

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.

THE HOME MISSIONARY

Prise, Shine: for
Thy light is Come, and the Glory of the Lord is Risen upon Thee.

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THE HOME MISSIONARY.

ONE IN CHRIST JESUS.

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BLESSINGS IN DISGUISE.

God never would send you the darkness
If he felt you could bear the light ;
But you would not cling to his guiding hand
If the way were always bright ;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to tear,
And many a cruel thorn-crown
For your tired head to wear.
He knows few would reach heaven at all
If pain did not guide them there.

So he sends you the blinding darkness
And the furnace of sevenfold heat ;

'Tis the only way, believe me,
To keep you close to his feet ;
For 't is always so easy to wander,
When our lives are glad and sweet.

Then nestle your hand in the Father's
And sing, if you can, as you go ;
Your song may cheer some one behind you
Whose courage is sinking low.
And, well, if your lips do quiver,
God will love you the better so! — *Selected.*

THERE is a oneness in Jesus Christ. There is also a oneness among Christ's true followers. The Christian religion is a religion of unity. Its essential elements are "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." That such a condition as this is not found in the professed church of Christ, is no evidence that it should not exist, or that it does not exist in the hearts of his *true* children. Formal church connection is no evidence of union with the True Vine. "The Lord knoweth them that are his," of whatever church, race, color, or environment. But the heart of man must wait for this knowledge until the manifestation of the sons of God at the last day.

The oneness of Christ with the Father is set forth as the standard of unity for the disciples of every age. In his remarkable prayer, just preceding his crucifixion, as recorded in the seventeenth chapter of John, our Saviour petitions: "Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me." This spirit of oneness among Christ's followers is set forth as the evidence to the world of the divinity of our Saviour.

That poor, weak humanity could ever reach this perfect state, appears indeed remarkable ; and all the more remarkable when it is remembered that the church of Christ is made up of persons of different nationalities, and of widely varying experiences. Reasoning from the natural heart, the query could well be raised if the Jew and the Gentile, the Greek and the barbarian, the high and the low, the rich and the poor, the learned and the illiterate, could all unite

as one people, children of a common Father, and members of the same household. Such a union certainly cannot be brought about by natural means or by human effort. But by the unifying power of the Spirit of God, and as a miracle of divine grace, through Jesus Christ, it is possible for humanity to attain to this state.

We see unity existing in large corporations, in social organizations, in the state politic; but this is largely a unity of force; the weaker yield to the stronger; the majority enforces the observance of its decrees. Policy, expediency, selfish interest, and oftentimes fear, constitute the elements of outward conformity to the common standard.

But the unity to exist among brethren cannot be built upon fear. Love must be its foundation. Love is the basis of union between the Father and the Son, and so must it be between Christ and his disciples, and also among the disciples themselves. It cannot come by the surrender of any personal or individual right, nor by the yielding of the weaker to the judgment of the stronger. It is not by bringing the learned down to the level of the illiterate, nor yet the illiterate up to the level of the learned; it is not by the Jew losing nationality and becoming Greek, nor yet by the Gentile and barbarian becoming Jews in a national sense; but it is by all becoming one in Christ Jesus. To him the weak and strong alike yield their judgment. In him, the learned and the illiterate both occupy a common plane, higher than either ever reached before.

And in him also the Jew and the Greek, the barbarian, the American, the Armenian, the white and the black, no longer maintain a national existence. They all become one blood in Christ Jesus, subject to the same Ruler, recipients of a common Saviour's grace. In Christ, "there is neither Jew, nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all and in all."

The exercise of national patriotism may be all right in the State, but it has no place in the church of God. At the Lord's table, men meet not as citizens of different states, but as citizens of heaven, as children of one common Father. And with the banishment of national feeling, there is included also all sectional strife, and divisions which may be adjuncts thereto. In God's sight the South is as dear as the North, and the West as the East. It should be so in the minds of his followers. The field is the world, and while different parts of that field may for

convenience be designated by particular names, the interests of the disciples of Christ are not confined within the bounds of any state or country. In the minds of all, the Mongolian should be accorded equal claims with the Caucasian. The gospel is for every creature. In the dispensation of that grace, the English lord has no claims over the poor peasant that tills his fields, nor the millionaire American over the aborigines that once inhabited the American wilds. The laborer for God is to labor not as an American, not as an Englishman, nor as the representative of any race or nation, but as the representative of the government of heaven, as the ambassador for Christ. If he glories, let him glory in the riches of Christ's free grace. If he boasts, let it be of the greatness of the heavenly kingdom, not of that of any earthly state.

The follower of Jesus is not to see others through the eyes of his narrow national or personal prejudices, but through the enlightenment of the Spirit of grace. It is self, not the Spirit of Christ, that asserts priority on account of nation, race, color, or social or political standing. The poor African may be lower in the scale of so-called civilization and enlightenment than is the Caucasian; but the difference is an accident of birth, not on account of personal merit, or moral worth. The children of peasants may appear to far less advantage than the offspring of lords and nobles; but the difference here is likewise accidental, and not because the rich are of purer blood, and greater moral worth than are the poor. No man has aught that he has not received. The greatest genius and the brightest intellect are dependent upon God for power. It is only by the grace of God that the fortunes of the various classes of society are not reversed.

Seeing then that all men have a common Author, and none have aught which they have not received of the Lord, how can any boast themselves against the parent stock, or against fellow branches! It is only when the walls of the human mind become the limit of a distorted mental vision that this is done.

Oneness in Christ can be accomplished only by each remembering the words of Scripture: "One is your Master, even Christ; and all ye are brethren," and by "each esteeming others better than himself." The attempts of the world, and of professed Christendom, at unification must all fail of the desired result. It cannot be brought about by a comparison of views, by congresses of religion, or outward ceremonialism. It can be accomplished only by every member of the church of God having a per-

sonal connection with Jesus Christ. This is the order: The Father in the Son, the Son in the believers, the believers in each other, and all in God.

Christ will then constitute the common bond, the centripetal force to draw all together to a common center. When this is done, creeds and dogmas will not be the court of appeal in matters of doctrine. The enlightening of the Spirit, and not the figures of rhetoric, will be invoked to settle disputes. The word of truth as interpreted by that Spirit, and not the word as interpreted by preconceived opinion will be the arbiter of differences.

For this oneness every true follower of Christ should devotedly pray and earnestly labor. A true relationship to Christ will insure a true relationship to every follower of Christ. Hence, in seeking the accomplishment of Christian unity, let it be remembered that the first and only necessary step is for every soul to become united to the true Vine, and then his relation to every branch of that Vine will be as perfect as to the Vine itself.

OUR MISSIONARIES IN PERIL.

RECENTLY there was formed what is known as the British South African Land Company, a corporation for the purpose of developing the mineral and agricultural resources of interior Africa. In pursuance of the object of its charter, this company entered into a treaty with King Lobengula, chief of the Matabele nation, whereby it obtained the privilege of developing rich mines of gold in the Matabele territory, lying between the Matoppo Mountains and the Zambezi River, from six hundred to one thousand miles north of Cape Town. Hostilities soon broke out, resulting in the war of two years ago, between the English and the Matabele nations. The latter were defeated, and the English government was established over the territory with headquarters at Buluwayo, capital of the old Matabele nation. King Lobengula was reported slain, and it was supposed that the natives were effectually subdued.

Recently, however, a spirit of unrest has been working in the minds of the natives, created, as it is supposed, by outside influences, and there has been during the last two or three weeks a general uprising. At this present time, May 1, according to telegraphic reports, Buluwayo is surrounded by fifteen or twenty thousand natives, intent upon massacring the inhabitants, which number about three thousand whites.

Since the uprising began, the Foreign Mission Board have felt much concern for the safety of our missionaries, Elder G. B. Trip and wife and son, W. H. Anderson and wife, Dr. A. S. Carmichael, and several brethren from South Africa, who were located on mission farms, and were carrying on work for the natives about forty miles from Buluwayo. The fears that they were in a critical position were confirmed by the recent publication of a telegraphic despatch in a London paper, stating that the Adventist missionaries were safe in Buluwayo, having been rescued from a perilous position. But the capital itself is now besieged, and it is feared that the town will not be able to hold its own until reinforcements can arrive.

It will thus be seen that our work and workers in that field are in a very dangerous position. We earnestly trust that the prayers of our people may ascend that God may avert the calamity which threatens not alone the laborers sent out by the denomination, but also all of the white population in that region. It is not for us to pray that the Lord will give success to the British, nor that the Matabeles may be defeated. The purpose of our labors is to give life through Christ, and not to bring upon any class destruction or death. The winds of strife are in God's hands, and he has power to turn the hearts of men. And not alone for our missionaries in that field should prayer be offered, but for all the laborers who have been sent out. There are other laborers, who, while not exposed to the vicissitudes of war, are located in deadly climates, and who need the protection of God quite as much as do those in Zambesia. From every family altar let prayers ascend that God may hold in check the winds of war, and that the lives of his servants may be precious in his sight, until the servants of our God are sealed in their foreheads.

FIFTH CRUISE OF THE "PITCAIRN."

WE are glad to report that our good missionary boat will start out on its fifth cruise some time during this present month. It will probably carry missionaries to the Society Islands, to Fiji, and to other groups of the South Pacific.

Elder J. E. Graham will go in charge of the boat, the same as last year. We cannot at this writing announce definitely the names of those who will sail, but such announcements will probably be made through our church's paper in due time.

GENERAL ARTICLES.

THE SONG OF VICTORY.

WITH a voice like many waters,
 Shall earth's ransomed sons and daughters,
 Joyfully their Sovereign praise.
 And as rolling peals of thunder
 In the distant way off yonder,
 Cleaving heaven's vault asunder,
 Are the echoes of their lays.

From that song all self is banished ;
 And all praise of men has vanished,
 As they tune their harps and sing.
 Nor are trials recollected ;
 All things earthly are rejected,
 Only this theme is selected :
 " Worthy is the Lamb, our King."

" He alone made us victorious,
 Holy is his name, all glorious ;
 Just and mighty are his ways.
 While we were in sin he sought us ;
 With his precious blood he bought us,
 And to heaven at last he brought us,
 Here to dwell through endless days."

O, it makes the heart more fervent
 Of the waiting, trusting servant
 As he thinks upon that song ;
 And it gives his soul a yearning
 That his friends may all be learning
 Of their Saviour's soon returning ;
 And be in the ransomed throng.

L. H. CHRISTIAN.

Union College.

HOME MISSIONARY WORK.

WE stand in the closing scenes of this world's history. Soon the message of truth will have done its work, and we shall be saved in the kingdom of God, or else be forever lost. We are "the architects of our destiny," and also in a great measure responsible for the souls of those around us. Plans should be so broadened as to reach every kindred and tongue with this saving message of mercy ; but in all our efforts to warn the world of its impending doom, we should not forget the obligation we owe to those within our own borders.

In the *Review and Herald* of Jan. 8, 1895, we have these significant words from the pen of Sister White :—

"Those who love Christ will be imbued with the Holy Spirit, and whether at home or afar off, they will do missionary work. It is essential to devise plans, to advance money for the progress of the cause of God, but even more than this is required. Personal effort must be put forth to interest souls in the church, to attract the children and the youth. Missionaries must visit families, and become acquainted with every member of the home circle, so working that they will awaken an interest in every one to love the truth. This kind of work will not be in vain, but will leave results that will be as lasting as eternity. This is true home missionary work."

All cannot go to foreign lands to labor for the Master, but all can do something for him wherever they be. All may not be called upon to labor in a public manner, but—

"While the souls of men are dying,
 And the Master calls for you,
 Let none hear you idly saying,
 There is nothing I can do!

"If you cannot cross the ocean,
 And the heathen lands explore,
 You can find the heathen nearer,
 You can help them at your door."

All around us, even in our own families, are souls just as hungry for the bread of life as can be found in any land. Christ as certainly died for our own countrymen, neighbors, and kindred as for others. A soul saved in America, our own neighborhood, or family, is as valuable in the sight of heaven as one saved from any place on the face of the earth.

We would by no means discourage the idea that missionaries should be sent to every nation, kindred, tongue, and people, but on the other hand would encourage more *faithful home missionary* work as a most efficient means of meeting the many urgent Macedonian calls that come from every direction to-day. The best preparation for labor in foreign fields is acquired by untiring, consecrated labor in the home field. Successful missionary work begins at home—in the family. Earnest, consistent effort for the salvation of our own loved ones, develops in us a quality that enables us to bring to Christ our neighbors, and others for whom we may be called to labor.

We have little confidence in either the plan or spirit of so-called missionary work that causes the children to be left for hours and even days at home in idleness, while the mother goes from house to

house distributing publications or perchance giving Bible readings. The first duty that devolves upon parents as missionaries, is that which they owe to the children which God has given them.

The true missionary spirit — that which carries with it the power of God which leads souls to repentance — is one which leads us to guard and value the lives of those entrusted to our care as we do our own lives. Unless most earnest efforts are put forth at home for the members of our own household, it will not be possible in the great day of the Lord to say, "Behold I and the children which God hath given me." If nothing can be done but to keep the little ones, or even the larger ones, employed in something useful, it will prove to be most excellent missionary work; for activity is a law of life, and unless the minds and hands are employed in the service of Christ, Satan will have them engaged against the right. "He that is not with me is against me: and he that gathereth not with me scattereth" is equally true of children and the youth and of the older ones.

The Scriptures teach that the present days are like the days of Sodom, and that one of the prevailing sins of that age, and one which was a direct cause of the destruction of the city and people, was the "abundance of idleness;" therefore, it seems but reasonable that the very first step in successful work must be to get those for whom we labor to engage in something useful.

To accomplish the greatest possible results in this line, it is necessary to begin early to train the child in habits of industry and usefulness; but if a mistake in this respect has been made, and the child has grown up in idleness and other sins, be not faithless, for many depraved and vicious cases have been reformed through controlling their activity in useful and agreeable occupation.

In speaking in reference to the children, the Spirit of God has said: —

"They would have escaped many dangers had they been instructed at an earlier period to occupy their time with useful labor. They would not have contracted such a restless disposition, such a desire for change, and to go into society. They would have escaped many temptations to vanity and to engage in unprofitable amusements, light reading, idle talking, and nonsense."—*Testimonies for the Church*, Vol. 1 V, p. 98.

That physical labor is beneficial, not only from a health standpoint, but from a spiritual standpoint as well, is not a mere theory with us, for we have been privileged to see some of its fruits among those for whom we have labored, and we know that even small children can be so enlisted that they will learn to love

the truth, and also may be able helpers to the cause financially.

No specific directions need be given as to just what they will be called upon to do, for there is an abundance to do in every home; numberless chores are to be done about the premises, in which both boys and girls can be so employed as not only to make them better and a help to the cause, but at the same time be fitting them for future usefulness.

"Mothers should take their daughters into the kitchen with them when very young, and teach them the art of cooking."—*Christian Temperance*, p. 157.

"Young girls should be instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life."—*Christian Education*, p. 19.

The boys also should have such daily labor assigned them as will fit them physically and otherwise for the duties of manhood, and at the same time be kept from many evils into which they would otherwise be drawn.

"When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labor in a quiet unpretending way for their young companions. Let different branches of the missionary work be laid out systematically and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God."—*Gospel Workers*, pp. 278, 279.

This high kind of missionary work not only develops mind and character for time, but for eternity. In thus impressing upon the young mind the image of the Divine, seed is sown that sooner or later will bear fruit for the kingdom of God.

Before men, the faithful home missionary may not stand in high esteem, but when the cases of humanity are decided in the courts above, it will be seen that these faithful ones who have been instrumental in turning many to righteousness "shall shine as the brightness of the firmament . . . and as the stars forever and ever."
N. W. KAUBLE.

WHEN word of Henry Lyman's cruel murder by the cannibals in Sumatra reached his mother, she, with an unselfish Christian heart, exclaimed, "O what can these poor people do without the gospel of Jesus Christ? . . . I bless God who gave me such a son to go to the heathen, and I never felt so strongly as I do this moment, the desire that some other of my children may become missionaries and go to teach those savage men who have slain Henry."

“HOW?” AS MUCH AS “WHAT”?

THE question, “How shall I work?” should be as carefully studied as, “What shall I do?” There is a scripture which says that “grievous words stir up anger.” This should be studied by every one who endeavors to help a soul into the light.

A Bible doctrine hurled with a satanic sling will not in that manner convert a sinner. It is as true that “the tongue of the wise useth knowledge aright” when teaching the gospel, as in any other calling. “The heart of the righteous studieth to answer.” Prov. 15:28. “A word fitly spoken is like apples of gold in pictures of silver.” Prov. 25:11. Such precious jewels as are contained in God’s word should be skilfully set in every gospel lesson. Not only should they be arranged to tell the truth in a convincing manner, but it should be pleasantly told. Solomon writes, “The words of the pure are pleasant words.” A rare gift is to tell the truth, tell it well, and do it pleasantly.

Perhaps it is missionary evening with the church. A few of the neighbors have come in to see how the exercises are conducted. Sister A has invited her friend, Sister B has prevailed upon her cousin to accompany her to the meeting, and Brother B has brought an acquaintance with whom he has been holding Bible readings. Those of our people with whom these visitors have been associated, have walked uprightly among their neighbors, and so far they have been favorably impressed.

The leader of the exercises for that occasion needs special wisdom from God, that he may say just the right words, and say them in the right way. The good impressions regarding the truth and those who represent it, should suffer nothing from such an event; but on the other hand, they should be made deeper and stronger. The testimonies of the evening and the experiences which may be related, all have much to do with the effect. There is danger, however, at such times, that the cold-hearted and the combative will attempt to preach a sermon on what they may term, “The third angel’s message.” But what they really do say, is usually far from being the message which the Lord would advise them to bear.

If Christ is in the heart of him that speaks, the words will seldom offend any one. The Saviour modulates the voice, mellows the intonation, sweetens the spirit, and warms the whole being with gospel love. It is Jesus enthroned in the soul, pouring out his nature in the exercises of the occasion. The

effectual, fervent worker is in living touch with the mind of him who died for sinners. Jesus, who sweat great drops of blood in the garden of Gethsemane, and prayed for his tormentors on Calvary’s cross, is just the same to-day. The object for which Jesus works with the missionary is to save sinners, and just as far as any theory is essential in the accomplishing of this object, so far does the Spirit of Christ lead in the teaching of that theory.

The essential fact should never be out of the mind. The leader in every social meeting stands face to face with these things. The topic in the prayer-meeting, and the manner in which it is directed, has much to do with the home missionary work. The Sabbath-school superintendent and the person who reviews the school both need the heavenly anointing. Wisdom as to the matter should be sought. But it is of more importance still that the soul be in tune with that vitalizing chord which begets faith, hope, and love in every heart; there is also the secretary’s report, which should be sweetened from the same fountain.

All these things are a part of our home missionary work. They are necessary for the life of those who profess the truth, and they also have much to do with the salvation of our neighbors. The church that would grow strong in the Lord and see others united with them in the Saviour’s love, must give prayerful attention to the spirit of their work.

WM. COVERT.

HOW SOME OF OUR MISSIONARIES LIVE.

GOLD COAST, WEST AFRICA.

I WILL give you a short description of our surroundings. We are living mostly on native foods. I will give you our bill of fare for dinner last Sabbath. The list was as follows: dokun, bodow, barnkee, allitempore, fansempore, mangoes, papaws, rice, lentils, sweet potatoes, olive-oil, water crackers, condensed milk, oatmeal, granola, and oranges. That is all I can think of now that we had for dinner, or breakfast, rather, for it is the first meal of the day. We have lunch when we first get up, and then do not eat breakfast until eleven o’clock, and that is the meal I am talking about. Perhaps I might explain about the foods. Dokun is called by the English, “cankey.” It is corn ground and cooked until it is waxy, then mixed about half and half with raw

corn, and then ground by hand on their native rocks, as you have seen many times in pictures of ancient modes of grinding grain. It is ground until fine, then rolled into balls about the size of your two fists, and then boiled for six or seven hours, and called dokun; or it is baked, and called bodow. We had both at this meal. The natives live on it and dried herring, of which there is an abundance very cheap. They are selling now eight for a penny, that is, eight for two cents. They are a fish about six to ten inches long, and have fins and scales.

Barnkee is a small bush that looks very much like sumac. It has roots that have tubers on them like sweet potatoes, about as large as your wrist and from ten to twenty inches long. The English call it "cassava." Tapioca and manioca are made from it, and the natives use it for making starch to use in washing. It takes the place of bread better than anything that I have ever found; better even than Irish potatoes.

Allitempore and fansempore are bananas of two kinds. The fansempore are short and thick, or fat, as they are called. The rind is of a golden butter color. The allitempore are more like our bananas at home in America, except they are not so large, and the skin is of a creamy silver. They are very good, and do not cost much. Brother Kerr got a bunch with one hundred and six on it for eighteen cents.

Mangoes are a fruit just like the plum in shape and about the size of a large goose egg; they have a large seed, and the fruit part is filled with woody fiber like grass rope all through it. I cannot describe the taste, as it is peculiar, but is very pleasant. Papaws are another splendid native fruit. They are nothing like the papaws of America. They grow from about the size of your fist to that of a baby's head, and are hollow like a muskmelon, with an abundance of seed attached to the inside. These seeds are in shape like a black pepper, but not so large. The papaw has a peculiar taste of its own. At first you would not like it, but after eating it a few times it becomes delicious to your taste. I am told that the juice of it will soften the toughest beef; and it appears that it would make a good peptone for some stomachs. Sweet potatoes grow here very well, and are very cheap. They have a splendid taste, too. Oranges are plentiful and good and cheap, about three cents a dozen. The olive-oil, oatmeal, etc., are all shipped in here, and all know what they are, of course. We have pineapples quite often, but they are not so plentiful. Watermelons grow, but people

say they are not healthful. Fruits would be much better here if they were only cultivated; but the natives plant them, and they grow of themselves.

Well, this will give you some idea of what our native fruits are and of how we are living. I did not mention coconuts, but they are fine when just pulled off the tree; and the milk from them is mostly used. They are seldom allowed to ripen, but are picked and eaten while the inside meat is quite soft and tender.

Almost all the buildings are made of mud. Some are made of sun-dried brick. In building them they first dig up the dirt, then wet it, and work it up, and make it out into balls as large as small melons. They are pitched to the mason, who mashes them into their place, and builds up about eighteen inches; then he shapes it, and moves on as far as he can reach, and shapes and moves again, until he has one layer all around; then it is left to dry for a week, when it is built on again. The wall is generally about twenty inches thick, which makes it very substantial, and prevents all heat of the sun from coming through.

The building we are in has nice red pine floors to the upper rooms, and a good cement floor to the kitchen. The ceiling has nice, smoothly planed joists, sawed by hand out of the native forest, with white pine loft, neatly laid. All lumber here is either shipped from England or sawed out by hand. The walls of our house are whitewashed inside and out with lime, which gives it a very clean and neat appearance.

D. U. HALE.

THE KIND OF MEN WANTED.

In presenting this subject, I will simply give the reader the benefit of some thoughts gleaned from the Testimonies. The Lord has spoken much to us as a people upon the real work to be done by the canvasser and colporteur. The underlying principles and the qualifications are clearly outlined; our part is to act upon them with living faith.

It has always been Satan's studied plan to turn aside all who take hold of any part of the work of God; thus gradually causing the workers to leave vital principles, and fall short of necessary qualifications essential to their success.

That our publications can reach a wider circulation than has already been attained, no one will for a moment deny who views the situation from the Lord's standpoint, and knows something of the power

by which the third angel's message moves forward. The canvassing work is more important than many have considered it to be. It is to act a very conspicuous part in the closing of the message. Special mention of that fact has been made in writings indicated by the Spirit of God.

I would not attach undue importance to the work of canvassing, or exalt it above other branches of the work of the Lord; but I do believe that we as a people are neglecting, to our own eternal loss, a work that we should be actively engaged in. "There are many who would work if urged into service, and who would save their souls by thus working.—" *Gospel Workers*," p. 293.

It is true that the work has been belittled by injudicious persons, but we will not dwell on mistakes of the past. Let us cast around us that we may see what can and ought to be done in the present and future, in view of the solemn times in which we are living. "There is a great work to be done in the day of God's preparation, in devising and executing plans for the advancement of his cause."

"Our publications should have a wide circulation; for they are doing a great work. . . . The silent messengers of truth should be scattered like the leaves of autumn." "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—" *Gospel Workers*," pp. 332, 333, 342.

But many of us are ready to say: Well, a great work has been accomplished already by the distribution of our publications. Have not the specifications mentioned been fully carried out? Has not the canvassing work about run its course?

In " *Gospel Workers*," p. 303, we read: "God has a work to be done which the workers have not yet fully comprehended." May it not be quite possible that by measuring off what can be done, or even what ought to be done, it may appear great in our own eyes, yet very narrow and small in the sight of God?

The Lord wants intelligent workers who have a right appreciation of his character and purposes, and act in accordance with them,— "Those who will take hold of the work understandingly and systematically, and carry it forward with persevering energy;" "those who have good address, tact, keen foresight, and ability." "Men of courage are wanted now—men who will venture something for the truth's sake—men who will be sober, but not gloomy or desponding—men who will watch unto prayer, and whose

prayer will be mingled with living, active faith." "The active witness must be cultivated as well as the passive." "We must push the work, and exercise those positive traits of character which give men power to do something, the spirit and energy that kindle enthusiasm."

"There is a great work before us. The world is to be warned. Let the self-denying and the self-sacrificing, the lovers of God and humanity, join the army of workers. Let them come not expecting ease, but to be brave and of good courage under rebuffs and hardships. If they would have success attend their efforts, they must be courageous and hopeful. Let those come who can give a good report of our publications, because they themselves appreciate their value. Let those come who will study the situation in its solemn reality, and who will put forth redoubled efforts at the rise of every emergency. Careless, haphazard efforts, from sudden impulses, or by fits and starts, seldom tell in the results. Now is the time to be sober, thoughtful, yet earnest and zealous, moved to work from principle, not from feeling."

"The enemy will seek in every way possible to obstruct the course of those who take hold of any branch of the work of God, that they may not have success. But instead of their interpreting this as an evidence that the Lord would not have them engage in labor, they should take it in altogether a different light, and see in the difficulties a vigilant foe, because the enemy is watching to block the way. And especially will this be the case with young men and women who would give themselves to the work of God; Satan will use every means to divert them from it. But those very ones who have had this difficulty to contend with, and have carried the matter to God, and persevered under discouragements, will say that it is the most valuable part of their experience. . . . These things should be no discouragement to those who take hold of the work; for God often brings into straight places those whom he would have engage in labor for him, so that they may learn lessons of dependence and trust, and know the Source of their strength. Should he make the path very easy before them, they would be liable to feel that they were sufficient and powerful, and able to do the work themselves, and not seek God, or give him the glory."—" *Gospel Workers*," pp. 377, 378.

"The Master calls for gospel workers. Who will respond? All who enter the army are not to be generals, captains, sergeants, or even corporals. Al

have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; and yet its success depends upon the fidelity of every soldier. One man's treachery or cowardice may bring disaster upon the entire army."— "*Testimony for the Church*," No. 32, p. 146.

May the Lord help us to study the situation,—its needs, its solemn importance,—and join, with consecrated determination, the army of God, and work with him for the triumph of truth.

E. C. HASKELL.

MISSIONARY GARDENS.

It is only those who possess the missionary spirit that will be translated. This being so, how important it is that in every way and by whatever means possible, the missionary spirit be stimulated in our hearts! It is not sufficient to listen to a missionary talk at some stated meeting, or to dwell upon the missionary work intelligently at the Sabbath-school. The missionary spirit must become a part of our daily life; it must take its place as a fireside topic, it must come in naturally as "table-talks." But in order for this to be possible, it must be continually fed: "for where no wood is, the fire goeth out."

Especially in the minds of the children should the missionary spirit be stimulated. The majority of the greatest missionaries have had an inspiration in that direction from early childhood. The day is not past when the missionary spirit can be developed in the hearts of children as it was in the young child Samuel. But attempts are often made in this direction which are not the best; for instance, the child may be given a few pennies to donate to some worthy cause. If he simply turns this money over, entailing no sacrifice, a spirit of unselfishness is not developed. Much more would have been accomplished had the child been given an opportunity to earn the money by an effort of his own.

The planting of some definite piece of ground, the products of which are dedicated to some special part of the Lord's work, and cared for by the members of the family, forms one of the best and most satisfactory means of keeping alive the missionary spirit in the home. Such a garden is a continual object-

lesson, which, day by day, reminds the children of the missionary work; and by beholding they become changed. As they diligently uproot the weeds and care for the growing plants and remember their work in their prayers, an enthusiasm is kindled in their hearts when that which they have cared for and prayed over is finally taken to market, and the money received, and placed where it will help suffering humanity. Is it too much to suppose that the angels of God will in a special sense guard such a portion of ground thus dedicated to the good of humanity, and to the missionary education of the children?

In our large cities are tens of thousands of wretched souls who are suffering for the necessities of life, racked with bodily pain, and contemplating with dread what the future will bring to them. God-fearing and God-loving men and women must go into these homes and instruct these wretched people, bringing to them what Christ would if he were here in person.

But to educate and train these missionaries for their unselfish labor and then afterward to maintain them in their respective fields, will require a vast outlay of means, which will be far beyond what can be supplied by the ordinary channels of missionary donation. Why should not every family in our ranks either dedicate a portion of ground already planted, or at once set apart such a portion, and plant it with some product which will yield good returns, and carefully tend it during the coming summer, and then turn the proceeds into the Lord's treasury to be used for the relief of suffering humanity?

Our work upon this earth will soon be ended. Soon the faithful missionaries will have been called home, and what we do must be done quickly. Do not wait for another year to roll around before beginning the work which may have such a bearing upon the training and destiny of your children.

DAVID PAULSON, M. D.

MISSIONARY CORRESPONDENCE IN MANITOBA.

WE have endeavored to do considerable work by correspondence and mailing papers and tracts to interested parties. In securing lists of names for this work we have had to depend largely on our canvassers. The results thus far have been truly gratifying. Some of them have already been published in the HOME MISSIONARY for March under the heading, "Periodical Work in Manitoba." I hope that all who have that number will again read that article in connection with this.

I have also furnished lists of names to different persons in the States who have applied for them. I also requested these friends to give me the results of their efforts. From a few I have received very encouraging reports, while others have not reported at all. One sister writes that she has had the best success with some of the lists of names from this field of any in all her ten years' experience in corresponding missionary work. I think that one reason that others have not succeeded better is that they become too easily discouraged. In this line, as in all others here, perseverance is required. To illustrate this: not long ago I received a letter containing one dollar, from a lady who stated that she had received three or four copies of the *Signs* about a year ago, and then the paper stopped coming. She liked the *Signs* very much, and wished to subscribe for it for a year. As I had held no previous correspondence with her, I suppose she obtained my name from the list of general agents published in that paper. In this case it is evident that some worker stopped work too soon, and I presume that this is only a sample of many others.

One letter received from a man living at Calgary, Northwest Territory, expresses his deep appreciation of the *Signs*, and states that after reading it, he mails it to friends living seven hundred miles north-east of there.

Recently I had the pleasure of meeting and conversing with a lady who is keeping the Sabbath as a result of reading the *Signs* and tracts sent her during last year. She had been brought up in the Catholic faith, and was converted by the Baptists; now she is rejoicing in the light of the truths found in our periodicals and tracts. I think there are at least four adults who have taken a decided stand for the truth in this field during the past year through this line of missionary work, besides many others who are interested. Surely this work is not a failure. Are there not many that read this who desire a part in this glorious work? May God arouse the dormant energies of hundreds of our people to go to work for the Master. Surely the fields are white to the harvest.

To those who have a desire to engage in this line of work, I will say that I have on hand a list of about two hundred names which I shall be glad to furnish in such numbers as can be used. But I desire that those who use them be persons who shall not become easily discouraged. They must persevere in sending reading-matter and writing until some response is elicited, either favorable or otherwise.

We have found that the *Signs* is by far the best paper for missionary work in this field, and would urge that this journal be used as far as possible by those taking up this work. In sending tracts it is not best to push out such as "Rome's Challenge" and "Protestantism, True and False," at first, as the minds of the people in this territory are not ready for such strong meat. We have found it best to begin with such tracts as "Justified by Faith," "Privilege of Prayer," and other practical tracts. Follow these with some on the second advent, and then send some on the Sabbath. We leave the subject of immortality until the last, as this seems to arouse prejudice sooner than any other point. It will be well for those taking up this line of missionary work in Manitoba to keep these points in mind.

Of course we shall find many cases where our efforts will not be appreciated, but we little know what the result may be, even with these. The question once aroused in their minds may be like leaven, which will keep working even after they have apparently rejected the truth, and the bread cast upon the waters may be found after many days. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." In my next article I will speak of our house-to-house work in loaning tracts, etc.

W. H. FALCONER.

STATE AGENTS' LETTERS.

NORWAY AND DENMARK.

DURING the year 1895 we delivered books in Norway to the value of Kr. 33,800.40, and in Denmark to the value of Kr. 35,888.57. In 1894 Norway stood for Kr. 22,578.28, and Denmark for Kr. 42,520.35. The reason for Denmark's lower standing in 1895 is perhaps the decided and united opposition we have met there more than at any time before. We have also had much opposition in Norway, but it has not been so much organized as in Denmark. Taking the result of the work done in the two kingdoms together, we find the figures higher in 1895 than in any previous year. We have already made a good start in 1896. The winter has of course detained us somewhat in Norway; but the workers are of good courage, and we have reason to hope for success. The number of canvassers in Norway at present is twenty-two and in Denmark twenty-eight. We expect an increase in numbers, especially in Nor-

way, ere long. We have many interesting experiences that show to us that the Lord has been with us, and that he is going before us.

H. L. HENRIKSEN.

Copenhagen F., Denmark.

GERMANY.

Since last writing of the canvassing work in our field, we have had a very profitable canvassers' institute, and from this our workers have gone forth with new courage and zeal to scatter the precious seeds of truth. While from different causes several of the older canvassers have been obliged to leave the work, a number of new ones have more than filled up the places made vacant by the leaving of the old ones; and we feel very thankful to be able to report that since being connected with the work here, we have never seen a time when it looked more prosperous than it does just at this time.

Then, too, we have again had occasion to see the special care of the Lord for his work. The Centrum, — the Catholic party of the Reichstag, — last fall, for the second time, introduced a bill into the Reichstag, which, had it passed, would, among other things, have stopped the sale of present truth in the printed form; but the enemy's plan was again defeated, and the matter was dropped for at least another year.

Our canvassing force is divided about as follows: Eastern Prussia, two; Rhenish Prussia, six; Hesse, six; Kingdom of Württemberg, five; with about seven others scattered in different parts of the empire.

While we might speak of hard times, we think that this is but an evidence that we are in the last days; and instead of feeling discouraged and disposed to stop the work of the Lord on this account, we press on; for the work is the Lord's, and he has promised that his word shall not return unto him void, but it shall accomplish its purpose; so we think that if we as workers are right in the sight of the Lord, success for his work is sure, and no difficulties will hinder it.

F. W. SPIES.

SOUTH CAROLINA.

We have not appeared in your columns for some time. However, this is no proof that we are idle down here in the land of "Dixie." We have just a score of canvassers in the two Carolinas. Most of these are steady workmen, and their earnest letters to me each week prove that they are keeping abreast with the glorious message as far as they are able.

I have heard it remarked by some that the canvass-

ing work was about over; the times were too hard; we could sell no more books. To such I would say, Come over and join our ranks, and we will cheer you up.

I have just made a visit to each worker in South Carolina. "Well," says one, "you found it pretty tough over there, did you not? I have always heard that South Carolina was a miserable, poor State." No, indeed, you are mistaken. I have been from one side of the State to the other, on the train, in the buggy, and afoot. God has a people there who must have the truth. How is this? One energetic canvasser placed 280 "Bible Readings" in a territory twenty-two miles square, in an incredibly short time. This was no picked territory either.

Space will not allow me to give you the many advantages the two Carolinas have over many other States as a canvassing field. Of course we have some disadvantages. We find these everywhere; they make good stepping-stones.

South Carolina is divided into three divisions: the upper, middle, and lower. The upper is a most delightful and prosperous section. Canvassers have always done well in this division. Farms are as good as can be found in the South. The land is somewhat broken, being near the mountains. In the middle division the farms are very large and level. Cotton and corn are the principal products, while in the upper division small grains and tobacco are cultivated in addition to the cotton and corn.

The lower division borders on the Atlantic Coast. Rice, corn, peanuts, etc., are cultivated successfully. Fishing is carried on to some extent, and is profitable. People are always glad to see you, and will make you feel at home. The climate is warm in summer, in the middle and lower divisions; but in the upper, many find their homes for the summer, it being mountainous. South Carolina contains 30,000 square miles — 10,000 in each division — and 34 counties. Only about eight counties have been even partially worked.

I will close here, and tell you something of North Carolina next time. I shall be more than glad to correspond with any one desiring to come South to canvass.

W. L. KILLEN.

Lego, N. C.

A WRITER in England says there are three kinds of Christians: Those whose sympathies do not extend beyond their parish; those whose sympathies do not extend beyond their country; and those whose sympathies go out to all the world.

HISTORICAL DATA OF DENOMINATIONAL WORK.

From 1844 to 1874.

1844. October 22, tenth day of the seventh month (Jewish time); 2300 days of Daniel 8:14 end.
 First Church of Seventh-day Adventists, in Washington, N. H.
 First Adventist preacher who proclaimed the Sabbath, T. N. Preble; second, J. B. Cook.
 1845. First true light on the Sanctuary, by O. R. L. Crozier, in *Day Dawn*.
1845. First two visions given to Miss Ellen G. Harmon, at Portland, Me., she being at that time seventeen years old.
 February 13, date of T. M. Preble's essay on the Sabbath.
 Elder Joseph Bates began the observance of the Sabbath.
1846. August 30, marriage of Elder James White and Ellen G. Harmon.
 Autumn, both began the observance of the Bible Sabbath.
 Elder G. W. Holt began the observance of the Sabbath.
1848. Important meeting in Western New York, in the barn of Brother David Arnold.
1849. First paper, *Present Truth*, published by Elder James White, at Middletown, Conn.
 November 3, important meeting at Oswego, N. Y.
1850. *Advent Review*, a magazine of forty-eight pages, printed at Auburn, N. Y., containing review of the 1843-44 movement, and an article on the Sabbath, by O. R. L. Crozier.
 November, first number of *Advent Review and Sabbath Herald* issued at Paris, Me.;—Publishing Committee; Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White. Published monthly, more or less regularly, till April 7, 1851.
 November 15, date of Elder J. N. Andrews' first article on the Sabbath Question. Elder J. N. Andrews began active labor in the cause.
 April 21, first article on Spiritual Gifts, by Elder James White.
1850. April 7, *Review* first issued as a semi-monthly.
 1851. First article on the United States in prophecy, or Revelation 13 and 14, by Elder J. N. Andrews, in *Review* of May 19.
 June 9, article on Matt. 25:1-12, by Elder James White.
 August 5, date of Vol. II, No. 1, *Review and Herald*, published at Saratoga Springs, N. Y. Committee: Joseph Bates, Hiram Edson, and J. N. Andrews; Editor, James White.
 Elder J. H. Waggoner enlisted in the message.
1852. May 6, date of Vol. III, No. I, of *Review and Herald*, published at Rochester, N. Y. Publishing Committee: Joseph Bates, J. N. Andrews, and Joseph Baker.
 June 10, first article in the *Review* from Sister White.
 August, first number of *Youth's Instructor*, issued at Rochester, N. Y.
 September 2, date of Hiram Edson's article on the connection of Rev. 7:1-3, with Rev. 14:9-12. First article on The Seal.
 December, position taken on Sanctuary, by J. N. Andrews.
 December 23, first obituary notice in the *Review and Herald*.
1853. January 6, first article on Church Organization (selected).
 March 17, first article by U. Smith, entitled "The Warning Voice of Time and Prophecy."
 April 14, article on "Shut Door," by James White.
 "History of the Sabbath," by Elder J. N. Andrews, begun.
 September 25, action taken at a meeting in Battle Creek, Mich., to move the Review Office to that place.
 Office moved to Battle Creek, and established in a two-story wooden building, erected by the brethren for the purpose.
 September 8, *Review* began to be issued as a weekly.
1854. In *Review* of March 28, article entitled, "Gospel Order," by Elder James White.

1854. July, publishing committee changed to J. N. Andrews, R. F. Cottrell, U. Smith.
1855. September 19, second article by Sister White, entitled, "Duty of Parents to their Children."
- First church buildings erected at Buck's Bridge, N. Y., and Battle Creek, Mich.
- Date of first number of *Review* issued in Battle Creek, Dec. 4, 1855.
- November 16, General Conference held in Battle Creek, Mich., for the purpose of making a choice of those brethren who should conduct the *Review*, and to consider other matters of vital interest to the prosperity of the cause. Henry Lyon, Cyrenius Smith, and D. R. Palmer were chosen publishing committee; Uriah Smith, resident editor; J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce, corresponding editors.
- December 4, article on Time for Commencing the Sabbath, by J. N. Andrews. The first true theory presented in the *Review* in full.
1856. Committees appointed to prepare a tract on the Sabbath, to be printed in German.
1857. Second church erected in Battle Creek; size 28 x 44.
- July 30, date of first *Review*, printed on steam power press.
- Number of obituaries recorded in the *Review*, up to 1857, seventy-five.
1859. Pamphlet printed in Holland, and tracts in French language.
- June 3, a board of three appointed to take charge of missionary funds.
1860. Seventh-day Adventist Publishing Association organized at Battle Creek, Mich., and constitution adopted October 1. Legally incorporated the following year, May 3.
- Name, "Seventh-day Adventist," adopted October 1.
1861. Plan of church organization published in *Review* of October 15.
- Great struggle over organization, resulting in its being generally adopted. Many churches were organized in the different States this year.
- Michigan State Conference organized, being the first among Seventh-day Adventists.
1862. General Conference organized. State Conferences of New York and Minnesota organized. Second office building erected.
1863. Conferences of Ohio and Vermont organized.
1864. Iowa Conference organized.
1866. *Health Reformer* first issued.
- Health Reform Institute founded, September 5; legally incorporated, April 6, 1867.
1867. Maine Conference organized.
1868. First camp-meeting held at Wright, Mich, September 1-7.
- Mission on Pacific Coast opened.
1870. First German minister ordained.
1871. Conferences of New England, Illinois, and Wisconsin organized.
- First State Tract and Missionary Society organized in New England.
1872. Death of Elder Joseph Bates, March 19; age, eighty years.
- State Tract and Missionary Societies organized in New York, Michigan, and Vermont.
- California Conference organized by Elder James White.
1873. State Tract and Missionary Societies organized in Illinois, Michigan, and Maine.
1874. March, Seventh-day Adventist Educational Society incorporated.
- June 4, First issue of the *Signs of the Times*, at Oakland Cal.
- September 15, Elder J. N. Andrews sailed for Switzerland.
- Conferences organized in Nebraska and Indiana; and State Tract and Missionary Society in Indiana.
- First German publication appeared in Rhenish Prussia.

DR. PIERSON tells in the *Missionary Review*, of a lady missionary who, when questioned as to how she was led to go to China, replied, "I had known Jesus as Saviour and Redeemer and Friend, but as soon as I knew him as Master and Lord, he said to me, 'Am I thy Master? then go to China!'" He adds, "Some of us are afraid to say to Christ with a whole heart, 'Master,' lest he should say 'Go to China.' Yet we can never go so far for him as he went for us when he went to the cross."

ITINERATING ALONG THE DEMARARA RIVER.

ON Tuesday morning, Nov. 19, 1895, at 2 A. M., I left Grove for Georgetown, to catch the river steamer which starts at 7:30 A. M. for the interior of the county of Demarara. It was very rainy all the way; the strong ebb-tide, together with the worn-out condition of the steamer-engine, added to the endless stoppages to send out and take in passengers and freight, prolonged the route and kept the steamer from reaching Akyma until the late hour of 9 P. M. I found a Corial with its female crew awaiting me. We left Akyma at about 9:30 P. M. for Bootooba, our first mission station, situated about fifteen miles above the terminus of the steamer; we turned in to rest at 1 A. M. On Wednesday, the 20th, at 7 P. M., I held service in our chapel at Bootooba; a fair attendance listened with good attention to the instructions given from Luke 2:49, last clause. During the following days of the week, meetings were held regularly twice a day in the chapel, at 6:30 A. M. and at 7 P. M.

On Sabbath, the 23rd, three meetings were held as follows: 7 A. M.; at 10 A. M. to 1 P. M., Sabbath-school and mid day worship; at 7 P. M., evening worship. Sunday and Monday of the following week, I held meetings twice a day. Tuesday, the 26th, I started for a new place above the falls, known by the name of Rockstone. On my way up I camped at the foot of the first falls, known by the name of Malali; a mission in connection with the Church of England is in this place. I held two meetings with a family just on the opposite shore of this mission; they were awakened to the truth and became interested. Next day, while my Corial and two hands crossed the seven falls, some of my company and I walked in a nice path which led us across all the falls. I visited the police station, and other public houses built in this path. At 8:45 A. M. we left the falls for Rockstone, our destination, which we reached at noon. The families living here were in their fields; at about 3 P. M. they returned home, and were very glad to see me. I found a young man who is engaged to teach the little ones of these families, who has read some of our literature, and is interested. I talked much with him, and cleared his views. I trust he is now a believer. At 7 P. M. I held a meeting in a comfortable little thatched-roof house in which the school is kept; all the families on the place attended. I read and spoke to them from the first and second chapters of the book

of Genesis; all listened very attentively. After meeting, some of the people asked me some questions which to them were of importance.

On the 27th I went a little higher up, and visited some settlers at a place called Tebecooricooya. I talked with many of the people about the importance of obeying God's commandments, especially the fourth commandment; all seemed to recognize the obligation resting on all of God's creatures to obey him as Creator and Redeemer. I told them of a meeting to be held at Rockstone at 7 P. M., that evening. In the evening a goodly number came down to join us in worshiping. I spoke this time about Christ's second coming; all seemed interested.

On the 28th, after early meeting, my companion and I returned, with the invitation to come again soon. It was my intention to spend a Sabbath with these people; but as they did not know that I was coming to them, they had prepared for a drinking meeting on the Sabbath, called by them "matrimony," otherwise called "mustermay." When one has a new field to cut, several baskets of bitter cassava are baked and made into a drink called "cassheree;" after the company has finished labor, drinking and eating go on; hence it is called "mustermay." On my way back I visited and gave tracts. I remained at Bootooba till the arrival of Elder Kneeland, Dec. 3, 1895. On Sunday, the 8th, baptism was administered to nine precious souls of Christ, by the elder. I returned to my home Dec. 11, 1895.

Georgetown, British Guiana. W. T. DOWNER.

MISSIONARY WORK.

IN considering this important theme, two leading questions present themselves, and we feel certain that the success of our missionary work depends upon each individual finding for himself the proper answers to these questions. The first is, Who shall engage in this work? and the second, How shall we go about the work in order to obtain the best results?

In considering the first question, we find an answer to it in the words of our Saviour as recorded in Mark 13:34, where he says: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." These words plainly state that each of Christ's servants has received his work; not one has been passed by to be left idle. Each servant has his especially assigned work, given him by his Mas-

ter, and if he is an idle servant, if he is not busy at work, then it must be because he is unfaithful to the trust committed to him; for the Master has given him a work to do, because he gave *each man his work*.

But another passage will perhaps make this point even more clear. In Matt. 25:14, 15 we read: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; *to every man according to his several ability.*" In this passage the truth is not only repeated that each man has his work, but the work given each one to accomplish is according to his ability. This presents the great Work-Giver as a considerate Master. He does not give five talents to the servant who can use but one, neither does he give only one to the servant who has ability to use five; but he gives to every man according to his ability.

But let us examine a little more closely the Saviour's words, "Every man according to his several ability." This language proves beyond any question, that each man has just as much work to do as he has ability to perform, no more, no less. Hence Brother A can faithfully discharge only his own duties. And if Brother A does faithfully perform his work, he cannot also perform the work assigned to Brother B, because he has no time for it. His own work requires all his time and talents; and if Brother B neglects his work, and does not perform it himself, it will remain undone; for no matter how much Brother A might desire to help Brother B do his work, his ability suffices only to do his own. This clearly demonstrates, then, that each servant must do his own work, or it will remain undone. And to come up to the day of reckoning with our work undone, would be only to merit the reward of the wicked and slothful servant; and certainly no one would desire this reward. Matt. 25:24-30.

Having now settled the matter that each servant must do his own work, we next inquire, How shall it be done? It is not only important that each servant work, it is also important that he do his work in the right manner. In Matt. 24:45 this same work is referred to as "giving meat in due season." And while this text is generally applied to giving the truths for this time to the world, we think there is even a deeper meaning in the words quoted. For instance: Would it be "meat in due season" to feed a young babe with bread and meat? You say no, and for the simple reason that this would be as

unseasonable food for him as one could find. You would say give him milk, and that would be sensible. But have we not at times treated babes in Christ in the above manner? Have we not at times given them food so strong that it produced a state of disease from which they never recovered? I have seen inquiring babes get into the wrong hands; and instead of getting meat in due season, they obtained the strongest kind of food the third angel's message could give;—in fact, it was not the "third angel's message" at all as it is in Christ Jesus; for the food was not only very strong in itself, but it was more than sufficiently peppered with a zeal not according to knowledge. But what was the result of this "feeding"? In about twenty minutes the poor babe concluded that he would hunt up more congenial surroundings. And no wonder! in that short time he had had a taste of the Sabbath, mark of the beast, and about all his unfortunate instructor could give him; and I am certain there was nothing gained, but who can tell how much was lost by this unwise method of dealing with souls! This manner of presenting what some people thought was truth, has been repeated many a time, and by many who intended to do good; yet they have done a vast amount of harm.

Let us learn from the Saviour, who, after having instructed his disciples for three and one-half years, still had many things to tell them, and rather than tell them at a time when they could not bear it, waited until they were able to bear what he had to say to them. While we work, let us be sure that we give babes milk, and every other inquirer such meat as will be "in due season," or suited to his ability to comprehend; and instead of seeing people turn away in disgust, we shall see them gradually led into the fulness of the knowledge of the truth as it is in Christ Jesus, and we, with the angels, will have reason to rejoice that a soul has been saved.

F. W. SPIES.

WITCH AND RAIN DOCTORS IN AFRICA.

IN Africa there are men who are called "witch doctors" because they profess to be able to detect thieves, find stolen property, and tell if any one is a witch. They are also called "rain doctors" because they profess to bring rain when it is needed. They are said to cure diseases by their medicines, their fires, and their incantations.

Once, in a tribe where there was one of these doctors, some things were stolen, and it seemed impossi-

ble to find out who was the thief. The doctor gathered all the suspected ones and told them that he had a chicken which had a spirit in it that would point out the thief. He took the chicken, rubbed it all over with grease and then smeared it with red clay and placed it in a hut alone. One by one the men were ordered to go into the hut and place their hands on the fowl, which would speak when the thief touched it. Those who were innocent handled the chicken, and when they came out, their hands were red. The real thief was afraid to put his hands on it, and when he came out, his clean hands betrayed him, and on being charged with it he confessed his guilt.

A missionary who traveled up the Zambezi River, in Africa, tells us that on one occasion a company of natives gathered in front of his hut and began an animated discussion. This grew hotter and hotter, until presently a fire was kindled and a large pot of water was set on it. "I was told," said he, "that this was a trial for witchcraft, and that the two persons charged had to wash their hands in the boiling water, and if the skin came off after twenty-four hours, the victims were to be burned alive. First one, then the other, dipped his hands in the fiercely-boiling water, lifting some up and pouring it over the wrist. Twenty-four hours told its tale, and I saw the poor fellows marched off to be burned before a howling, cursing crowd."—*Selected.*

SOME DON'T'S FOR INTENDING MISSIONARIES.

DON'T go to a foreign country to Americanize the people. God has not made all people Americans.

Don't carry an American standard in your pocket by which to measure everything you see. Each country has standards of its own. Learn them before you pass judgment on what is before you.

Don't laugh at all strange customs as though of necessity they came from ignorance. Many of these unfamiliar ways are more suitable to that country than our ways can be. They have grown out of the experience of ages.

Don't go abroad to superintend work. Some one is there before you and capable of directing your efforts.

Don't go determined on what work you will or will not do. One of the best institutions of learning on the foreign field, is the result of a lifetime spent by a missionary, who said, "If I had been told when I came out that I would *spend my life* as a teacher, I would have answered, 'You don't know me.'" God

knew him, and knew just the work he required at his hands.

Don't be afraid of humble work. "Let not the head say to the hand, I have no need of thee." A young missionary was asked on arriving at his field: "What have you come to do?" "Anything that will help the cause of Christ in this country, if it is to black the shoes of the missionaries to save their time to preach." It need hardly be told that he has been greatly used of God. His work is attended with marked success.

Don't criticize aloud missionaries and their methods who have been in the work longer than you have been in the world, till you have been on the field yourself for five years. By that time you will have blunders of your own to criticize.

Don't magnify the self-denial of going away from home and country. The greatest pain of parting comes to those who stay at home.

Don't expect perfection in your co-workers. They are human like yourself. A missionary, being asked what were his difficulties, replied: "First, myself; second, my brethren; third, the heathen."

Don't be dismayed if the heathen heart does not yield to your first gospel message. The chances are that the heathen ear did not comprehend your broken speech.

Don't go if you have never led indifferent souls to Christ in your own country and in your native tongue. — *Woman's Work for Woman.*

WOMAN'S WORK IN MISSIONS.

I NEVER yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty that youthful features never wear,—the beauty of character disciplined by suffering,—of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years for unmarried women to go abroad and live and work among the people of Eastern lands.—*Dr. Herrick.*

ARCHDEACON WOLFE gives this emphatic testimony to the value of woman's part in the world's evangelization:—

“A mission without a large staff of devoted women, I have no hesitation in saying, after thirty-four years of experience, is destitute of one of the most potent agencies for the conversion of China to Christianity. The vast masses of Chinese women can be reached only by women missionaries. Even our Christian congregations, on account of the igno-

rance of the wives and daughters, are sadly lacking too often in devotedness and zeal. The presence of women missionaries is the only remedy for this state of things, and I can bear testimony, with deep thankfulness to God, to the improvement seen everywhere in our Christian congregations which have had the privilege of their presence and teaching.”

REPORT OF THE CANVASSING WORK FOR MONTH OF MARCH, 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.....												
	Maine.....	3	3			37	\$107 00	37	\$64 25	\$9 25	\$ 73 50		
	Maritime Prov.....												
	New England.....	9	6	73	381	97	279 30	162	449 25	66 35	515 60		
	New York.....	6	5½	76	425	56	139 50	125	301 00	26 60	327 60		
	Pennsylvania.....												
	Quebec.....												
	Virginia.....												
	Vermont.....												
	West Virginia.....												
No. 2.	Alabama.....												
	Cumb. Mis. Field.....												
	Florida.....												
	Georgia.....												
	Louisiana.....												
	Mississippi.....												
	North Carolina.....												
	South Carolina.....												
	*Tennessee.....	16	18	169	1,136	92	193 50	287	613 15	•104 96	718 11		
	Indiana.....	20	11	56	584	1	2 25	98	209 45		209 45		
No. 3.	Illinois.....												
	Michigan.....												
	Ohio.....	10	7	82	559	237	519 50	196	331 00	56 70	387 70		
No. 4.	Ontario.....												
	South Dakota.....												
	Iowa.....												
	Manitoba.....												
	Minnesota.....												
	Nebraska.....												
	Wisconsin.....												
	Arkansas.....												
	Oklahoma.....												
	Kansas.....	12			167	34	78 00	82	138 20	121 55	259 75		
No. 5.	Missouri.....												
	Texas.....												
	Colorado.....	8	5		745			289	389 15	45 45	434 60		
	California.....												
	North Pacific.....												
	Upper Columbia.....	2	2	20				140	389 15	45 45	434 60		
No. 6.	Montana.....												
	Australia.....												
	New Zealand.....												
	Great Britain.....	30	28		1,903			763	1,228 96		1,228 96		
	Central Europe.....	21			2,212			368	459 35	22 53	481 89		
	Germany.....												
	Norway.....	13	8	118	863			683	662 97	11 13	674 10		
	Denmark.....	20	18	228	1,855			938	799 05	10 85	809 90		
No. 7.	Sweden.....												
	South Africa.....												
	South America.....												
	Jamaica.....												
	Bahamas.....												
	West Indies.....	7	7		544	59	49 88	41	103 16	17 79	120 95		
	Misc'l.												

* Two months.

LESSON SERIES.

HEALTH STUDIES.

CAUSES OF DISEASE, AND NATURE'S REMEDIES.

VIOLATED conscience is a cause of disease. Through the telegraph system we communicate joy or affliction. This forms a sympathetic connection between men in different parts of the world. At the time of the death of Garfield, messages were sent out to different parts of the United States. In a very short time every city and town in the nation was draped in mourning. This may be compared to the nervous system, which forms a telegraphic connection between the different parts and organs of the human body. The condition of the mind determines the condition of every organ, and messages sent out from the brain have their influence for good or evil upon them; therefore if there is a sorrow or a feeling of gloom, every organ feels it, and is draped in mourning and does its work sluggishly. On the other hand, cheerfulness of mind has a beneficial effect on the whole system, the blood circulates more freely, and every organ is doing its best. This shows the necessity for all who would regain health or remain healthy, to cultivate a cheerful, hopeful spirit. A consciousness of right doing, of being a help and blessing to others, creates a cheerfulness which reacts upon the whole system, and is felt by every organ. On the other hand, the knowledge of not being a help and blessing to any one (not doing what we know we should do) has the opposite effect, and is the cause of a great many maladies.

Persons who disregard the laws of health by living in poorly ventilated houses, eating unhealthful foods, or making bad combinations of foods, ignorantly, suffer because of it; but he who does this knowingly, suffers, in addition, from a violated conscience. This has a depressing effect upon the digestive organs, therefore the latter person suffers to a greater degree. The one may keep on in apparent health for a time, but the other, who violates his conscience and sins against light, will suffer the penalty of his transgression immediately. This principle is brought out in Rom. 14: 23: "*He that doubteth is damned if he eat,*

because he eateth not of faith: for whatsoever is not of faith is sin."

Meetings are often held in small, poorly ventilated rooms; the air soon becomes vitiated, and all suffer from breathing this deadly atmosphere; but the one who has a knowledge of the evils that must surely result from this, suffers mentally as well as physically, therefore he suffers to a greater degree. This principle applies to eating and to the violation of other laws as well. "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12: 47, 48. It follows, therefore, that the person who has no knowledge whatever of the laws of health, is better off, and will enjoy better health than the person who has knowledge of them and yet does not obey them. "For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them." 2 Peter 2: 21.

We have seen that what we call disease (such as aches, pains, and fevers), is the result of the transgression of law. We try to avoid the results, but few are willing to obey the voice of an enlightened conscience, to deny the appetites and passions, and thus avoid the causes. The thief behind the bars is sorry he has been caught, yet we say he is where he ought to be. The suffering his course has brought upon him is right, that which led to it was wrong. In the same way disease, such as aches, pains, and fevers, is right; the cause which produced them is wrong. To illustrate: I touch a hot stove with my hand, and immediately there is a sensation of pain communicated to my brain. The pain is simply a way nature has of warning me that I am doing something I ought not to do. If I remove my hand from the stove, the pain, after a time, ceases, for I have removed the cause. It is possible to paralyze the nerves through which the pain is communicated to the brain; but unless the hand is removed, the results will be serious, although no pain is felt. A pain in the head or stomach in the same way warns me of having eaten something that

was not good, or in some other way having transgressed the laws of life. Nature hangs out her signals, and designs that I shall ascertain the cause of the disturbance and remove or avoid it. In this way she brings me into harmony with the laws I have transgressed. However, as a usual thing, all men care for is to have the symptoms removed and treated. A man has a headache,—all he asks is to get rid of the pain. He takes something to quiet the nerves, and the pain ceases. He imagines that he is cured; he is not, however; he has only hushed the voice of nature. He is in no better condition than before. He is really worse, because the cause of the trouble still remains, and the system has an extra poison to contend with.

A few weeks ago I was called to the bedside of a man who was suffering intense pain in the stomach. The wife, daughter, and friends begged me to give him something which would stop the pain. Instead of doing this, I removed a great mass of decaying food from his stomach. Poisons were being formed here which might, in time, have produced death. Nature recognized this, and did her best to warn him of the danger, and we came to her relief. After this decomposing mass was removed, the patient fell into a quiet sleep, and slept the remainder of the night.

This demonstrates that in order to cure disease, the cause must be sought out and removed, and in removing the cause, we assist nature in recovery. If sickness is brought upon us by violating one of nature's laws, the only way to be cured of it is to come in harmony with the law thus violated. To illustrate: By taking a plant and depriving it of sunshine, placing it in a darkened room, it soon begins to wither. Why is this? The law which governs the health and life of that plant has been violated. If we now take the sick plant and place it under proper conditions, bringing it again in harmony with the laws which have been ignored, it will soon recover. In the same way sickness in man is due to disobedience of God's laws, or the laws of our being. By ceasing to disobey, and coming in harmony with these laws, disease will be removed from us. The promise is given in Ex. 23: 25. "Ye shall serve the Lord your God [obey his laws], and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." We see from this that God's method of healing is not to introduce poisons into the system, but to bring men in harmony with his laws, placing them under the most favorable conditions, thus giving nature a chance

to get rid of the poisons which are already there, and which have caused disease.

We have noticed that the work of germs is to reduce to dust, dead, dying, or diseased bodies. It follows, therefore, that the body must be in a dying condition, the vital resistance lowered, before they can begin their deadly work. Why do not all die when these germs gain entrance? Whether the person dies or not depends upon the vital resistance of the tissues, or amount of poisons in the system. After germs gain an entrance, a warfare begins. The germs by their action are producing poisons which still further tend to undermine the system and lessen its resistance. On the other hand, the heart, the lungs, the skin, and the kidneys are doing their best to get rid of these poisons and thus keep up the resisting power of the tissues. We see that nature's processes all tend toward restoration. All she asks of us is to give her a chance by placing her under the conditions that will favor the elimination of these poisons.

We will now notice how we may assist nature in her friendly efforts:—

1. In the matter of diet. Let the patient have a spare diet for a time. Such foods as do not decay readily or ferment should be taken. It may be best in some cases at the beginning of the disease to withhold food altogether for two or three days. This will prevent the formation of poisons in the alimentary canal.
2. By having a constant supply of fresh air circulating through the rooms to carry off the poisons thrown off by the lungs and skin.
3. By frequent bathing, thus keeping the pores of the skin open to assist in elimination. This will also assist in preventing the absorption of poisons thrown off from the body.
4. By frequent change of bedding and the clothing worn by the patient, to prevent the reabsorption of poisons thrown off from the body.
5. By the free drinking of water, which helps to wash out the poisons from the tissues, and carries them away through the kidneys and the skin.
6. Keeping the colon clean by injections of warm water, to prevent the absorption of poisons from this source, is often useful.

By using these precautions, nature is receiving the very help she needs and asks for, and will finally succeed in ridding the system of these poisons. As the poisons are removed, the power of resistance is increased, and the germs finally have to give up the battle; the patient recovers, and if these precautions

are taken, he is liable to be in better health afterward because the body is now relieved of poisons which have perhaps been accumulating for years, and a new lease of life is granted.

What we term "disease" is simply an effort on the part of nature to get rid of poisons which have accumulated in the body. It is an effort on the part of God to heal our diseases. If, therefore, an additional poison in the form of drugs is taken into the system, nature is only hindered in her friendly efforts. She has now two foes to contend with and expel instead of one. There may be sufficient vitality in the body to expel these poisons, and the patient may recover, but the recovery is not due to the drugs; nature recovered in spite of our efforts to prevent it. If the patient dies, it is usually ascribed to Providence, when in fact it was murder due to poisoning. If he recovers, the glory is given to drugs.

From the foregoing we have seen that sickness and death are due to poisoning. If poisons in the system make a well man sick, how is it possible by introducing more to make the sick well? If they are dangerous to the healthy person, they are doubly so to the sick, for they tend to destroy the little remaining vitality, and hasten the death of the individual. In the treatment of the sick, let us remember that our aim should be to assist nature in getting rid of poisons, not to burden her with more. What is termed disease is simply a symptom of disobedience to the laws of health, a warning that we should lead a better life. Instead of finding fault with Providence for our suffering, we should be ashamed of our transgressions, and endeavor to learn the laws of health and obey them. The sick must not expect immediate relief from all pain, or fully to recover in a week after beginning to obey the laws of health which were violated. It may require months, in some cases even years, of careful living; but "let us not be weary in well doing: for in due season we shall reap, if we faint not." With others, after the cause is abandoned, God may see fit to restore to health at once. God's power is constantly at work, and is exercised for the good of his people. He is doing his best to give us health and heal our diseases. His laws, however, are the channels through which these blessings flow to mankind. If we would enjoy the blessing of health, we must put ourselves in connection with these channels. He makes his sun to shine on the good and evil; man must place himself under these rays in order to enjoy the blessing of the sunshine. Many disobey this law by keeping their rooms darkened, and, as a re-

sult, do not realize the blessing which flows through this channel. A plant placed in such a room soon dies, because nature's law has been violated. God also gives to all pure air to breathe; but men may violate this law by living in illy ventilated rooms. If we would enjoy all the blessings God has in store for us, we must come into perfect harmony with all his laws, natural and spiritual. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Our sins and transgressions alone can separate us from God and his blessings, and bring disease and suffering and sorrow upon us. He pities us when he beholds the afflictions we bring upon ourselves, by disobeying his laws, but it is often only by affliction we are led to see our errors, so he permits them to come to us in love that we may abandon our errors which result in misery, and which, if continued in, would finally end in death. "He doth not afflict willingly, nor grieve the children of men." Lam. 3:33.

When we suffer from disease, it is the God of love speaking to us, reminding us that we have wandered from the path of peace and health, pleading with us to return, and come into harmony with the statutes of life, and live. "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;" and "walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Eze. 33:14, 15.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

1. What effect does the mind have upon the body?

2. Why should a happy, cheerful spirit be cultivated?

3. What prescription for health is found in Isa. 58 : 7, 8 ?

4. What determines the degree of accountability in the doing of the right?—The amount of light received.

5. Give Scripture in illustration of this principle.

6. By what is disease caused ?

7. What are nature's signals of diseased conditions ?

8. What is the work of germs ?

9. What means has the body for the elimination of poisons ?

10. Name the various ways in which nature may be assisted in this work.

11. What is disease ?

12. Can nature be assisted by adding poisons to those already existing in the diseased body ?

13. Who is responsible for disease,—Providence or ourselves ?

14. Why does God permit disease and suffering to come?— Oftentimes to teach needed lessons.

15. What blessed assurances have the children of God regarding such afflictions ?

D. H. KRESS, M. D.

MISSION STUDIES.

BRAZIL.

BRAZIL was discovered in 1500 by the explorer Pinzon, and in 1530 the Portuguese began to plant colonies along its coast, but the greed and selfishness of this people long delayed the progress of the country. In 1808 the royal family of Portugal, being expelled by the French, took refuge in Brazil, and their stay was marked by great growth in the country. On their return the king's oldest son was left as prime regent, and in 1822 he declared Brazil independent, and was crowned emperor as Dom Pedro I. He abdicated in 1831, and in 1841 Dom Pedro II was crowned emperor. With the exception of a few insurrections, his reign was peaceful until the revolution in November, 1889, when the empire became a republic.

The republic is formed after the pattern of the United States, its constitution having been adopted in 1891; but the peace and freedom which so long existed in the United States have never been enjoyed by the inhabitants of Brazil. Ambition for supremacy is great among those in power, and elections are often the scenes of strife and bloodshed

The country is governed by military power, and as the soldiers themselves are generally a rough, turbulent class, it is seldom that redress can be secured for a wrong done, and often those who should be the guardians of liberty, are its greatest violators.

Brazil is the largest country in South America, its length and breadth being about equal, 2700 miles, and its area about 3,300,000 square miles. The United States, without Texas, is very little larger. Brazil occupies about one half the South American continent, but portions of the interior have never been explored. These are occupied by wild Indian tribes. Rio de Janeiro, a city of some six hundred thousand inhabitants, located on the west side of one of the finest natural harbors in the world, is the capital of the country. The coast-line is very mountainous and these mountains extend back to the high table-lands in the interior. Three large river systems drain the country. The rich, luxuriant vegetation of the tropics abounds, and the great forests are alive with birds and animals, while the rivers are filled with fish and reptiles. Fruit is abundant, the many varieties peculiar to the tropics being quite cheap and easily grown, while in the larger cities fruits from all climes may be found in their season, but can only be purchased by the wealthy. The principal products raised are coffee, corn, rice, mandioca, beans, and sugar-cane. Coffee, sugar, and rubber are the chief exports, while nearly everything is imported, as very little manufacturing is done. The country is rich in natural resources and in possibilities, but the industry and thrift which characterize the inhabitants of colder climes are lacking, so these are undeveloped. The territory is divided into nineteen States, each of which has its governor and legislative assembly, except the great interior tract called Amazonas.

Portuguese is the language of the country, but one finds all nationalities represented, and as black, white, and brown intermarry indiscriminately, there are all shades and colors of people. The Catholic Church still has the pre-eminence, and her functionaries are supported by the state, but other religions are allowed.

Protestantism was first introduced into the empire by the Presbyterians in 1858, and though much persecution was encountered and suffered by brave missionaries for many years, the enlightenment and civilization which Christianity brought, have increased perceptibly. In 1860 Brazil had a population of about nine million, including negro slaves and a large number of half-civilized Indians. