand dollars' worth of orders, besides selling three thousand small books. On account of sickness

and for other reasons, quite a few of our canvassers have had to stop work for a while, but the most of them will commence again after camp-meeting. All seem full of hope and courage, and notwithstanding the difficulties, they intend to keep at work. Time is too short to think of stopping now.

God is greatly blessing the canvassers, and as they are about their work, they find many who are interested, and quite frequently those that have begun to keep the Sabbath. One of our canvassers found a very interesting case, a blind lady who had purchased a copy of "Great Controversy." She had her husband read it to her, became convinced of the truth, and began to keep the Sabbath. When the canvasser found her, she had kept two Sabbaths, and was anxious to know more. She bought the book the canvasser was selling, saying she wanted all the light she could get. I might relate other interesting cases, which show that God is at work, and that the books which have been sold are being read and are doing their work.

The more our canvassers go over the ground, the more the minds of the people are turned to the truth; and it seems to me that if experienced canvassers are needed anywhere, it is where the territory has been canvassed over and over again. Canvassers are needed who know how to lead people and direct their minds to more light.

We have a good corps of canvassers, and the prospects are that a good work will be done through the autumn months, selling books. We have gone over nearly all our available territory for "Bible Readings" and "Great Controversy," and will soon have our canvassers at work with "Patriarchs and Prophets," and any new book that may be published.

N. P. DIXON.

MONTANA.

The canvassing work in Montana has been moving slowly for the past two years, the writer being the only one regularly engaged in this branch of the message. After taking into consideration the importance of the times in which we are living, also the number of different works we wish to bring before the people, and the vast amount of territory to be covered, it was decided to secure assistance? and make a thorough canvass of the field this season.

The question arose, Where shall we secure the assistance? but our attention was drawn to the Walla Walla College, by the number of young men and women in attendance there. After a short corre-

spondence with the faculty, we learned that there were a number of young people there who were anxious to engage in this work, and had been receiving a training to this end throughout the school year. With the assistance of Brother E. M. Morrison, we soon had a large class of the advanced students taking some special training to fit them for active work in the field.

The question was asked, Who should engage in the canvassing work? A study of the Testimonies was made to ascertain who should engage in the work, and what the qualifications of the canvasser are. We learned that only men and women having good address, tact, keen foresight, and ability; those willing to be taught as to the best way of approaching individuals and families; and those having characters that would stand the test that would be brought to bear upon them, should engage in this work. With these positive traits of character developed, the workers could go forth knowing that success was theirs. Jesus said, "All power is given unto me in heaven and in earth." We read in the Testimonies that Jesus and holy angels will give success to the efforts of intelligent, God-fearing men who do all in their power to save souls.

In order that success may attend our efforts, we found that they must be put forth intelligently. This implies that we must have a knowledge of that in behalf of which we are putting forth our efforts. Many concluded that they were not fitted for the work according to the light given on this point, and that they could not engage in the work this season. This did not discourage them, however, but rather stimulated them to greater activity in preparing for the work another year. This college year will see a course provided for those who are desirous of preparing for this line of work. I have learned of a number of young persons who expect to attend school this year for the purpose of taking advantage of this special instruction. This is as it should be. Worldly publishing houses look to the leading educational institutions of the land to furnish them with intelligent men and women to go before the public and represent their books and how much more important that the last warning message to the world be put before the people by men and women of intelligence. Where shall we go to find this class of workers?—Certainly to our colleges. A thorough work must be done, and for this kind of work, a thorough preparation must be had.

E. P. BOGGS.

THE only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practise, it is plain that the truth, whatever it may be, has taken possession of him. — *James Russell Lowell*.

THE strong argument for the truth of Christianity is the true Christian,—the man filled with the spirit of Christ. — *Christlieb*.

A BUDDHIST youth in Ceylon, describing the blessing Christianity had brought him, said, "Praise God, I received a new mainspring." — *Selected*.

