

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.

BATTLE CREEK, MICH., U. S. A., DECEMBER, 1896.

No. 12.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY

The International Tract Society.

PRICE 25 CENTS PER YEAR.

EDITOR, FRANCIS M. WILCOX.

ASSISTANT EDITORS,

A. O. TAIT,

L. T. NICOLA.

OFFICE EDITOR, JENNIE THAYER.

All editorial correspondence should be addressed to the office editor.

Entered at the Post-office in Battle Creek, Mich.

ARE WE PROCLAIMING THE FULL GOSPEL OF CHRIST?

WE are now in the most favorable season for missionary work. The long winter evenings afford time and opportunity for reading and the study of religious subjects, such as the more busy months do not provide. This is true especially in the rural districts, where the farmers, having gathered in their winter store, do not have as much to employ their time as during the pressing summer season. Seated by their blazing fires, with their family gathered around them, they can give more time to the culture of the mind, improvement, and study, than at any other time.

This opportunity should not be lost by our tract societies. They should quicken their efforts, and put forth renewed labors to place our literature in the homes of the people. The summer crops having been disposed of, the people are much more ready to purchase books than earlier in the season. Thus missionary work both by selling, and otherwise distributing our publications, can be entered upon most heartily. We speak of this line of labor, and yet we would by no means convey the impression that home

missionary work consists wholly, or even largely, in the distribution of religious publications. There is another line of missionary labor which should either precede this work or go with it hand in hand,—even the same line of work that Christ committed to his disciples as he sent them out to proclaim the gospel of the kingdom. Read the commission in the tenth chapter of Matthew:—

“And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

It will thus be seen that missionary work in its original sense and as emphasized by the word of God, by no means consists wholly, or even largely, in preaching the theory of the truth. Ministering to the physical needs of mankind is just as important a part of the gospel commission as the preaching of the Word. In fact, the healing of the sick, the cleansing of the leper, and ministering to the physical necessities of the people *constitute the preaching of the gospel*, and without such work on the part of the heralds of the cross, they fail to accomplish the high and holy commission given them by our Lord and Saviour.

Is there not danger that the people of God will forget the scope and magnitude of the work committed to them, and instead of preaching the gospel and doing missionary work in its true and broad sense, will confine their labors wholly to the work of uttering by word of mouth, or distributing in printed form the theory of the truth? Have not our missionary societies come to feel that the work of caring for the sick and of ministering to the suffering and needy did not belong to them *as a society*? If they have not reasoned in this way, then why, may it not be asked, have they not more largely entered upon this work?

This work belongs to the church of God *as a church*, and if the church of God as a church is recreant to

this trust, failing to fulfil this commission of the Lord, it fails just to that extent in preaching the gospel of Christ. Let us apply this principle a little more closely. Those who read these lines denominate themselves Seventh-day Adventists. They believe in the everlasting gospel of our Lord and Saviour Jesus Christ, and that we have reached a time in the history of the gospel work when certain truths are meeting their fulfilment, and have their application to the world. Now does God design that the theory of these special truths should be presented to the world to the exclusion of the performance of other work just as clearly enjoined in the gospel of our Lord? In other words, if the Lord commissioned his church to couple with the formal preaching of the gospel, the ministering to the sick, and alleviation of human suffering in the first century, has he changed his plan and purpose regarding the work of his church for to-day? If it was for *the church* to do the work eighteen hundred years ago, is not the same duty incumbent upon *it* at the present time? If our tract societies and our churches neglect this work, and give their whole force and power to the distribution of our periodicals, our tracts, and our pamphlets, are they really and truly preaching the gospel of our Lord and Saviour? It must be evident to every candid mind that they are not, and that if they have a duty to perform in the one line, they just as clearly have a duty to perform in the other.

Now let no one understand from this that we by any means would detract one iota from the importance of placing our publications before the people. In the beginning of this article, as is true in many articles in the past, we have endeavored to urge this duty on our tract societies; but we feel that we ourselves, and our missionary workers throughout the field have been too prone in the past to emphasize the necessity of literature distribution to the *neglect* of other features of missionary work just as clearly enjoined in the word of God.

Is it not time, brethren and sisters, that we awake to our great privilege in this matter? Is it not time that our tract societies and churches throughout the field realized the importance of this great question, and entered upon real, practical missionary work in caring for the sick, and in ministering to the needy and suffering, as well as in bringing before the people the precious knowledge of truth that we as a denomination hold.

What abundant opportunities the present winter will afford for such work! It is true that a kind

Providence has given us, during the past season, bounteous harvests, and many productions are sold at a low market price; but at the same time in every city, town, hamlet, and neighborhood there will be those who are suffering for the actual necessities of life during the coming winter. In every neighborhood there are those suffering from sickness and disease. What blessed opportunities these are for us to take up, following the work embraced in the commission of our Lord! It is true that we may not be possessed of a large fund of knowledge. We may not have had instruction in the work of nursing, but the Lord all these years, through the instruction of his Holy Spirit has been setting before us principles of healthful living which, if they were carried to our friends and neighbors would accomplish much more for them than would the use of drugs and nostrums with which they are trying to combat their maladies.

If opportunity is offered whereby scientific knowledge of the treatment of disease can be obtained, let it be embraced most heartily; but if not, then with prayer for divine guidance, let our brethren and sisters move forward, and put into practise the light which the Lord has given them, believing that he will increase that light as the necessities may demand, providing they are faithful in embracing every opportunity for improvement.

To the entire church membership as the church is the work committed, and the object and purpose of every church and missionary society in our ranks should be the performance of this work, just the same as the distribution of literature. At this season of the year and in these lines of work are open before us opportunities to work for God. May we be faithful in the improvement of them all.

F. M. W.

OUT OF WORK.

THERE are a great many people in the world to-day who are out of work. Often we find even Seventh-day Adventists who say they are out of a job. We are also met with the assertion that if a certain individual only had some place to work, he would be glad to begin the observance of the Sabbath. Now is it not possible that every individual who is a follower of Christ, believing in the great truths of the third angel's message, might find something to do in some of the lines of our missionary work, that will enable him to sustain himself and family? Of course with some, their work may be farming, or working at some

trade, letting their lives in the particular community where they are living be a constant reminder of the great truths that they believe.

But while there are many that we feel sure God has and will call to work with their hands, we believe there are hundreds of others who would find, if they but yielded to him, that he is calling them to go into his vineyard directly, either as canvassers, colporteurs, to engage in the Christian Help work, or in some other of these lines in which we may be largely or wholly self-supporting. Others, of course, will be called to work in the ministry, the Bible work, or some such lines as that, in which they may have to depend upon the conference for support. But a Christian will not be particular about the work that he is to do. He is willing to do whatsoever his Master bids him. If the way does not open for him to engage in something that he thinks he would rather do than anything else, perhaps it is because the Lord sees that he would not make a success of that particular line of work, and so wants him to enter upon something else. But certainly there is no excuse for any of us being out of work, if we will only exercise the abilities that God has given us. And at this season of the year when work at farming or in any of the mechanical lines is quite hard to find, there are certainly no risks to run in making a trial of canvassing or colporteur work, and while it may seem hard at first, yet when the person becomes used to it, he really comes to enjoy it.

I was talking with a very successful canvasser a day or two since, and he told me that when he had the privilege of being in the canvassing field, he always gained in flesh. Now I know of a surety that it was not because he took things easy, because I am personally acquainted with his methods of labor, and know that he works very hard; and not only does he work hard, but he has the very best of success in canvassing. He has always sold books in any field that he has ever entered. But he does not know how to yield to difficulties, but, on the other hand, plans to overcome the difficulties that stand in the road to his success. And yet, in spite of all the difficulties that arise in the canvassing work, and even in the hardest times that we had last summer, his testimony was that he could not only make a success of his work, but enjoyed it, and "gained in flesh." But this success did not come to him without effort. He had to learn how to do this work, and once having learned how, as he goes forward, trusting in God for guidance and for power to do his work, God gives him success.

And we believe, too, that there is a great deal more in the idea of exercising faith in God when we engage in the canvassing work, than many have thought. And we should not pass by the fact that when we do in reality exercise faith in God, then he gives the success that we expect of him. And yet this success is not independent of our efforts. God has never promised success to an individual who takes hold of anything in a half-hearted manner. But he who has a firm hold upon God and goes forward in the work may just as surely expect success as he may expect the rising and the setting of the sun.

Are there not hundreds, yea, even thousands, who are not now engaged in this work who will be ready to give it a trial this fall and winter? Many workers have taken hold of this work this fall for the first time, and are having most excellent success. The same success may crown your efforts if you will give it a trial. The most precious experiences that come to us in this life are to be found in working for the Master in the particular place where he would have us labor. Let us say to him reverently, "Lord, what wilt thou have me to do?" and as his providence indicates what it is, let us take hold and do it. And be sure, too, that it will be some work lying right at our door. At least the work that he wants us to do to-day is very sure to be very near at hand. Now is our time for work, and to those who do it, trusting in the all-powerful arm of him who has sent us into the world, it will soon be said, "Well done."

A. O. T.

OUR OPPORTUNITIES.

OPPORTUNITIES are passing by all the time. There is no day but has its special opportunities. Some see these opportunities as they are passing, and make use of them, and so are successful in life. Others again do not see the opportunities that are lying all around them, and so are all the time mourning over their lack of success.

A few days ago, I met a young man standing in a public place, gazing at a portrait of a famous and successful lecturer. The young man said mournfully, "If I only had the brains that that fellow has, I could take in large sums for lecturing, and get along much better than I can now." As I looked at him, I saw that he had the ruddy countenance that indicated good health. He had a good physique, and his head had every appearance of being sufficiently large to

contain brains enough to enable him to make a success of life. And so I said, "Young man, what are you doing now? That lecturer was once a young person like yourself. He did not know any more, perhaps, than you know; but he improved his time. He studied, he thought, he worked, he acted; and by and by he became successful in the line that he had chosen for his life occupation. Now," I said, "you cannot expect to loiter about, and fail to use the opportunities and abilities that you have, and mount up to success as if by chance."

And so it is with many of us. We sit about and dream of great achievements, not thinking that anything great that may be accomplished in any line must be done by improving the opportunities that are passing, and doing the work that lies right at our hand all the time. The individual who is on the alert for these opportunities, will always find success; because opportunities come day by day to every individual. But these opportunities once slighted are forever in the past.

And what is true in this line in the world in general, is quite as true of our work. There are opportunities in connection with our work that once allowed to pass, are gone forever, and immeasurable loss to the cause is sustained. There are opportune times in every neighborhood when the circulation of our literature would be much more effective than at some other time. There are times in states as a whole, when certain questions are prominently before the people, when we can do more in a few hours, if we improve the opportunity as it passes, than we could do under other circumstances in months and perhaps even in years. Then there come opportunities to the nation which if properly improved, will enable us to do more than could possibly be done at any other time under different circumstances.

This fall and winter, it must be admitted, are the most opportune times that we have had for years for the circulation of our literature. The papers are beginning to talk about the wonderful thrift that is coming into the country since the election is a thing of the past. They are telling us every day of factories that are being opened, and of the large number of individuals that are being set to work. Business men are talking of much better times, etc., etc.

Now we know from the sure word of prophecy that permanently better times may not be looked for. Still, when the people are of the opinion that better times are already here, then is certainly the best time that we can have to go among them to sell our publi-

cations, which carry the precious principles of the present truth. And if there ever has been a time that we should improve most actively and energetically, now is the time. Seventh-day Adventists should be wide awake to the opportunities that are now presenting themselves. Now is certainly one of our opportunities, and we should be improving it.

We are glad of the fact that there are a great many of our people in the field selling our publications, but we believe there should be hundreds where there is one at the present time. We hope that as you read these lines, you will seriously ask yourself the question whether or not God has something for you to do in this particular line of work.

A. O. T.

COMMENDABLE ENTHUSIASM.

IN a letter recently received from the leader of a church tract and missionary society, the writer says:—

Our local society here seems very much alive, and all are hard at work. If this condition of affairs continues, I am sure something will result. I want them to be so well informed about plans, methods, experiences, etc., that they will be the most energetic and best-informed missionary society in the State. In order to do this, I must have the knowledge myself, and "How can I, except some one shall guide me?" Anything that would inform me about the tract and missionary work would be more than gladly received.

Our church here is small, but we have been able to donate something every time a call has been made for means.

Christ was the greatest missionary ever sent forth, and his words are spirit and life to all who receive them. If we have these words in us, we will be very much alive; and if we are alive, we will work. Furthermore, if Christ is working through us, something will result from the work—more than that, the very best will result from it. In him are hid all the treasures of wisdom and knowledge, so we will be guided in our labor.

This brother is evidently coveting "earnestly the best gifts" for his society, and he need not be disappointed if the word of Christ dwell in them richly in all wisdom. We shall hope to hear later of the results of their work.

J. T.

A WOMAN who would be a missionary needs all the resources of a well-filled mind, a trained intellect, a love-filled heart, a Spirit-baptized life—all tempered with, and regulated by, that blessed commodity—common sense.—*Miss Sinclair.*

GENERAL ARTICLES.

[Fourth Sabbath Reading for December.]

CALLS FOR LABORERS.

A SPIRIT of worldliness and selfishness has deprived the church of many a blessing. We have no right to suppose an arbitrary withholding from the church, of the divine light and power, to account for its limited usefulness. The measure of success which in the past has followed well-directed effort, contradicts such an idea. Success has ever been granted proportionate to the labor performed. It is the limitation of labors and sacrifices alone which has restricted the usefulness of the church. The missionary spirit is feeble; devotion is weak; selfishness and cupidity, covetousness and fraud, exist in its members.

Does not God care for these things? Can he not read the intents and purposes of the heart? Earnest, fervent, contrite prayer would open to them the windows of heaven, and bring down showers of grace. A clear, steady view of the cross of Christ would counteract their worldliness, and fill their souls with humility, penitence, and gratitude. They would then feel that they are not their own, but that they are the purchase of Christ's blood.

A deadly spiritual malady is upon the church. Its members are wounded by Satan, but they will not look to the cross of Christ, as the Israelites looked to the brazen serpent, that they may live. The world has so many claims upon them that they have not time to look to the cross of Calvary long enough to see its glory or to feel its power. When they now and then catch a glimpse of the self-denial and self-dedication which the truth demands, it is unwelcome, and they turn their attention in another direction that they may the sooner forget it. The Lord cannot make his people useful and efficient while they are not careful to comply with the conditions he has laid down.

Great demands are everywhere made for the light which God has given to his people; but these calls are for the most part in vain. Who feels the burden of consecrating himself to God and to his work? Where are the young men who are qualifying themselves to answer these calls? Vast territories are opened before us where the light of truth has never penetrated. Whichever way we look we see rich har-

vests ready to be gathered, but there are none to do the reaping. Prayers are offered for the triumph of the truth. What do your prayers mean, brethren? What kind of success do you desire? a success to suit your indolence, your selfish indulgence? a success that will sustain and support itself without any effort on your part?

There must be a decided change in the church which will inconvenience those who are reclining on their lees, before laborers who are fitted for their solemn work can be sent into the field. There must be an awakening, a spiritual renovation. The temperature of Christian piety must be raised. Plans must be devised and executed for the spread of truth to all nations of the earth. Satan is lulling Christ's professed followers to sleep, while souls are perishing all around them; and what excuse can they give to the Master for their negligence?

The words of Christ apply to the church: "Why stand ye here all the day idle?" Why are you not at work in some capacity in his vineyard? Again and again he has bidden you, "Go ye also into the vineyard; and whatsoever is right that shall ye receive." But this gracious call from Heaven has been disregarded by the large majority. Is it not high time that you obey the commands of God? There is work for every individual who names the name of Christ. A voice from Heaven is solemnly calling you to duty. Heed this voice, and go to work at once in any place, in any capacity. Why stand ye here all the day idle? There is work for you to do,—a work that demands your best energies. Every precious moment of life is related to some duty which you owe to God or to your fellow men, and yet you are idle!

A great work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposing it. Christ has demonstrated to us the great value of souls, in that he came to the world with the hoarded love of eternity in his heart offering to make man heir to all his wealth. He unveils before us the love of the Father for the guilty race, and presents him as just, and the justifier of him that believeth.

"Christ pleased not himself." He did nothing

for himself; his work was in behalf of fallen man. Selfishness stood abashed in his presence. He assumed our nature that he might suffer in our stead. Selfishness, the sin of the world, has become the prevailing sin of the church. In sacrificing himself for the good of men, Christ strikes at the root of all selfishness. He withheld nothing, not even his own honor and heavenly glory. He expects corresponding self-denial and sacrifice on the part of those whom he came to bless and save. Every one is required to work to the extent of his ability. Every worldly consideration should be laid aside for the glory of God. The only desire for worldly advantages should be that we may the better advance the cause of God.

Christ's interests and those of his followers should be one; but the world would judge that they were separate and distinct, for those who claim to be Christ's pursue their own ends as eagerly and waste their substance as selfishly as non-professors. Worldly prosperity comes first; nothing is made equal to this. The cause of Christ must wait till they gather a certain portion for themselves. They must increase their gains at all hazards. Souls must perish without a knowledge of the truth. Of what value is a soul for whom Christ died, in comparison with their gains, their merchandise, their houses and lands? Souls must wait till they get prepared to do something. God calls these servers of Mammon slothful and unfaithful servants, but Mammon boasts of them as among his most diligent and devoted servants. They sacrifice their Lord's goods to ease and enjoyment. Self is their idol.

Doing nothing to bring souls to Jesus, who sacrificed everything to bring salvation within our reach? Selfishness is driving benevolence and the love of Christ from the church. Millions of the Lord's money are squandered in the gratification of worldly lust, while his treasury is left empty. I know not how to present this matter before you as it was presented to me. Thousands of dollars are spent every year in gratifying pride of dress. That very means should be used in our missions. I was shown families who load their tables with almost every luxury, and gratify almost every desire for fine clothes. They are engaged in a prosperous business, or are earning good wages, but nearly every dollar is expended upon themselves or their families. Is this imitating Christ? What burden do these feel carefully to economize and deny inclination that they may do more to advance the work of God on earth?

The missionary work might be enlarged a hundred-fold if there were more means to employ in carrying out larger plans. But the means which God designed should be used for this very purpose is expended for articles which are thought necessary to comfort and happiness, and which there might be no sin in possessing were not means so greatly needed in extending the truth. How many of you, my brethren, are seeking your own, and not the things which are Jesus Christ's?

Suppose Christ should abide in every heart, and selfishness in all its forms should be banished from the church; what would be the result?—Harmony, unity, and brotherly love would be seen as verily as in the church which Christ first established. Christian activity would be seen everywhere. The whole church would be kindled into a sacrificial flame for the glory of God. Every Christian would cast in the fruit of his self-denial to be consumed upon the altar. There would be a far greater activity in devising fresh methods of usefulness, and in studying how to come close to poor sinners to save them from eternal ruin.

Should we dress in plain, modest apparel, without reference to the fashions; should our tables at all times be set with simple, healthful food, avoiding all luxuries, all extravagance; should our houses be built with becoming plainness, and furnished in the same manner, it would show the sanctifying power of the truth, and would have a telling influence upon unbelievers. But while we conform to the world in these matters, in some cases apparently seeking to excel worldlings in fanciful arrangement, the preaching of the truth will have but little or no effect. Who will believe the solemn truth for this time, when those who already profess to believe it contradict their faith by their works? It is not God who has closed the windows of heaven to us, but it is our own conformity to the customs and practises of the world.

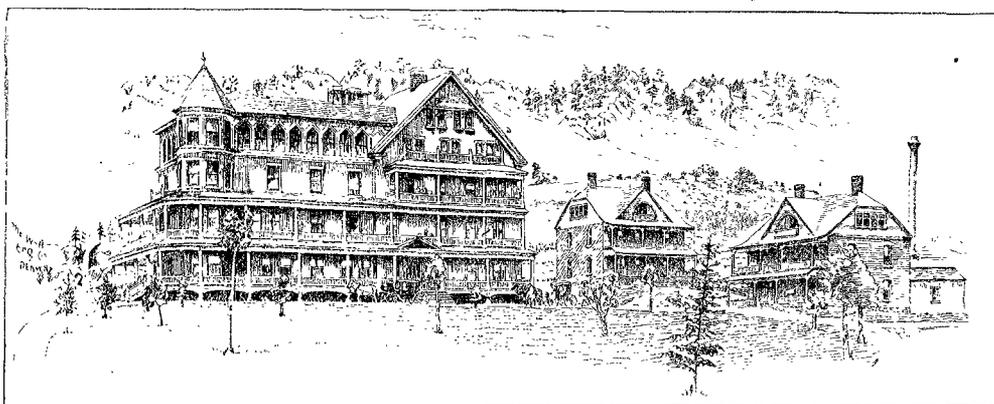
The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying, "Here are they that keep the commandments of God, and the faith of Jesus." Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust!

What a responsibility is resting upon all to carry the words of gracious invitation, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Every one who heareth is to say, Come,—not only the ministers, but the people. All are to join in the invitation. Not only by their profession but by their character and dress, all are to have a winning influence. They are made trustees for the world, executors of the will of One who has bequeathed sacred truth to men. Would that all could feel the dignity and glory of their God-given trust,—*Mrs. E. G. White.*

College View, three miles from Lincoln, Neb., another institution has been doing excellent work since its opening three years ago; to the good accomplished by the others, it has contributed no unimportant item. And now lastly, comes the Colorado Sanitarium in pursuit of the same worthy purpose.

As the sanitariums in Michigan, California, and Nebraska have been established upon a broad and general basis, so the same purpose was in mind in the erection of the sanitarium in Colorado; ample facilities for the treatment of all chronic disorders are found in connection with the institution. Four departments in particular are maintained, and are in charge of competent physicians, who have given



THE COLORADO SANITARIUM.

WE have already spoken of the Colorado Sanitarium. We are sure, however, that the subject has not yet become an old one, and that the readers of the HOME MISSIONARY are interested in the success of this, the youngest of our institutions in the medical line, and that they appreciate the valuable factors which these institutions prove in connection with our denominational work. The sanitarium located at Boulder, Colo., is the fourth institution of the kind established by the denomination in this country.

The good accomplished by the parent institution at Battle Creek, Mich., eternity alone will reveal. It has done, and we believe will continue to do a noble work for God and humanity. The same is also true of the Rural Health Retreat, St. Helena, Cal. To that institution hundreds have come seeking rest, and relief from mortal disease, returning to their homes restored physically, and with their hearts inspired with desires after God, and a better knowledge of his truth, such as they had not known before. In

special study to the diseases represented in their particular lines. These are:—

1. Diseases of the throat and lungs.
2. Diseases of the digestive organs.
3. Diseases of the nervous system.
4. Diseases of women.

Patients representing all classes of these disorders are among the sanitarium guests at the present time.

Marked improvement has been witnessed in the cases of a large majority. The climate of Colorado is known the world over as especially valuable to those suffering with diseases of the lungs. A very marked improvement has been seen in the cases of many who have come to the sanitarium suffering with lung trouble. To those who are suffering with digestive difficulties, the bracing mountain air, together with the tonic treatment afforded by the sanitarium facilities, are proving a boon indeed. The power of digestion and assimilation is increased, and the poor, pale, emaciated dyspeptic feels new life and energy taking possession of his being. In the other

departments equally as good results have been manifested. Some have come to the sanitarium requiring surgical operations, and these have been performed in an eminently satisfactory manner.

Perhaps for diseases of the digestive and eliminative organs and of the throat and lungs, no climate can be found in all the world that is so beneficial as the one in which the Colorado Sanitarium is located. This, together with the fact that the sanitarium provides facilities for the treatment of all disorders, equal to those which may be obtained in any hospital or sanitarium in the world, makes it indeed a most desirable place for the afflicted.

A word regarding the religious work of the institution may be interesting. Regular religious services are maintained. These consist of preaching to the patients in the sanitarium parlor Sunday evenings; Sabbath-school Sabbath afternoons; prayer-meetings Friday evenings, for all who will attend, both patients and helpers; and morning worship at 6:40 for the helpers, and at 7:40 for the patients. In addition, regular Sabbath services are held in the Boulder church, which the helpers largely attend, and oft-times a number of patients. In the Sanitarium family a spirit of religious devotion and earnestness is witnessed. The thirty-five or forty young men and women comprising the sanitarium family are those whose purpose in life is to benefit others, and to do all they can to alleviate human suffering and woe. Recently a nurses' training class consisting of fifteen young men and women have entered upon a course of two years, similar to the nurses' courses in our other institutions.

The Colorado Sanitarium having but recently been dedicated to its life-work, has not yet become generally introduced to the people of this country. It needs the hearty support and co-operation of all our people. Its managers appreciate the fact that it has been established not alone for the treatment of disease, but also as an educating medium to maintain the principles of correct living, and to advocate them before the world. The light that has been received through medical science, and the instruction of the Spirit of the Lord is being followed.

Our people in the various sections of this country can greatly assist the work, if they will bring before their friends and neighbors the advantages to be derived from a sojourn at the sanitarium established in the bracing atmosphere of the Rockies. At this season of the year especially many are looking for a good climate in which to spend the winter months.

Here may be found both the climate and also medical facilities for the treatment of disease. Competent and experienced physicians, with a number of experienced and trained lady and gentleman nurses constitute the medical force, and insure the most careful attention to the wants of any afflicted ones who may come to the institution. We trust all may feel it a privilege to aid this new instrumentality in the work and service of the Lord. Any inquiries regarding the institution or its work should be addressed to the superintendent, W. H. Riley, M. D., Colorado Sanitarium, Boulder, Colo.

F. M. WILCOX, *Chaplain.*

Colorado Sanitarium, Boulder, Colo.

FRESH SPRINGS.

Why is the World so thirsty,
So restless, ill at ease,
So careworn with its pleasures,
So difficult to please?
Because the truth it cannot see
That all "fresh springs" must be in Thee!

Why is thy Church so weary?
Why at thy blessed side
Appear so sad and lonely,
So far from "satisfied"?
What once she knew she fails to see
That all the "fresh springs" are in Thee.

Why needs she so much urging
To work and love and feel?
Why craves she fresh excitement
To stimulate her zeal?
She cannot or she will not see
That all "fresh springs" must be in Thee!

—Adapted from Dr. John Blackmer.

THE TRUE MISSIONARY.

CHRIST was doubtless the greatest missionary the world has ever known. He labored hard during his earthly life for the salvation of man, not once do we read of his becoming so engrossed in worldly cares that he had no time to devote to the uplifting of fallen humanity. Although he was a carpenter by trade, and evidently earned his living by manual labor, at least until he entered his public ministry, yet we must believe that all this time he was improving every opportunity to teach the people the way of life and salvation. That which Christ was in his earthly life he will give each of us power to be, if we

will only open the door of our hearts and let him in to take possession of the soul.

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” Rom. 8 : 9. The Spirit of God and the Spirit of Christ are the same, for Christ and God are one in character and purpose. The apostle says if the Spirit of God *dwell* in us, we are not in the flesh but in the Spirit. *To dwell* is continually to remain, or stay in a certain place.

If the Spirit of God dwell in us, will it not do in us what it did in Christ? “*Now*, if any man have not the Spirit of Christ, he is none of his.” *Now*, this *moment*, at this *very time*, we must have the Spirit of Christ, and this *now* must be to us an everlasting *now*, not only in this life, but throughout eternity, if we are Christ’s; just as soon as we cease to have his Spirit, we cease to be his.

If we have his Spirit, will we not work as he worked? will we not pray as he prayed? will we not trust in God as did he? will we not be as untiring in our efforts to save souls as he? will we not love the souls of men with the same kind of love that he manifested toward them? If all who profess the truth really had the Spirit of Christ, would it be necessary to be continually urging them to do something in the missionary work? Would it be necessary to be always thinking up some new plan by which the work might be made attractive, in order to keep them interested in it?

Where do we find a record of the angel Gabriel coming down to earth during the earth-life of Christ, and suggesting to our Saviour some new and untried plan, in order that he (Christ) might not lose his interest in the work he came to do?

No such record appears. No, our Saviour was deeply interested in the salvation of souls all through his life while here among men, and were he here on the earth to-day, he would be much more interested in the third angel’s message than he would be in a gold standard or a silver basis. If he were here, he would not be drawn away from his work for a single day by any worldly interests, neither would he grow weary of following up different lines of missionary work. It would not be necessary for some one to come every few months and stir him up on various points, in order to get him to do a little missionary work.

“*Now* if any man have not the Spirit of Christ, he is none of his.” This is just as true *now* in 1896 as it was when the Spirit of the Lord caused Paul to speak it.

It is the writer’s opinion that it is not so much plans that we need in our missionary work, as it is more of the Spirit of Christ. Less planning and more praying would bring greater results. We have a good supply of excellent plans already, but they are carried into effect only in a limited way.

It is true we have some very earnest workers in every field, but it is also true that a great many of our own dear people are doing nothing, or next to nothing, thus showing that they have not the Spirit of Christ and are not his, except in name, and that will avail nothing in the judgment. O how sad to think that the judgment will reveal to so many the fact that they have wasted precious hours, neglected many opportunities which if improved in the Spirit of Christ might have been the means of saving precious souls!

We might just as well meet these facts face to face now as they are, for we shall have to meet them in the judgment.

If we have the Spirit of Christ, it will be impossible for us to sit idly by and see souls perishing all about us and make no effort to save them. The Spirit of Christ will not allow us to grow cold and negligent in the missionary work; hence if we do not have sufficient interest to take up some line of work and steadily carry it forward, we should feel alarmed at our own state, for we are in a lost condition. God cannot save us if we have not the Spirit of Christ, and the Spirit of Christ is the spirit of constant and earnest labor for others.

Who is the true missionary?—He who has the Spirit of Christ *dwelling* in him, and who works as he worked.

J. W. WATT.

FOREIGN MISSION WORK AND OFFERINGS.

AMONG the recommendations passed at the last meeting of the Minnesota Tract Society, in June last, was the following: “That the second Sabbath in each month be set apart for the consideration of the foreign work, and the collection of offerings for the same.” This recommendation has been very generally and heartily adopted by our societies, and the results are truly encouraging.

Previous to the adoption of this plan, there was no regular public service of the church in which the foreign work was called to mind, and no public collection of offerings for it except during the annual week of prayer. Our members were supplied with offering

boxes, but too often they remained in some forgotten corner; and even if they were used, their owners did not attend the quarterly meeting, or were so forgetful in bringing in their offerings that some of our librarians spent from one to two days each quarter in collecting them, sometimes traveling twenty or thirty miles for this purpose.

When appeals are sent out by the General Conference and the condition and needs of the work made plain to the people, there is always a response; and the thought was very forcibly suggested that if we could have a special service once a month instead of once a year, our members would be in much closer touch with our missionary operations in all parts of the world. As the regular Sabbath service is given to this work, it is brought before the whole church, old and young, and all are interested in it.

It has been said, and I think truly, that what the people need in reference to foreign mission work is "not so much *exhortation as information.*" We have found this to be true, for the better acquainted the people become with the scope and needs of the work, the more liberal are their offerings. The Spirit of Christ moves his children to activity in carrying on his work of seeking and saving the lost; but this activity will always be manifested along the lines in reference to which they have the deepest personal knowledge.

This plan does not interfere with any existing arrangement, as those who use the boxes can bring their contents, and those who do not use them are reminded of their privileges and can contribute of their means. We have also recommended that the proceeds of missionary gardens and of all other enterprises which are designed exclusively for the aid of the foreign missionary work, should be placed in the second Sabbath collection, thus saving the labor and confusion consequent upon having three or four separate funds for the very same purpose. By thus having a definite object and a definite and regular time to consider it, our offerings for foreign work are increasing, and we hope for permanent improvement. Several of our societies report a larger offering in the past quarter than for a whole year previous, exclusive of the annual holiday offering.

Our home work is also receiving larger contributions than formerly, thus verifying the promise, "He that watereth shall be watered also himself." As the fourth Sabbath has long been set apart for the home work and offering, we now have the two branches of the missionary work taking their proper

place in the regular services of the Lord's house; and we feel that these services, if rightly conducted, cannot fail to bring rich spiritual blessings.

MRS. A. E. ELLIS.

AN EXCELLENT PLAN.

OUR society voted to set apart one day in September for missionary work. The members quite generally voted to devote all of this day's earnings to the missionary cause. It rained hard all day that day, and we feared for our venture, but at our meeting following, contrary to our most sanguine hopes, we had a good meeting, and raised over thirty dollars. Quite a number had been unable to earn anything, but they cheerfully gave what they considered a good average day's wages. Some of those who did not vote gave freely.

We expect to devote one day in each quarter to a like purpose. Isolated members of our society were notified, and generally responded readily. We think our experiment very successful, considering the inclement weather. O, if all our societies would take hold of this in earnest, what a help they could give the cause! Cannot some plan be adopted to get all our church companies to take hold of this matter? Just a little sacrifice on the part of all, and the treasury of the Lord would have a sufficiency.

JESSE V. VAUGHN.

TAKE COURAGE AND TOIL ON.

A FEW weeks since, a sister called on a lady in Oakland, Cal., whom she had heard was keeping the Sabbath. She found her very much interested in the truth. The lady related how her attention was first called to the third angel's message, which was as follows:—

Some twelve years ago while living in Minneapolis, on one cold blustering day, as I sat by my fire in the grate, a gentleman called to canvass for the Bible Dictionary; we had a very pleasant conversation and I enjoyed it much. On leaving, he handed me a tract on the "Two Laws," and stamped his name on it.

Several years after she received the tract,—during which period she read every Seventh-day Adventist tract and paper she could find (and some of them she had taken from distributors),—one of our Bible workers found her, and gave her a course of Bible readings. For five or six years she longed for the time to come when she could observe the Sabbath. She

stated that it was by means of these readings that she had been able to overcome the influence of Spiritualism, which had troubled her for years, ever since she lost a beautiful child, the idol of her heart. A Spiritualist medium had materialized her child before her; and she feels that she has been delivered from the horrible pit of Spiritualism.

One of our elders visited her about a year ago, and gave her some instruction from the word of God, and mentioned the tithing system, bringing out texts of Scripture on this point, which all looked clear to her mind as Bible truth. Although she was in very close circumstances, she had managed to put by one dollar as all the tithe of her income for the past ten months. This she gave to the sister who had called to see her. Tears came to her eyes as she handed her this money. She seemed so thankful to have the privilege of showing her gratitude for precious truths God has sent her through these different persons. Although this lady has been observing the Sabbath a year and a half, she has not had the privilege of uniting with the church, but expects soon to go forward in baptism.

This interesting incident ought to encourage the heart of our workers in the great harvest field, and help them to persevere in the grand and glorious work of scattering the seeds of truth. Let us continue to offer earnest prayers to heaven to bless their efforts. In due time the Lord will certainly give the increase.

MRS. H. E. S. HOPKINS.

Oakland, Cal.

CHEERFUL GIVING; GRATEFUL RECEIVING.

MANY of our readers have no doubt noticed the call that was made in the *Review and Herald* some months since for dried fruits, corn, beans, peas, etc., to send to our workers in the South who are not able to procure these articles to any extent in their locality.

We have been pleased to see the interest that our friends have taken in responding to Elder Olsen's appeal. As one would naturally expect, the large conferences of Michigan and Iowa have been foremost in this good work, though responses have been received from Maine, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Nebraska, South Dakota, and Colorado. Some in the far West who had no fruit to contribute have donated most generously toward defraying the expense of transporting the supplies furnished by others.

A few of the letters that have been received from both donors and receivers we feel certain will be of interest to our readers. One letter reads:—

I have a barrel of dried apples packed for the South, and it is very humiliating for me to tell you that we are poor and cannot pay the freight. I have just passed my eighty-eighth birthday, and if my wife lives to the tenth of next month she will see her eighty-second birthday. We would not murmur or complain, but praise the good Lord who has dealt with us so bountifully.

A sister writes:—

I saw in the *Review* that a sister seventy-six years of age had sent some things, but I am past eighty, and have some dried apples and some beans that I will send. I am poor, and have no home of my own; am a cripple—hardly able to get around at all. My brother and his wife with whom I live have been so kind as to let me have the apples to dry, and one of my sisters has given me the beans. She was very glad to think she could do something in the cause. She and I are the only Seventh-day Adventists in this part of the country.

Another sister writes:—

I have a flour sack of dried apples that I would like to send to our brethren in the South. I have been sick ever since last August, and have been confined to the bed or a chair most of the time, but when I could sit up, I would peel a pan of apples and string them, then some one would hang them over the stove to dry. This is the way I have dried my apples for the workers in the South, and how I did enjoy it.

Surely God will not forget the labor of love performed by these dear people, but he will doubly bless their contributions. A brother in one of our large Southern cities wrote on receiving a barrel of fruits and legumes:—

Everything was in fine shape. They could n't have come in better order. Many thanks. Truly our hearts respond in praise to God, asking blessings upon the hands that prepared it, from the gathering of the fruit to the shipping of the goods. When my wife and I used to prepare fruits and vegetables for the—mission, at the time we lived where we had abundance of all such, we little thought it would so soon come back to us. In this we see Eccl. 11:1 fulfilled. Truly, God's word does not return void. I can only say we are thankful, and leave it with you. All are well with us, and the blessed work is onward.

Another brother writes:—

The barrel arrived yesterday with its contents all in good shape. I can truly say that they are very highly appreciated. May the good Lord bless the dear ones who remembered me especially at this time. My wife is getting better, but my only daughter is in very poor health. We are so thankful that you sent us some peaches, as we were unable to get any for the winter. Again thanking you for your kindness shown to my family, I remain your brother in the faith.

A sister writes:—

We unpacked the box, with the deepest feeling of gratitude in our hearts to God for the spirit of unity and oneness that exists

among his children. How I wish our brethren could know how such kind remembrances encourage the hearts of the workers in distant fields.

Only those who have been in distant fields and have received similar favors from the home land can ever know in this life how much good they do, but when the eternal record is opened to our view, we shall all understand to what extent they have contributed to the advancement of the work of God in the earth.

J. T.

UNITS.

"ONLY a blade of grass

In a world of getting and giving!
If all that I am, alas,
And all that shall come to pass,
Is no more than a blade of grass,
O what is the use of living?"

But with the sun and the rain,
The soft, sweet shower, and the shining,
Green things are growing again,
And the breeze that sweeps the plain
Comes whispering, "See how vain,
Now needless is your repining!"

"Behold the joy of the grass,
The opulent use and beauty
Of the wonderful waving mass!
And all of it comes to pass
Through each little blade of grass
Just doing its dally duty."

— *Mary Bradley.*

GOOD WORDS FROM BRAZIL.

[Private letter from Elder H. F. Graf.]

AFTER my visit to the colonies in Espirito Santo, I went to Brusque, in the state of Santa Catharina. Here as in Espirito Santo, Satan was on the spot to hinder the work and persecute us. We were stoned, and otherwise very meanly treated, but in spite of all, God's power was manifested in a marked manner, convicting even the most of our persecutors of their wrong course, so that they came afterward to us confessing their sins, and asking forgiveness.

The Lord worked for us wonderfully; a Catholic neighbor agreed to let us have the use of his mill-pond for baptism (he was owner of a sawmill), but he secretly planned to cause us trouble, and prevent baptism by refusing the use of the pond just at the moment when we would be ready to baptize. One of our persecutors, whose wife is a Catholic, knowing

of this, came and offered us the use of his mill-pond about a mile off. He also confessed his sins, and made us a donation. His mother-in-law went forward in baptism, and he also wants to unite with us.

Never before in my life did I witness the workings of the Spirit, as at this place. An old woman of over ninety winters was converted and desired baptism; but being unable to walk, and never having witnessed baptism, and unbelievers having given her a false description of the rite, saying she would be placed on the bank, and then dumped into the water, she became somewhat fearful, still going forward. But when told not to fear, as she would be carried in and out of the water, her faith revived, and she went down into the watery grave. She came forth strengthened in body and soul, and able to walk, glorifying God, and saying: "Now I am ready to die; I was so afraid I would not live until baptized."

In the church organization services, the Spirit of God was again present with great power to bear witness especially to the setting apart of the church officers. After a very touching prayer, the deacon rose to his feet, and with uplifted hands besought the Lord to give him wisdom, and asking the brethren to pray for him that he might perform the work entrusted to him with faithfulness, so that he might be able to keep all the dear lambs entrusted to him, until the Lord's coming. Whereupon all came up embracing and kissing him, and even all the outsiders did like the brethren. The church numbers thirty-eight members. They are not rich in this world's goods, but they are rich in faith toward God and in love one for another.

In company with some of the brethren, we left Brusque for Joinville in the northern part of the state. The road was through a very mountainous region, making the journey, accomplished partly with the wagon and partly on horseback, a very tedious one. On the road we called upon a brother who had heard of our coming, and had gathered in his friends, with their sick, that we might help them. We helped what we could, and instructed them in healthful living. At another place where we stopped for the night, quite a company came together, and we had the privilege of doing what we could for their sick, and of instructing them how to live. When we wanted to go the next morning, they would not consent to it, but the people gathered together, and we had to stay with them all day. Early the following morning we parted from our brethren and friends, rejoicing in the work of the Master.

Just at the beginning of the Sabbath, we reached the house of a self-supporting missionary, and although he was not at home, we had very interesting talks with his wife, on Revelation 14 and the "Spirit of Prophecy," giving her also a short sketch of the rise and progress of Seventh-day Adventists. Early next morning a neighboring family came in; just the night before our coming there, the man had a dream, in which he saw some men coming along who helped him out of his distress. He at once recognized us as the men he had seen in his dream the night before. We had a very blessed time with them, reading the Bible, and now they are keeping the Sabbath.

On the first day of the week, the missionary's wife led us deeper into the wood, where there was a German colony, and here I preached three times to one company. Monday it rained all day, so we had to remain with the missionary's wife, talking to her and to the new Sabbath-keepers of the truth. On the return of her husband, she told him a missionary had been to her house, who had told her many wonderful things. To the request to tell him what I had said, she replied that she would not try to begin, for she could not tell all, but that he should follow me up, which he did. With joy he learned the new things and accepted them. He is a well-educated man, has lived six years in Brazil, and has brought out six little companies of believers, whom he wants to bring fully into the truth now. He works on the self-supporting plan.

We arrived in Joinville, where, after considerable hard work, we succeeded in getting a company together, but the words spoken affected them little more than they would a stone wall. Finally, however, the stony hearts gave way and melted before the living and powerful word of God. A church of thirty-six members was organized. The missionary spoken of above was a great help to me at this place. Two days later I was in the capital of the state, where a month before, a colporteur had begun work, and I found people hungering and thirsting for the truth, who requested me to come among them with my family, and live. But on the following day I had to return home on account of the dangerous illness of my wife. Because of her condition, I decided to move from Rio Janeiro to Curitiba, as the believers there sent us a telegram that they had a vacant house ready for us if we wanted to come and live with them. Just on the day of our departure from Rio Janeiro, Brother Thurston was taken ill with yellow fever, and we gave him what treatment we could; by the

help of God, and the assistance — after our departure — of kind friends, his life was spared, for which we praise God.

We became very intimately acquainted with the captain on board the steamer from Rio Janeiro to Paranagua, as well as with three German ministers from Hamburg, who were entering Brazil for the purpose of doing missionary work there. We became so attached to each other that we held family worship together. They became very much interested in the truth and in our work. One of them took some of our publications; he intended to use these in doing missionary work in his new field.

Going from Rio Janeiro we were obliged to go into quarantine on the Island of Ilha do Cabros. The next day we were cheered by a visit from the captain of our good boat, and one of the ministers was with him. He had become so attached to us, especially to the little girls, that he could not but come to see us once more on the island, and he brought us some provisions. Brother Stauffer came with two large boats to take us to Paranagua, where we took the trail for Curitiba. After a pleasant ride up the Serra into a cooler climate, we safely reached our destination, where we were met by our friends with a team to take us to our new home. Owing to the sickness of my wife, my first visit to them was very brief, and I left them without instruction on the main points of our belief; but during my absence, they learned of the Sabbath, and to my glad surprise, they were keeping it, and rejoicing in the truth. Everywhere the harvest is ripe, and honest souls are not only hungering and thirsting for the truth, but even compel us to give them the main points of our faith before we think it proper to do so.

A few days after my return to Curitiba, I was called upon to visit seven German colonies west of this place, so I had to leave the work here for my wife to do. As I went from colony to colony, my heart was made sad that I could not do more for these hungering souls and for their children, and all of them pleaded so earnestly that I be their preacher, or at least help them to get good teachers for their children. Brother Bachmeyer was with me, and during the daytime he was delivering his books, but when night would come, the hungry souls would gather together, and he would feed them with the Bread of Life.

On our way home, we found that the river we had crossed was quite high, and we had to make our way by swimming. Brother B. entered the water first, to

find a suitable place for the horses to cross, but the swift stream was too much for him; and he soon disappeared, I feared forever; but after about five minutes, he came up through the brush, shivering, and unable to speak a word. The water had been too cold for him, for we have winter here now, and it was a rainy day, too. Quickly I wrapped him up in our dry coats, and laid him down in the tall grass, and after a short time, with words of earnest prayer to God, we crossed the wide, swift stream.

A few days later I was happily surprised to meet my wife on her return from Rio Negro, a colony where she had been holding meetings with the dear people, as they had sent for her to come to them in my absence. She had held eight meetings with them. Our journey from this on was very pleasant.

The other day I went to see a minister of this place, and after we had told the main points of our faith and had spoken of our work in this country, he took my hand and said: "If you will go to work in this place, and stay right with it, I will help you all I can. Then after you have raised up a church, the rest of my members will see that they are no Christians."

A week ago a fine young teacher to whom Brother B. had sold a book, came to my house to learn more of our faith. After three days and nights of careful and prayerful study, he went back to his school cheerful, thinking he could gain the church for whom he is teaching, also.

My wife's health is now better than it has been for years, and she is working for the people every day, while I am writing letters, and preaching wherever the Lord opens the way for us. The results of our work in Brazil go beyond all of our expectations. To the Lord be the praise. We have over two hundred Sabbath-school members here now. But, my dear brother, we must have more help. We cannot express to you how grateful we feel to know that you are working for this needy field. Continue to urge and agitate the matter until you succeed in giving us the needed help.

"IN a musical instrument there are some keys that must be touched in order to evoke its fullest melodies; God is a wonderful organist, who knows just what heart chord to strike."

"TRUE sympathy, we are told, should never be showy, but often shown."

THE WORK IN NEW ZEALAND.

ALL around us we can see evidences that God is working for his people, and is fulfilling the promise that he will pour out the latter rain in the last days. Yet, on the other hand, Satan is aware of the fact, and is seeking by every means and device to hinder the progress of the work, because he knows the time is short. We need to press on and be sanctified anew for the Lord's work, and although we may not see the results of our labor at once, yet we know just as sure as the rain and the snow come down from heaven, the Lord will bless those who faithfully work for him.

The work at Christchurch and Dunedin is steadily growing. Many are inquiring the way of truth, and are studying the papers. A Chinese lady at Dunedin subscribes for the paper, and reads it with interest each week. Others are deeply interested, and thus the way is opening for future ministerial labor. Our faith is strong that there are many hundreds in New Zealand who will accept the truth when it is presented to them.

The work at Wellington is moving on. Two hundred and twenty-eight copies of the *Bible Echo* are being disposed of weekly, with about one hundred subscribers. We have several strangers at our meetings, who are taking the *Bible Echo*; they have requested that our doctrinal subjects be brought up and fully explained.

To show what can be done through persevering efforts, we quote a letter from a gentleman in the South Island. We have been laboring with this brother for three years, and only this last week results have been seen:—

At length I return an answer to the last and welcome letter I received from you. In that letter you ask me if I am trusting in the promises of God. I am thankful that I can reply that I am trusting in the Lord Jesus and in his gracious promises, and that in his strength I am determined to follow his commands.

I will now tell you a little about myself, and the way God has led me to see his wonderful truth. I became a member of the Presbyterian Church about four years ago, being then over eighteen years of age. Since then I have been a teacher in the Sunday-school, and occasionally have conducted services in the church. My attention was first drawn to the Sabbath question four or five years ago, when I happened to pick up a scrap of paper, which I now believe must have been a part of an *Echo*, dealing with the Sabbath question. I tried to banish it from my mind with the thought that as all Christians (as I then supposed) were keeping the first-day of the week, it must be right to do so. Then came that admirable book, "Thoughts on Daniel and the Revelation," which brought the matter fully before my mind, and led me to search the Word for myself. It is needless to say I found there was not the slightest foundation for changing the day. About

that time I wrote to you, leading you to suppose that I intended to keep the Sabbath. But when I broached the subject to the minister, he persuaded me to wait a little longer before taking such a step, and see the other side of the question, which I foolishly consented to do. A fortnight ago I decided with my father, mother, sister, brother and his wife, and two younger brothers, to abide by the word of God. So I informed the minister, who tried by worldly arguments to turn me from my resolve. There are three other families in the district who are taking an interest in these questions, and I hope that before long I shall be able to inform you that they have taken their stand for the truth.

I received the papers which you have sent from time to time, and thank you heartily for them, as I have derived great benefit from the reading of them.

Another gentleman at Port Underwood is keeping the Sabbath through reading "Bible Readings." He thinks the truth is so plain after reading this book, that he wonders why any one should fail to see it. He says that "in the Old Testament, nearly all the trouble the Jews had was for breaking the Sabbath commandment."

I had forgotten to mention about the sale of our small books, such as the "Gospel Primer" and "His Glorious Appearing." Our workers are meeting with good success in selling them at Dunedin, Christchurch, Wellington, and Napier. Could not a similar work be done at Auckland and other places? Who will respond to the call of the Master, and answer like the prophet of old, "Here am I, Lord, send me"? "Let us not be frightened away from this work by difficulties. In the heavenly warfare something must be ventured."

This means of getting the truth before the people may soon be closed, and then there is no telling how much harder it may be to get the warning to those to whom it must be given.

MRS. M. H. TUXFORD,
Secretary New Zealand Tract Society.

A WORD FROM JAMAICA.

ELDER C. A. HALL writes from Spanish Town, Jamaica:—

I send you a letter just received from a colored teacher who came from the interior to attend our quarterly meeting. The two people he mentions are the only Seventh-day Adventists he had ever met, and his experience of this his first meeting with us is here given. The individual experience is about the same as the one of whom I wrote you before, but the man lives in another part of the island. Both of these men have to give up their schools on account of their faith.

One canvasser has about seven hundred orders for "Patriarchs and Prophets" to be delivered before Christmas. Everywhere

these books go they create a demand for the preaching of the Word, and in many instances those that read begin to obey without further instruction. One fine thing about the canvassing work here is that people read all the books they buy, so the results of the canvassers' efforts are more readily seen than in America.

The following is an extract from the letter:—

It was a blessed day when Sister Harrisou came my way, and told us the truth. After searching the Bible, I found that it was so. I was fighting against God during that time and trying to climb up some other way, as a thief, to ease my troubled conscience. My spiritual life was then dwindling away. Why?—Because I knew my Master's will, and would u't do it. The seed of truth that was sown two years ago is now growing. Thank God for the message. He *would* have me accept it.

Brother Evans came my way, and I noticed that he was an Adventist. Some way or other he told me that it was necessary to keep the commandments of God and the faith of Jesus. I then began, May 30, 1896, and the Spirit of the Lord led me into the truth of his word. I am now living in the light. I don't care about the persecution, for those who will live godly in this present world must suffer persecution.

Let us be strong in the Lord and in the power of his might. God loves us with an everlasting love. He was in my journey to Spanish Town. I have never spent a better time. Many unknown things were then made plain to me. We spent a very happy time together. Private teaching goes further than public. After leaving Spanish Town, I occupied the time in the train by distributing tracts and *Signs*. Our friends were very glad for the same, and read them with interest. One lady said, "What beautiful tracts!"

My brother will come over with me to attend the next quarterly meeting. When I am sending my title, you will receive the other amount. I will canvass for the *Signs of the Times* this side, and sell tracts.

ARGENTINA.

[Extracts from a personal letter to the editor.]

In Las Garzas is a family whose head is an Italian, formerly a Roman Catholic, and the mother is Waldense. They have been keeping the Sabbath as best they knew for several years. They have made commendable progress in a short time. He had discarded brandy some time before I visited them for the first time. Before my second visit he had discarded tobacco, and was quite a happy man, although he had not yet entered into the full assurance of faith and forgiveness. He gradually reached this point, and now he rejoices in the love and mercy of God. He, his wife, and two sons were baptized, also a young man and his wife who embraced the truth within a few weeks of their baptism. The latter is a Waldense, and his wife was a Catholic. They are interested in health reform and are practising it to quite an extent already.

Twelve miles farther north, we found a French-Swiss family, readers of *Les Signes*, quite interested, besides an English family also interested (the man reads "Great Controversy" unceasingly), also a German woman married to a God-fearing Portuguese. Besides these, I was introduced to two Swiss-Catholic families, who, after reading "Great Controversy," are entirely disabused of Romanism, and are quite ready to receive the true gospel. They all pleaded, some of them with tears, that I would return and spend several weeks with them. The residence of a priest, who is the spiritual and temporal ruler in a radius of thirty miles, is there. He caused forty-five Protestant children to be baptized in his church. There being no Protestant minister in the country, and being completely abandoned to themselves, the Protestants become an easy prey to the wily agent of Rome.

Around Brother Peverini's place are a number of Protestant and Catholic Swiss people. I held some fifteen meetings among them. The Catholics were especially interested. They unanimously decided to establish a private school, as the government will not pay for one. The Lord's hand is quite visible in this move, as there was considerable opposition at first. The Catholics and others have united in the request to me to send them a teacher such as I could recommend, which I told them would be a Sabbath-keeper. Where shall I look for a teacher? was my query. About the same time the news came from Buenos Ayres that two Spanish teachers had just begun keeping the Sabbath. Thus the Lord is raising up men to enter the fields that he is opening.

On my way to Buenos Ayres, not far from Las Garzas, I stopped at the Colonia Romang, having heard providentially that there were some Sabbath-keepers there. I found three persons, German-Swiss, keeping the Sabbath through reading "Great Controversy," which Brother Brooking had sold them. I organized there a Sabbath-school of four.

In about ten days, I visited the companies at Felicia, Corales, Lehmann, and Esperanza, holding one or more meetings at each place. I labored at Corales and Lehmann while spending a month with the company at Felicia. Three families of adults, twelve in all, embraced the truth; they are relatives; Brother Westphal has just baptized the last four. One of them had embraced the truth through reading-matter sent and sold to him by Brethren Stauffer and Brooking. Near Felicia, at Grütli, lives a young man of a well-educated Swiss family. He is a teacher both

in the Spanish and the French. He translated free of charge the tract that I wrote. He embraced the Sabbath while I stopped at Felicia on my way here. I had some readings with him and good praying seasons. A few days ago I received word that one of his brothers has also embraced the Sabbath. The young man has always wanted to enter some missionary calling. We have written to him inviting him to come here to study the truth more perfectly, and canvass in the meantime. . . .

I found the workers here comfortably located in a large house, part of which is subrented. Bible readings are held in English and Spanish, meetings are also held in these languages, to which was added a German Sunday service soon after my arrival. We needed just such a house to do this kind of work, and to appear decently before the public. The people are beginning to come out. Notices of our meetings appear now in five leading papers, in the English and Spanish languages. I succeeded in getting a refutation of some false accusations made against us, into a daily German paper. There is here a large English community of people. They have Methodist, Scotch, and Anglican churches. Financially they represent the leading manufacturing interests. They own the gas-works, the main railroads, several lines of street cars, the electric-light and telephone works, and have large and important banks. I am not speaking now of Rosario, which is also quite an English city, and is a city of schools and colleges. . . .

It seems to me clear that our English work is now at a point where it needs some kind of public effort, without which we will lose a golden opportunity, and fall under discredit. But we have no man to do it. We need an energetic man who can adapt himself to the situation, and learn the Spanish. This latter is the easiest part of it.

You will see from my account of the needs of the French work in the colonies that it is impossible for me to locate here for any length of time, though it would be more congenial for me to do so. I am even now afraid that some of my work will be raveled out when I get back there. If, by the blessing of God, we can see several families take hold of the truth in the colonies, this will mean immediate financial help. The main reason for not drawing the forces now at work there into the capital, is that the colonies are now comparatively open to the first workers who come to work them. If we wait, some enemies will surely come and sow tares. . . .

Nothing that I can think of would help the work

onward so much as medical workers. A doctor, while located here, could take regular trips into the province, where he could work up a practise, and thus the influence would spread far and near. A business man, an Italian, at whose house Brother Opegard has been giving some treatments, said to me the other day that we ought by all means to have a sanitary institute here, as out of 600,000 people in this city, 300,000 were sick.

I cannot give you any statistics at this moment, but if you walked the streets and looked at the signs on the doors, you would unceasingly meet these two words: "Abogado," "Medico," "Abogado," "Medico" (medical man, lawyer, medical man, lawyer), and so on without end. . . .

I read your letter on horseback as I was returning from the Garzas post-office. Your reference to the power of God which speaks into existence things which are not, right on the line of our work, was very helpful to me. It was a warm afternoon; I was surrounded by the endless plains, on which the cattle were quietly feeding. In the distance some sod ranches, with now and then a few trees, broke the monotony. As I was advancing slowly, reading and re-reading your lines written away yonder in Battle Creek, I was startled by some awful vociferations which came from a house half hidden in the trees at a distance. "What is the matter with the consumptive blacksmith?" I wondered. "Is he simply drunk, as usual, or is he committing some violence under the influence of delirium tremens? Shall I go to see?" The thought made me almost shiver, as the inhuman yells still reached my ear. I commended myself to God and went in that direction. The man was drunk, and confessed to being somewhat angry at his children, a pitiful band of large-eyed, sweet-faced boys and girls. The mother is dead, and the man, a smart and well-to-do German-Swiss, is drinking himself to death. O the ruins of sin! I have held several meetings at his house, but without avail. How I pity those children!

JEAN VUILLEUMIER.

Buenos Ayres.

"GIVE, give, be always giving;
Who gives not is not living.
The more you give,
The more you live.

Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself.

Who gives not is not living.
The more we give,
The more we live."

STATE AGENTS' LETTERS.

MANITOBA.

WE have but four canvassers at work just at present, but hope to see others take hold of the work this fall. We have been thinking that it would be a good plan to take a good supply of small books, and sell the small ones for cash while taking orders for the large ones to be delivered between now and Christmas.

The crops here are quite good in most parts of the province, and we look for a good delivery. The people are few, and the houses few and far between in the North-West Territory, which is also our field for canvassing. One of our canvassers, with his family, has moved to Edmonton, Alberta, where he has had some hardships, but is of good courage, and as soon as he can provide for his family, he expects to continue the canvassing work there. He has already begun work, but has not been able to put in full time yet. He has seen hard times, and has even been obliged to go nearly two days at a time without anything to eat, but we trust that the worst is now in the past. Remember him in your prayers.

Those who are working here in the province seem to get along as well as others in the States. Of course we all have more or less prejudice to contend with, and sometimes the ministers go ahead of us and post up notices, warning the people to look out for Seventh-day Adventist book agents who are around selling their deceptive publications. However, we have always regarded that as a means of preparing the way for our books, and so far it has seemed to turn out that way.

The most of the Sabbath-keepers in Manitoba and the North-West Territory have accepted the truth through the reading of some of our publications. I have no space here to mention individual cases, but, brethren, why do you not take hold of this branch of the work? You will never know how much good you can do. Always bear in mind this one point: Our books contain important matter that should be read and understood by all people. The Lord has seen fit to have these books published, and what for? To remain piled up in the publishing house? — No, certainly not. He wants them distributed among the people, and he will give you and me the *privilege* (and we should remember that it is a privilege) of distributing them if we choose to do so. Why not awake and enter the service at once?

Remember to pray for the work in this field.

E. H. HUNTLEY.

“EVERY time a Christian goes wrong, he makes it harder for some sinner to go right.”

SIN has many tools, but lie is the handle which fits them all.— *O. W. Holmes.*

“THE devil has a hard fight to hold his own in the home where there is a praying mother.”

ENVY is blind, and knows nothing but to depreciate the excellence of others.— *Livy.*

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

	STATE.	No. Canvassers.	Av. No. Re-ports.	Days.	Hours.	Books Deliv.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....	6			229	197		232	\$77 15	\$137 68	\$214 83	
	Maine.....	4	4	26	264	123	\$149 08	211	346 43	27 90	374 33	
	Maritime Prov.....											
	New England.....	14	9½	139	698	115	159 00	760	626 65	71 45	698 10	
	New York.....	8	6	69	451	273	705 66	112	357 35	57 90	415 25	
	Pennsylvania.....	30	24	219	1,386	384	409 10	787	770 95	327 21	1,098 16	
	Quebec.....											
	Virginia.....	8				67	47 25	113	112 50		112 50	
	Vermont.....											
	West Virginia.....	4	3½	15	96	97	109 95	42	40 00	10 40	50 40	\$2,963 57
No. 2.	Alabama.....											
	Cumb. Mis. Field.....											
	Florida.....											
	Georgia.....											
	Louisiana.....											
No. 3.	Mississippi.....											
	North Carolina.....											
	South Carolina.....											
	Tennessee.....	9	7	191	1,206	171	374 00	512	1,172 95	111 27	1,284 22	1,284 22
	Indiana.....	11	10½	37	167	77	174 00	102	88 00	74 40	162 40	
No. 4.	Illinois.....	10	7½	70	703		336 90	258	391 55	62 67	454 22	
	Michigan.....											
	Ohio.....	30	13½	256	1,743	219	603 50	335	780 50	154 65	935 15	1,551 77
No. 5.	Ontario.....											
	South Dakota.....											
	Iowa.....											
	Manitoba.....											
	Minnesota.....											
No. 6.	Nebraska.....											
	Wisconsin.....											
	Arkansas.....											
	*Indian Territory	15	3½				640 20	471	725 64	82 45	808 09	
	Kansas.....											
No. 7.	Missouri.....											
	Texas.....											
	Colorado.....											
	California.....											
	North Pacific.....											
No. 8.	Upper Columbia.....											
	Montana.....											
	Australia.....	25		186	1,262			622	2,819 73		2,819 73	
	New Zealand.....	5	5	67	285	105	347 99	119	539 68	216 60	756 28	3,576 01
	Great Britain.....	30	24		1,494			1,117	1,209 00		1,209 00	
Misc'L.	Central Europe.....	11	10		893			958	503 10	71 70	574 80	
	Germany.....	27	27	617	5,731	151	170 00	183	228 00	799 00	1,027 00	
	Norway.....	13	10	169	1,562		252 16	673	852 43	30 65	883 08	
	Denmark.....	20	15	196½	1,850			1,120	695 41	14 37	709 78	
	Sweden.....	40	27		4,891		2,433 02	2,055	2,130 08	26 16	2,156 24	
Misc'L.	South Africa.....											6,559 90
	South America.....						88 40	22	51 80		51 80	
	Jamaica.....											
	Bahamas.....											
Misc'L.	West Indies.....	7	6		530	75	202 50	204	569 01	47 11	616 12	667 92
	Totals.....	332	112½	2,257½	25,541	2,054	\$7,114 31	10,986	\$15,036 11	\$2,323 57	\$17,359 68	\$17,359 68

* Two months.

LESSON SERIES.

PLEADING VOICES.

THERE are lands beyond the hillows,
With their surging, restless flow,
That are dark with heathen teaching,
Where the gospel soon must go.

As we live in lands of knowledge,
Where the Bible sheds its rays,
Do we think of our lost brothers,
With their sorrow-crowded days ?

As we bask in heavenly sunshine,
And our hearts are free and glad,
Do we think of those in darkness,
With their lives so drear and sad ?

As we live in homes of beauty,
With our loved ones kind and true,
Do we think of those who love not,
And who true love never knew ?

There are dark and dusky faces,
There are those of lighter hue,
In the far-off land of darkness
That are calling now for you.

List ye to the wind's sad moaning,
As it speaks in tones of woe ;
Ah! it tells of hearts now riven,
For the blessed way to know.

China, too, with her vast millions
Waits to hear the saving word,—
Waits to hear the heavenly echo
Of redemption through her Lord.

From the crags of Himalaya,
And from Ceylon's spicy isle,
List ye to that plaintive murmur :
"O for love to reconcile !"

There is Burmah, with her story,
Telling now of Oung-pen-la,
Of the graves beneath the Hopia,—
Judsons true we want to-day.

From the cold and far-off northland,
From the bright and sunny south,
Comes the same entreating whisper
From each sorrow-speaking mouth.

Breezes balmy from the ocean
Waft the message sad, but true,
That the islands call for pity,—
Calling now to each of you.

Shall we dwell in ease and plenty,
Heeding not their lost despair,
Hark'ning not to souls' sad wailing,—
Shall we never, never care ?

Floating o'er the many ripples
Of old time's uneven flow,
Comes the heavenly message gentle,
From the Saviour, bidding, "Go."

S. E. HYATT.

MISSION STUDIES.

HAYTI.

HAYTI is situated between 18° and 20° north latitude and between 71° 20' and 77° 40' west longitude. The entire island is upwards of four hundred miles in length, from east to west, and about one hundred and eighty miles wide. Its situation with regard to the adjacent Antilles, is peculiarly central, having Cuba sixty-six miles to the northwest, Jamaica one hundred and thirty-five miles to the southwest, and Puerto Rico about sixty miles to the east and south-east, with a population of 1,210,625.

This lovely island was discovered by Christopher Columbus, Dec. 6, 1492. The name of this country is said to mean in the native Indian language, "High Mountainous Land." But Columbus, thinking it greatly resembled Spain, gave it the name of "Hispaniola," or little Spain; subsequently St. Domingo, was for many years the name by which it was generally known in Europe.

The native Indian population, at the time of the discovery of the island, has been variously estimated at from one to three million. The aboriginal tribes have been represented as a mild and hospitable race, who were governed by chiefs bearing the title of Cacique. The first rupture between the Indians and Spaniards took place about 1493, at the garrison left by Columbus some few miles from Cape Haytien, on his first departure for Spain.

History informs us that the Spaniards ill-treated the Indians, fell upon them, and utterly exterminated them. Thus we see how truly vague is all merely nominal Christianity, either in the form of national creeds or otherwise.

To replace the original inhabitants, who were taken from the quiet of ages past and used as slaves in

working the gold mines, and in other exhausting toils, the Africans were dragged from their ancient shores in vast numbers to develop the resource of the idol metal.

In 1630 the country was invaded by English and French buccaneers or filibusters; but the latter having chased the former, commenced a series of battles against the Spaniards, which terminated by a treaty, in 1697, that France quit the west of the land called St. Domingo, which name was at a later time applied to the entire country, or island. The Spaniards having ceased all hostilities, 1793, ceded to the French government the portion of the island they occupied. But after a desperate fight between the blacks and French for fourteen months, the former gained the victory, and in 1804, after having liberated themselves from the galling yoke of slavery, declared their independence. They then restored the ancient aboriginal name (Haïti) to the country, and to themselves, that of Haitians. The republic of Hayti was recognized by France, April 17, 1825, and successively by England and Spain, and by the United States in 1862. Up to the present time, the republic of Hayti has had eighteen chiefs, two of whom were emperors and one a king. The first elected ruler was "Jean Jacques Dessalines," on whom the state conferred the title of Emperor Jacques I, as a mark of honor for his signal bravery in gaining their independence.

The climate of Hayti is in general that of the tropics, and the temperature varies, naturally, according to the position of the towns. The city of Cape Haytien is exposed to the refreshing breezes of the north, and is more agreeable as an abode than Port au Prince, the capital, which is situated in the depth of a great gulf.

The island is rich in metallic mines. Precious stones are also to be found there. The principal alimentary plants are plantains, bananas, potatoes, maize, millet, beets, and peanuts.

Among the various kinds of fruits are oranges, mangoes, pineapples, breadfruit, pears, lemons, etc. A variety of valuable woods abounds, such as mahogany, cedar, and pine, also other kinds used for fuel. Many textile and medicinal plants are to be found.

Dye plants, too, exist,—as saffron, dividivi, with logwood, which grows spontaneously, in abundance.

The domestic animals are the horse, mule, cow, hog (much-eaten), goat, etc. There are several species of birds, reptiles, and insects; the bees give excellent honey.

Agriculture is very poorly developed in Hayti. The soil is very rich, and only needs skilful and energetic workers to show what it is capable of producing. Every first of May, there is an agricultural show, but this only in name—judging from what is generally exhibited.

Industry is in nearly the same state as agriculture. The manufacture of a native drink (tafia), and rum, is much encouraged above every other concern. Commerce may be estimated as follows: From Oct. 1, 1895, to January, 1896, the following articles were exported: coffee, 56,000,000 pounds; logwood, 37,617,080 pounds; cocoanut, 899,983 pounds; cotton, 49,110 pounds; hides, 9258 pounds; lignum-vitæ gum, 4620 pounds; copper, 2100 pounds; honey, 630 gallons; goatskins, 927. Revenue for 1895, for export and import according to budget, is \$7,566,508.05, but with proper administration, it could reach to \$10,000,000; for in 1890, the amount was \$9,000,721.56.

"Hayti is divided into five departments. The government consists of a legislative body, composed of a senate and representative chamber, the chief of the executive power is elected for seven years, taking the name of "president," with a salary of \$25,000 yearly. The French language predominates in social relations, but creole—a kind of corrupt French—is the national tongue. The Catholic religion is professed by the majority of Haytians, but a great number of Protestants is also to be found. In 1860 the concordat was signed between the court of Rome and the Haytian cabinet for fifty years. Vaudouism prevails. The word "Vaudoux," is said to signify in the African sense, an almighty, omnipresent, omniscient being, and that this being is represented by a serpent, not venomous. The disciples of this belief are organized into societies, and bound by a solemn oath of secrecy.

In 1816, the English Wesleyan Methodists sent out two missionaries, who were well received by President Petion, who had also encouraged the coming of those ministers of the gospel of Christ. One of their aims was to strike at the root of vice, by forming a public school on the basis of Christian principles. The labors of those two pioneers were fruitful in raising up a Protestant church in a professedly Roman Catholic community. There are numerous public schools throughout the republic, but mostly under Romish influence. Monks and nuns are also scattered in every part of the island—truly, they "compass sea and land, to make one proselyte."

Here, at Cape Haytien, an important town in the second class, are the Baptists and Wesleyans; and as far as the writer's knowledge goes, there are but two Seventh-day Adventists in all Hayti. Fifteen years ago, the writer and his wife became acquainted with the truth and accepted it from reading, here at Cape Haytien. The writer is always circulating literature far and near, accepting the aid of free contributions sometimes, and sometimes using his scanty earnings in this way, also selling our standard works, both in French and English. Is it not ample time that more energetic and aggressive work be entered upon in Hayti? Having now some knowledge of this people, who still cling to their superstition, and who are made still worse by being duped by a religion that teaches them to bow down in idolatrous worship to the beast, can we stand aloof, and complacently look on without making an effort to come to their rescue from the thralldom of papal heresy?

Is not the message to go to every nation, people, and tongue? If it is so, Hayti has a claim on us. Who among those that can speak the French language, will offer to come and teach this people the truth for this time? The Macedonian cry goes from Hayti with much force, in consequence of the sad state of the people. Great numbers of English-speaking persons are to be met all over the island. It is also a painful fact that a large per cent. of this foreign element, coming from gospel lands, is a miserable failure from a Christian point of view, seeing that many were church-members at home, and now they are no examples for good to the natives.

Many lines of steamers and sailing vessels run to the Haytian ports, from the United States and Europe, bringing general merchandise. I pray that the lesson on this portion of God's vineyard, will impress the hearts of all who are interested in the proclamation of the third angel's message in a practical way.

QUESTIONS.

1. Where is Hayti situated?
2. What is its position with respect to the other Antilles?
3. Give the extent of the island, and the number of its inhabitants.
4. When and by whom was the island discovered?
5. What does its name signify in the Indian language?
6. What name did Columbus give it?
7. What was the population of the native Indians?
8. Tell what you can about these tribes.

9. When and where was the outbreak between Indians and Spaniards?
10. What was the result?
11. By whom were the Indians replaced?
12. Who invaded the country in 1630? what followed?
13. When, and after how long a struggle, did the blacks gain their independence?
14. What name was given to the country by them?
15. What nations recognized their independence?
16. What is the climate of Hayti?
17. What is the name of its capital?
18. Name the principal resources of the island.
19. What can be said of the state of agriculture and the nature of the soil?
20. To what do the people give their attention chiefly?
21. What can you say in regard to the exports and revenue of the country?
22. What can you tell of its government and chief executive?
23. Tell something of the language and religion of the island.
24. When and for how long a time was the concordat signed?
25. Give some account of the strange belief of the people.
26. Tell what you can of the work of Protestant missionaries in the island.
27. How many Seventh-day Adventists in Hayti?
28. How were they converted to the truth? how long have they been keeping the Sabbath?
29. Since Hayti is among the nations of the earth, what is our duty toward it?

HENRY WILLIAMS.

Cape Haytien, Hayti.

HEALTH STUDIES.

PURE AIR—ITS IMPORTANCE.

ONE of the cheapest and most essential blessings God has provided for mankind to minister to health and happiness is pure air. We are more dependent upon it than upon the food we eat. It is possible to live forty days, or even longer, deprived of food, but, deprived of air, man dies in a few minutes.

The importance of pure air may be seen from the following experiments: First, place a lighted candle under a closed jar. The light rapidly grows dimmer, and in a few minutes is extinguished altogether. A

rat or mouse placed under a similar jar in a short time shows signs of uneasiness, pants and gasps for air and shows the same symptoms that result from drowning or strangulation. Death results in these cases, not from the lack of air, but because of the deprivation of pure air. If a man should be placed under similar conditions, similar results would follow. We have an illustration of this in the horrible situation of one hundred and forty-six Englishmen who were shut up in the Black Hole of Calcutta, in 1756. These men were thrust into a room about eighteen feet square, containing only two small openings by which air could be admitted, located on the same side of the room. Shortly after the door was shut upon the prisoners, their sufferings began. All tried to get to the windows. Within four hours, many had already died, while nearly all who still lived were in a death stupor. At the end of six hours, ninety-six had died. In the morning when the door was opened, only twenty-three were found alive. There was plenty of air in the room. Death was due not to a lack of air but to a lack of pure air.

There are many who live in close, poorly ventilated rooms, little realizing the injury that must surely follow. Children are often crowded together in poorly ventilated schoolrooms, and as a result, teacher and pupils are in a dazed condition, or a partial stupor. Teaching and learning is made difficult, and health is undermined. Large numbers often meet together in churches for worship, or for prayer-meetings, in small rooms. No regard is paid to the ventilation. As a result, minds are stupefied and benumbed, and solemn and stirring truths fall without force upon a people who are either asleep or in a deathlike stupor. A most solemn duty rests upon the one who has in charge the ventilation of these places.

HOW THE AIR BECOMES IMPURE.

Every ten minutes enough poisonous and impure waste products are formed in the human body to cause its death. Nature protects herself by throwing them off through the lungs and skin. The air in rooms unventilated soon becomes impregnated with these impurities, in the same way that a blanket becomes saturated with poisonous impurities thrown off by the skin, and is rendered foul and smells badly. By exposing it to the pure air and sunlight, it soon becomes cleansed from its impurities and disagreeable odor. By living in a poorly ventilated room, these impurities are inhaled, and the tissues become charged with them. People living in this way have a musty,

disagreeable, old-blanket odor about them. By exposure to pure air and its inhalation, the tissues are cleansed and purified from these impurities. A drop of poison added to a tumbler of the purest water will render it poisonous and dangerous and unfit for use. In the same way, at every breath, we throw out sufficient poison to render a certain amount of air unfit to be breathed again; it is estimated that at every breath, we contaminate about one barrel of pure air. A room ten by ten feet and nine feet high contains only about three hundred barrels of air. According to the above estimate, in less than twenty minutes, breathing at the rate of eighteen times a minute, all the air in such a room would become impure and harmful, provided the room was air-tight. Fortunately, rooms are seldom air-tight. The air, though unwelcome, forces an entrance through the keyholes, the cracks in the windows, and even the plaster to some extent. A good way of testing the healthful condition of air in a room and the amount of impurities it contains, is by entering these apartments after having been outside in the open air for a short time.

HOW SHOULD WE VENTILATE ?

Every ventilating system requires two openings: an inlet for pure air and an outlet for the impure air. If possible, these should be opposite each other. The size of the inlet for the pure air should be regulated according to the temperature of the outside air. When very cold, the opening need not be large, as the cold air, being heavy, forces in more rapidly than if warm. In bedrooms, the windows (or *wind doors* as they were formerly called) should be kept open during the night, regulating the opening in reference to the temperature of the weather. During the day, they should be open wide with bedding thrown back over a chair, allowing a free circulation of air to cleanse the room and the bedding from all impurities.

The windows in schoolrooms, churches, and other rooms that have been occupied for a time by a number of persons, should be thrown open allowing the air to sweep out the impurities, before having another meeting.

Another reason why houses of worship and school buildings should be thoroughly ventilated is that in these assemblies are always persons who have various diseases, such as scrofula, consumption, and other diseases. Impurities generated in the bodies of the diseased are thrown off from the lungs and skin. Even dyspeptics often give off very foul odors from

the breath. Unless there is thorough ventilation, these impurities are inhaled by all, and carried into the blood, the health is undermined, and even life is endangered. Very many diseases have undoubtedly been contracted in this way, the sick never suspecting their origin.

Let us welcome the pure air as a friend and no longer regard it as an enemy.

QUESTIONS.

1. What can you say of pure air?
2. How dependent upon it is mankind?
3. What experiments show its importance?
4. From what does death result in these cases?
5. Name a marked illustration of this.
6. State the condition of these persons after four hours.
7. At the end of six hours, how many had died?
8. How many survived till morning?
9. To what was their death due?
10. How do many people live?
11. What may be said of the effect upon teachers and pupils of poorly ventilated schoolrooms?
12. How do stirring truths fall upon people in a poorly ventilated church?
13. Describe the process by which the air becomes impure.
14. What is said of the air in unventilated rooms?
15. What is the effect upon the tissues of persons living in these rooms?
16. How may these tissues become cleansed and purified?
17. How much pure air is contaminated by every breath?
18. How many barrels of air in a room ten feet long, ten feet wide, and nine feet high?
19. Providing the room was air-tight, in how many minutes would the breath of one person render the air impure?
20. What is a good way of testing the healthful condition of the air in a room?
21. What does every ventilating system require?
22. If possible, how should these be located?
23. By what should the size of the inlet of pure air be regulated?
24. What can you say with reference to the windows in sleeping rooms?
25. How should impure air be removed from churches and schoolrooms?
26. Why is this especially necessary?

D. H. KRESS, M. D.

As far back as I can remember, I had the habit of thanking God for everything I received, and of asking him for everything I wanted. If I lost a book or any one of my playthings, I prayed that I might find it. I prayed walking along the streets, in school or out of school, whether playing or studying. I did not do this in obedience to any prescribed rule; it seemed natural. I thought of God as an everywhere-present being, full of kindness and love, who would not be offended if children talked to him.— *Charles Hodge.*

THE sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells."

THE best medicine for self-conceit is to be well introduced to yourself. — *Ram's Horn.*

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect March 20, 1896.

GOING EAST. Read down.					STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L'd Ex.	6 A'd Ex.	42 Mix'd Tr'n.	2 P't Pass.		11 Mail Ex.	1 Day Ex.	3 R'd L'vo	28 B. C. Pass.	5 P'fic Ex.
a m	p m	p m	a m	.....	D. Chicago, A.	p m	p m	p m	a m	
9.00	8.10	8.75	.....	.....	Valparaiso	6.45	1.50	9.10	.....	6.30
11.25	5.05	10.30	6.00	.....	.....	5.05	11.35	7.10	.....	4.30
p m	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1.05	6.30	12.00	10.05	.....	.....	3.10	10.15	5.44	.....	9.07
1.45	7.12	12.45	12.40	.....	.....	2.15	9.40	5.13	.....	2.25
2.33	.....	11.33	8.42	.....	.....	1.20	.....	.....	.....	.....
2.44	7.5	1.48	4.10	a m	.....	1.10	8.52	.....	p m	1.30
3.30	8.36	2.40	6.20	7.00	.....	12.15	8.15	3.55	9.35	12.50
4.33	9.26	3.25	.....	7.47	.....	11.14	7.23	3.07	8.40	11.55
5.11	9.55	4.00	.....	8.20	.....	10.40	6.55	2.40	8.00	11.25
6.30	10.45	5.03	.....	9.30	.....	9.35	6.03	1.55	6.50	10.25
7.30	11.17	5.40	.....	10.05	.....	8.35	5.35	1.28	5.47	9.30
8.15	11.50	6.15	.....	10.43	.....	7.49	5.02	1.00	5.10	9.05
8.12	a m	6.35	.....	11.00	.....	7.28	.....	.....	4.48	.....
9.50	p m	7.30	.....	12.05	.....	6.50	3.50	11.55	3.50	7.55
9.25	.....	.....	.....	.....	.....	a m	.....	10.40	4.05	8.00
.....	a m	p m	.....	.....	.....	.....	.....	.....	.....	p m
.....	8.15	5.25	.....	.....	.....	.....	9.20	.....	.....	1.00
.....	p m	a m	.....	.....	.....	.....	.....	.....	.....	.....
.....	8.15	7.25	.....	.....	.....	.....	a m	.....	.....	.....
.....	a m	p m	.....	.....	.....	.....	.....	.....	.....	.....
.....	8.12	7.15	.....	.....	.....	.....	8.30	.....	.....	.....
.....	a m	p m	.....	.....	.....	.....	p m	a m	.....	p m
.....	7.50	4.25	.....	.....	.....	.....	10.15	7.05	.....	2.05
.....	a m	p m	.....	.....	.....	.....	.....	.....	.....	p m
.....	7.09	5.40	.....	.....	.....	.....	.....	.....	.....	1.00
.....	p m	a m	.....	.....	.....	.....	.....	.....	.....	p m
.....	8.53	8.03	.....	.....	.....	.....	8.15	5.10	.....	9.00
.....	a m	.....	.....	.....	.....	.....	.....	.....	.....	p m
.....	10.20	.....	.....	.....	.....	.....	.....	.....	.....	7.00

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.
† Stop only on signal.
A. R. McINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., DECEMBER, 1896.

WE trust that none of our subscribers will fail to read "An Excellent Plan" found in another column. Though taken from a personal letter, it contains a suggestion worthy of careful consideration by all churches who have not already some arrangement for making frequent offerings to the missionary work.

THE State canvassing agent of Illinois writes:—

We had hoped to be able to send in a larger report for October, but we have not been able to get full reports. Many are working with small books, and do not see the necessity of reporting. Much more is being done than is shown by this report.

Perhaps this is the trouble with a number of our conferences, whose reports for some months have been conspicuous by their absence. It is sincerely to be hoped that they are doing much more than is shown by their reports. If the fact that their agents are working with small books, is what prevents their reporting, we trust that they will no longer hesitate on this account, as it is encouraging to have all book sales reported whether they are for large or small works.

How many of our secretaries will begin with the new year to report regularly? Quite a number have been very faithful in this respect during 1896, and we wish that *all* would exercise the same faithfulness during 1897.

IT is the desire of the managers of the HOME MISSIONARY that the paper become more of a live and practical missionary sheet for our workers everywhere. This cannot well be accomplished unless our members take an interest in contributing to the paper, of their experience in the work. In order to furnish an opportunity for all newly organized missionary societies and inexperienced workers to learn from older workers, it has been thought that a department devoted to answering questions upon various lines of missionary work might be profitably opened in the paper at the beginning of the next volume. In this way every reader of the paper can obtain information upon any branch of the work which

he may desire. The questions should be forwarded to the editor, and persons who have had practical experience in that particular line of work will be secured to reply to these questions so far as it is possible. If our readers think such a department will be profitable, we trust that they will respond by sending in their questions before our next issue.

A SAFE BANK.

IN these days of financial reverses, when every investment is uncertain, people spend many anxious hours considering where their funds may be safely deposited. There is but one bank which gives un-failing security. Here is one of the guarantees, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17. In the Revised Version the last clause reads, "And his good deed will he pay him again." No forger or embezzler will appropriate these funds, so that the investor will be deprived of his right, because "good deeds" are not the kind of stock in which that class of people deals.

Now, as the cold winter is approaching, there are abundant opportunities to deposit our funds, for calls come to us from all directions to aid those who are destitute. We trust that none of our churches will neglect to look after the wants of the poor in their midst. This is our first duty in the missionary work, and we need not wait for our poor friends and neighbors to call upon us for relief, but we should be so anxious to assist them that, like Job, the cause which we know not we will search out. Christ has told us that the poor we shall always have with us, and he desires to have us place so much faith in his word that we will not hesitate to accept his security, and give to the needy ones as freely as we would loan to the wealthy should they desire.

Many of us who have never known what it is to want for any of the real comforts of life, can hardly sympathize with these poor sufferers; but when we contemplate God's bountiful goodness to us, supplying our every want all our lives long, it would seem that we must feel so much gratitude in our hearts that we would like to loan him a few dollars in return, especially when money thus spent is sure to be repaid by him to whom both the silver and the gold belong, and are only lent to us as stewards, who must give account at length of the manner in which our funds have been invested.

J. T.