REPORT OF THE CANVASSING WORK FOR MONTH OF AUGUST, 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..... | 8 | 8 | ..... | 375 | 259 | ..... | 248 | 273 85 | 73 95 | 347 80 | |
| | Maine..... | 3 | 3 | ..... | ..... | ..... | ..... | 54 | 43 10 | 10 10 | 53 20 | |
| | Maritime Prov..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | New England..... | 15 | 5 $\frac{3}{4}$ | 115 | 448 | 97 | 152 45 | 249 | 385 90 | 25 95 | 411 85 | |
| | New York..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Pennsylvania..... | 33 | 24 $\frac{1}{2}$ | 211 | 1,527 | 316 | 427 50 | 654 | 967 30 | 223 93 | 1,191 23 | |
| | Quebec..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Virginia..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Vermont..... | 4 | 3 | 40 | 269 | ..... | ..... | 126 | 147 00 | 19 65 | 166 65 | |
| | West Virginia..... | 11 | 8 $\frac{1}{2}$ | 84 | 327 | 122 | 134 10 | 359 | 268 05 | 83 13 | 351 18 | 2,521 91 |
| No. 2. | Alabama..... | 14 | 12 | ..... | 750 | 15 | 35 38 | 248 | 440 50 | 84 52 | 525 02 | |
| | Cumb. Mis. Field..... | 16 | 12 | ..... | 1,493 | 169 | 399 00 | 166 | 366 50 | 112 15 | 478 65 | |
| | Florida..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Georgia..... | 5 | 4 $\frac{1}{2}$ | ..... | 319 | 4 | 9 25 | 96 | 208 90 | 38 50 | 247 40 | |
| | Louisiana..... | 11 | 7 | ..... | 622 | 10 | 14 20 | 330 | 581 75 | 21 60 | 603 35 | |
| | Mississippi..... | 3 | 1 | ..... | 44 | 1 | 2 50 | 19 | 43 75 | 3 10 | 46 85 | |
| | North Carolina..... | 8 | 6 | ..... | 691 | 87 | 157 73 | 186 | 308 75 | 44 20 | 352 95 | |
| | South Carolina..... | 3 | 1 $\frac{1}{2}$ | ..... | 92 | 6 | 13 75 | 22 | 49 75 | 7 75 | 57 50 | |
| | Tennessee..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 2,311 72 |
| | Indiana..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| No. 3. | Illinois..... | 14 | ..... | ..... | 963 | 89 | 194 75 | 329 | 480 20 | 53 95 | 534 15 | |
| | Michigan..... | 13 | ..... | 125 | 715 | 66 | 30 66 | 359 | 315 49 | 41 29 | 256 78 | |
| | Ohio..... | 22 | 11 | 123 | 875 | 235 | 635 50 | 181 | 393 75 | 68 45 | 462 20 | |
| | Ontario..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 1,253 18 |
| | South Dakota..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Iowa..... | ..... | 37 | ..... | 4,723 | 213 | 362 65 | 752 | 1,137 15 | 254 92 | 1,392 07 | |
| | Manitoba..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Minnesota..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Nebraska..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Wisconsin..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 1,392 07 |
| No. 4. | Arkansas..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Indian Territory..... | 6 | 1 $\frac{1}{2}$ | ..... | 285 | ..... | 108 75 | 160 | 336 98 | 251 29 | 588 27 | |
| | Kansas..... | 28 | 15 | ..... | 1,652 | 697 | 1,204 65 | 192 | 242 60 | 107 95 | 350 55 | |
| | Missouri..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Texas..... | 9 | 9 | 30 | 207 | 19 | 13 75 | 152 | 284 50 | 13 50 | 311 75 | |
| | Colorado..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 1,250 57 |
| | California..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | North Pacific..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Upper Columbia..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Montana..... | 10 | ..... | 302 | ..... | ..... | ..... | 1,335 | 4,296 40 | ..... | 4,296 40 | 4,296 40 |
| No. 5. | Australia..... | 33 | 24 | 423 | 2,728 | ..... | ..... | 1,255 | 5,385 48 | 194 75 | 5,580 23 | |
| | New Zealand..... | 8 | 5 | ..... | ..... | 430 | 1,762 94 | 173 | 501 06 | 129 80 | 630 86 | 6,211 09 |
| | Great Britain..... | 30 | 20 | ..... | 1,784 | ..... | ..... | 833 | ..... | ..... | 1,240 42 | |
| | Central Europe..... | 12 | 11 | ..... | 1,273 | ..... | ..... | 1,346 | 638 75 | ..... | 638 75 | |
| | Germany..... | 25 | 25 | 469 | 3,919 | 131 | 166 00 | 142 | 185 00 | 573 00 | 758 00 | |
| | Norway..... | 17 | 11 | 228 $\frac{1}{2}$ | 2,354 | ..... | ..... | 837 | 1,132 35 | 29 83 | 1,162 18 | |
| | Denmark..... | 24 | 17 | 122 $\frac{1}{2}$ | 1,125 | 3,519 | 2,561 13 | 508 | 396 30 | 15 35 | 411 65 | |
| | Sweden..... | 40 | 26 | ..... | 4,524 | ..... | 2,361 77 | 1,994 | 2,265 00 | 48 10 | 2,313 10 | 6,524 10 |
| | South Africa..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | South America..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| Misc'l. | Jamaica..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Bahamas..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | West Indies..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |  |
| | Totals..... | 425 | 309 | 2,273 | 34,081 | 6,485 | 10,748 41 | 8,205 | 21,976 11 | 2,530 71 | 25,760 99 | 25,760 99 |

LESSON SERIES.

MISSION STUDIES.

KOREA.

GEOGRAPHICALLY, Korea extends from 32° to 40° north latitude, and has about the same number of degrees expansion in longitude. The climate is equable, and the country lies between two warm ocean currents. Korea consists of one hundred thousand square miles, and is as mountainous as Switzerland. The origin of the people is wrapped in obscurity, but they probably came from India. The people are about five feet five inches in height, and manifest less of the Mongolian features than the Chinese or Japanese. They dress in garments built upon a plan evidently intended to consume large quantities of cloth. Once there was a request made to ascertain the quantity of goods used in one of these costumes. The United States resident minister made the measurements, and found that one full costume of a Korean noble in office would require three hundred and seventy-five yards of native goods about sixteen or eighteen inches wide. Their hats are made of woven hair, and that of the poorest coolie costs five dollars. This hat has just been done away with by law. The universal color is white, but black is gradually coming into style. The cut of the Korean garments struck me at first as being very ridiculous, but I very soon learned that I myself looked quite as ridiculous to the Koreans as they did to me. A short time afterward, a Korean noble of very high family, the governor of a province, told me that when foreigners first came to the country with their shorn heads, yellow hair, tight-fitting garments, and strange jargon of speech, the nobles thought them the most ridiculous specimens of mankind they had ever seen, and that nothing worthy of consideration could come from such peculiar people. That taught me that a man can be a man in an absurd costume as well as in a tight-fitting suit and a derby hat.

These Koreans live in mud huts, straw thatched, with rooms about eight feet square, and five to six feet in height. It is a peculiar thing to say, but, nevertheless, it is a fact, that the Korean sleeps over the fire. The rooms are constructed so that an intricate system of flues runs over the floor. Over the

flues are laid flags of stone, on the top of which mud is plastered, and over the whole, a heavy, thick, oiled paper is pasted. The fire by which the meal is cooked is conducted into the flues, and on top of this the Korean sleeps. There are no chairs, and no tables worthy the name. The houses are grouped along narrow and crooked lanes, and present a very unattractive appearance. Globe-trotters who visit Korea find little to rouse their enthusiasm or elicit their admiration. The people are agricultural, the great mass of them being occupied in rice culture.

The position of woman is far from desirable. The heel of heathenism rests heavily indeed on the neck of man, but it rests infinitely more heavily on the neck of woman. In Korea she is held to be completely inferior to man in every respect. She is secluded within the inner apartments of the house, and kept a virtual prisoner there, never leaving it except for a rare visit to her parents, when she goes in a chair heavily curtained, and generally in the night. She is taught in childhood that she must hold herself subservient to her father's will, in widowhood to her husband's will, in widowhood, to that of the eldest son. Christianity comes with a welcome and delightful emancipation for her.

It was God, not man, who held out promises of success in Korea, to the church, when she entered upon her work there in 1885. To human vision, the difficulties appeared so enormous, and the conditions and views of the people so completely petrified, that it seemed not only folly to attempt work there, but a waste of energy greatly needed elsewhere. The results in the peninsula to-day prove how unfounded was such an assumption. There, as everywhere, it is true that man's distress and helplessness was God's opportunity.

In 1885, when the first missionaries went there, little was known about foreigners. The Koreans saw the ridiculous garb,—garments the cut of which struck them as anything but decent,—the shorn heads, the eyes off color, the jargon of speech, and they saw but little else. They voted unanimously that "Verily these are the barbarians of whom we have heard so often." Still another element which entered into the situation to encumber it with obstacles, was an ill-advised attempt to overturn the old government and set up one dominated by the progressive party. In

December, 1884, this attempted revolution broke out, but was quickly suppressed, and the enemies of progress managed to load with the odium of the rebels all progressive and foreign ideas which the 'so-called rebels had espoused. Under Divine Providence, however, Dr. Allen, the first missionary of the Presbyterian Church to Korea, who had arrived in the latter part of 1884, was present in Seoul. He was called to attend professionally one of the representative men of the conservative party, and by his healing this man's wounds received in the *emeute*, the story of which has been told so often, he was able to neutralize to some extent the odium in which foreigners were held. The services of Dr. Allen to the cause of Christianity and the advancement of Korea, can never be fully estimated. . . .

The first result, which is certainly entitled to be enshrined as the chief, after ten years of work in Korea, is the conquest of the prejudice of the people. This has been accomplished to an extent that transcends the wildest expectations of the first missionaries when they began their work in the field. Unconsciously, most of the time almost like the melting of the snow under the rays of the sun, at other times like the stripping of the trees of their leaves by November blasts, this prejudice has disappeared. Possibly that is too strong a way to put it. This prejudice still exists in isolated cases; but as far as the people are concerned as a whole, the Koreans have overcome their suspicion of foreigners, and Christianity has been vindicated from the odium with which it was regarded ten years ago. Much of this work may be said to have been done within the last three years. About that time, the writer was called to a village on a populous island to baptize an old woman. When he arrived at the shore, he was met with the message that the villagers would destroy the home of the Christian residing there, if he introduced a foreign missionary into that hamlet. So the baptism took place in a boat at the seashore at midnight. In less than three years from that time, a thriving church grew up in that very hamlet. It was the privilege of the missionary who had been excluded from that town, to receive a number of people into the church, to baptize no less than nineteen men, women, and children, and to behold the valley lighted up at night by the fires of burning shrines and fetishes, which the villagers themselves were destroying to break their connection with heathenism. This is illustrative to a considerable degree of the great change in sentiment which has taken place in many

centers in Korea. Wherever Christianity has entered and begun work, it has easily conquered any vestige of prejudice or opposition, and while the people do not necessarily flock into the church, in multitudes, to become Christians, their views concerning Christianity, civilization, and foreigners have changed vastly for the better. . . .

The work itself has been organized along wide, far-reaching, and permanent lines. Schools have been founded for the enlightenment of the people. Educational work carried on by the missionaries is regarded with respect by the people, and their importance greatly enhanced thereby. Hospitals have been opened for the relief of the distressed, and the gratitude of thousands won by the cures effected. Permanent work in preaching, and evangelizing the people has been opened at about forty different places throughout the nine provinces, and the number of people identified as members and probationers with the church, reaches over eleven hundred. During 1895 these native Christians gave, on an average, about one dollar apiece to the work of the church in Korea. The beginnings of a native ministry now gladden our hearts. Young Koreans are following the divine call to preach the gospel to their people. Some are in our educational institutions preparing for that purpose. Others are employed as helpers and colporteurs, while a few, without any pay or emolument of any kind, are preaching the gospel to their people, and doing a good work for their Master.—*Rev. George Heber Jones, in Missionary Review of the world.*

QUESTIONS.

1. Give the geographical extent of Korea.
2. What can you tell of the climate, area, and surface of the country?
3. Describe the people and their style of dress.
4. Until recently of what material have their hats been made?
5. How did the Korean nobles at first regard foreigners on account of their dress?
6. What lesson may we learn from this?
7. Describe the Korean dwellings.
8. In what pursuits are the people largely engaged?
9. What is said of the position of woman?
10. How does Christianity come to her?
11. When did missionaries first enter this country, and what was the prospect of success to human vision?

12. What has proved true here as elsewhere?
13. What did the Koreans unanimously decide that these foreigners were?
14. What element at this time made the situation more difficult?
15. In the providence of God how was this revolution a means of advancing the missionary work?
16. State the greatest result of the ten years' work.
17. Give an account of the removal of prejudice on a populous island.
18. Give a brief description of the work that has been accomplished in Korea.
19. In what respect may we learn a lesson from these native Christians?
20. Unless we learn this lesson, how long, humanly speaking, will it probably be before we will enter Korea with missionaries?

HEALTH STUDIES.

SUNLIGHT.

BUT few realize the importance of light, and the intimate relation that exists between light and health. In Genesis we are told that God made the greater light to rule the day. Again, it is God who makes the sun to shine on the good and on the evil. Both good and evil are in need of its beneficent rays to keep them in health. It is well known that mold and germs of disease thrive only in damp places, and that sunlight is destructive to disease germs; therefore, when the blessing of sunlight is not permitted to enter our homes, the cause of disease will. Often, when walking along the streets, we see blinds closed and window-curtains drawn down. As a result, carpets, bed, and bedding become damp; the atmosphere is contaminated by the growth of disease germs, and poisonous gases develop. God's blessing is shut out, and disease is invited. Too many shade-trees and shrubbery near homes often prevent the rays of the sun penetrating.

We may have noticed the sun drawing water from the earth. This takes place constantly, although it is imperceptible. Now the sun not only draws water from the earth, but also from our bodies. It stimulates the skin to greater activity; for this reason the quantity of waste products thrown off is increased in warm, dry weather, and diminished in a moist, damp atmosphere. During the day, the skin is kept more active, and as a result more poisons are eliminated

than in the damp night air. In warm, dry air, evaporation takes place so rapidly that absorption is greatly lessened, because nothing is present to absorb. In a damp atmosphere, on the other hand, evaporation does not take place, and the absorption of poisons is increased. Without doubt, this is the reason why damp night air is considered injurious, and why diseases are more prevalent in low, marshy lands, while a high, dry altitude is so conducive to health. People contract such diseases as consumption, rheumatism, etc., by living in damp rooms where the sunlight is not permitted to enter, and then are advised by physicians to go to a high, dry atmosphere, like Colorado, at a great expense to themselves, in order to recover. Why not welcome a little more of this dry, invigorating Colorado atmosphere into our homes, and thus prevent disease?

Plant a potato in a dark cellar, surround it with the best soil, and give it water—how slender and pale it is! Now open a window in another part of the cellar, and notice how the poor, hungry thing will stretch that way. Where grain is growing in an orchard, that part under the trees is smaller than that outside and away from the trees, although the soil under the trees is actually richer. What is the trouble?—That part under the trees does not receive as much sunlight as that part away from them.

Have n't you noticed that the only grapes which become ripe and sweet, that the only peaches and apples that take on those beautiful red cheeks, are those on the side exposed to the sun? The law is the same in the animal world, and it is just as true that only those enjoy health who welcome sunlight into their rooms. Those who live in mines, dark caves, the dark lanes of our large cities, or the dark rooms of our modern homes, rarely being exposed to the light of day, have a pale, sallow, waxy color, while rosy cheeks and freshness are seen only in the faces of those who live much outdoors. It seems strange indeed, that men should love darkness rather than light, and despise the blessing that the Creator designed to minister unto their health and happiness. Let us open our blinds, throw back the curtains, and permit one of heaven's choicest gifts to mankind to enter and bless our homes. Physical sunshine in our homes is conducive to happiness and mental sunshine.

Christ calls our attention to nature, to the natural loveliness of the flowers, then adds "Consider" them; "how they grow." It is well known by housekeepers that plants and flowers will not develop into beauty, neither will they give forth their sweetest fragrance,

in dark, damp rooms. They all naturally turn their faces toward the light. Little birds warble their sweetest songs while in well-lighted rooms. If placed in dark, damp rooms, they cease to sing, and become gloomy and sad. The little babe in the mother's arms will struggle to get a glimpse of the sunlight. It naturally, like the flowers, turns its face toward the light. If we expect these little ones to develop beauty of person and character, and thus give forth their sweet fragrance, we must admit sunshine and light into our rooms. Deprive them of these blessings, and, like the plants, they become sickly; like the birds, they will cease their happy little bird songs, and become gloomy and despondent, and finally wither and die.

If we shut our blinds, it would seem appropriate at the same time to place a piece of crape on the front door, for some one is surely dying. God made man upright and happy, and designed that he should so remain; but man has sought out many inventions, which have brought their train of suffering and sorrow.

QUESTIONS.

1. What important health-giving agency is appreciated by few people?
2. If it is shut out of our homes, what will surely enter?
3. How do closed blinds and lowered window-shades affect the home?
4. What is said of shade-trees and shrubbery near the house?
5. What process of nature is constantly, though imperceptibly, taking place?
6. State the effect of this action upon the human system.
7. Explain why damp air is injurious, and why diseases are more prevalent in low, marshy lands.
8. How are many diseases contracted?
9. What expensive remedy is prescribed?
10. What pleasant and inexpensive preventive might be taken?
11. Illustrate by citing case of potato grown in a dark cellar, and grain growing in an orchard.
12. State the effect of sunshine on fruits.
13. What persons only enjoy health?
14. How does living in dark caves or rooms affect the complexion?
15. What is seen only in the faces of those who live out-of-doors?
16. What is strange, indeed?
17. To what is physical sunshine conducive?

18. What has Christ told us to consider?

19. Name one of the lessons that we may learn from the flowers and the birds.

20. What must be given to children in order that they develop beauty of person and character?

21. When deprived of these blessings, how will they grow?

22. If we close our blinds, what may appropriately be placed on our door? and why?

D. H. KRESS, M. D.

CONSECRATED MEANS.

THE humblest life becomes sublime when it takes hold upon God's plan, and helps to work it out. The noblest powers of earth take their supreme inspiration, their coronation and glory, from contributing to the divine plan. And that will be a joy to us when heaven is opened, for we may look back on the earth and say, "I saw that purpose, and I worked to accomplish it. I gave money and time and labor and life to that supreme endeavor." There will be a joy which the harps of saints cannot fully bear, and the lips of the redeemed cannot fully utter. The magnificent privilege of life is to take part in this work, and do it with all our might, and do it unto the end.

—*Rev. Dr. Storrs.*

THE GOSPEL READER.

COMPANION VOLUME TO THE "GOSPEL PRIMER."

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(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

| GOING EAST. Read down. | | | | | | STATIONS. | | GOING WEST. Read up. | | | | | |
|---------------------------|-------|-------|-------|-------|--|-------------------------|--|-------------------------|-------|-------|-------|-------|--|
| 10 | 4 | 6 | 2 | | | | | 11 | 1 | 3 | 23 | 5 | |
| Mail | L'd | At. | Mixd | Pt. H | | | | Mail | Day | R'd | B. C. | P'nc | |
| Ex. | Ex. | Ex. | Tr'n | Pass | | | | Ex. | Ex. | L'd | Pass. | 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 | | | |Valparaiso..... | | 6.45 | 1.50 | 9.10 | | 6.30 | |
| 11.25 | 5.05 | 10.30 | 6.00 | | |South Bend..... | | 5.05 | 11.35 | 7.10 | | 4.30 | |
| p.m. | | | | | |Cassopolis..... | | 3.10 | 10.15 | 5.44 | | 3.07 | |
| 1.05 | 6.30 | 12.00 | 10.05 | | |Schoolcraft..... | | 2.15 | 9.40 | 5.13 | | 2.25 | |
| 1.40 | 7.12 | 12.45 | 12.40 | | |Vicksburg..... | | 1.20 | | | | | |
| 2.33 | | 11.33 | 3.42 | | |Battle Creek..... | | 1.10 | 8.52 | | p.m. | 1.30 | |
| 2.44 | 7.55 | 1.48 | 4.30 | a.m. | |Charlotte..... | | 12.15 | 8.15 | 3.55 | 9.35 | 12.50 | |
| 3.30 | 8.35 | 2.40 | 6.20 | 7.00 | |Lansing..... | | 11.14 | 7.28 | 3.07 | 8.40 | 11.55 | |
| 4.33 | 9.25 | 3.25 | 7.47 | | |Durand..... | | 10.40 | 6.55 | 2.40 | 8.00 | 11.25 | |
| 5.10 | 9.55 | 4.00 | 8.20 | | |Flint..... | | 9.35 | 6.05 | 1.55 | 6.50 | 10.25 | |
| 6.30 | 10.45 | 5.03 | 9.30 | | |Lapeer..... | | 8.35 | 5.35 | 1.28 | 5.47 | 9.30 | |
| 7.30 | 11.17 | 5.40 | 10.05 | | |Imlay City..... | | 7.49 | 5.02 | 1.00 | 5.10 | 9.05 | |
| 8.15 | 11.50 | 6.15 | 10.43 | | |Tunnel..... | | 7.28 | | | 4.48 | | |
| 8.42 | a.m. | 6.35 | 11.06 | | |Detroit..... | | 6.50 | 3.50 | 11.55 | 9.50 | 7.55 | |
| 9.50 | 1.00 | 7.30 | 12.05 | | |Toronto..... | | a.m. | a.m. | a.m. | p.m. | p.m. | |
| | p.m. | | | | |Montreal..... | | | | 10.40 | 4.05 | 8.00 | |
| 9.25 | | | | | |Boston..... | | | | | | | |
| a.m. | p.m. | | | | |Susp'n Bridge..... | | | | 10.15 | 7.05 | 2.05 | |
| 8.15 | 5.25 | | | | |Buffalo..... | | | | | | 1.00 | |
| p.m. | a.m. | | | | |New York..... | | | | a.m. | p.m. | p.m. | |
| 8.15 | 7.25 | | | | |Boston..... | | | | 8.15 | 6.10 | | |
| a.m. | p.m. | | | | | | | | | | | | |
| 8.12 | 7.15 | | | | | | | | | | | | |
| a.m. | p.m. | | | | | | | | | | | | |
| 7.50 | 4.25 | | | | | | | | | | | | |
| a.m. | p.m. | | | | | | | | | | | | |
| 7.00 | 5.40 | | | | | | | | | | | | |
| p.m. | a.m. | | | | | | | | | | | | |
| 8.53 | 8.03 | | | | | | | | | | | | |
| a.m. | | | | | | | | | | | | | |
| | 10.20 | | | | | | | | | | | | |

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BATTLE CREEK, MICH., OCTOBER, 1896.

WALLA WALLA COLLEGE.

THE new college year began the sixteenth of last month. A number of important changes have been made in the course of study, enabling the faculty to give their entire strength to the development of students for the work, in a shorter time than they have been prepared to do in the past, with the old arrangement of courses. Any one desiring to become acquainted with the work of this institution, may do so by applying for a catalogue to the president, Professor E. A. Sutherland, Walla Walla College, College Place, Wash.

HAVE YOU SEEN A PYRAMID?

WE do not refer by this question to the pyramids of Egypt, but to the paper pyramids being sent out to our people in the place of the First-day offering boxes. The pyramid is unique, and will be sure to please the children. By its use, many pennies and dimes will be saved to find their way into the foreign mission treasury. If you have not seen this latest novel device, be sure to write to your State tract society secretary, who will send you one free of charge.

THE COLORADO SANITARIUM.

NOTICE has been given in the past, of the progress being made by this institution. With small exception, the larger part of the work of construction has been accomplished, and the institution is now well supplied with a good corps of workers, sufficient to meet its present demands. We make this statement from the fact that, upon the erection of a new institution among us, some of our people very naturally look to it as a place where they can secure employment. Some have come to Boulder on their own responsibility, with this in mind, and failing to secure the employment expected, have been disappointed in consequence. The institution has now no further demand for workers, and Boulder itself presents no inducements to the wage-earner.

We therefore earnestly recommend our people everywhere, before laying their plans to come to this place expecting employment, to first write to the managers of the sanitarium to determine what the outlook may be. Those who come without proper encouragement certainly need not feel disappointed if, upon reaching Boulder, they find their hopes unrealized. The same principle applies here as applies to moving to Battle Creek, or to other centers of our work. Unless duty clearly indicates the removal to Boulder, we are satisfied that our brethren and sisters can accomplish much more good in the churches with which they are connected. Of course, the institution is always glad to welcome to its doors those who are sick and in need of help which it can give, but let none of this class come expecting to pay their way by their labor, unless special arrangements are first made to do this, with the managers of the sanitarium. All correspondence of this character should be addressed to the superintendent, Dr. W. H. Riley, Sanitarium, Boulder, Colorado.

A. R. HENRY.

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WE are nearing the time for the next session of the General Conference. No doubt this meeting will be the most important one in our history. Full proceedings will be printed in the *Bulletin* daily.

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IN the past we have many times heard friends of the HOME MISSIONARY speak of it as an excellent little paper, and we are pleased to know that it is so well appreciated by its readers. We would like to call their attention to the fact that with its present list, the paper is not a success financially, and suggest that if each subscriber would secure one more subscription, it would make this periodical self-supporting. At the low price of twenty-five cents a year, it would seem that it would be an easy matter for each reader of the paper to find some friend who would like to secure its monthly visits. If our tract society librarians would feel a little responsibility in seeing that their members read this missionary sheet, we think it would materially increase its circulation.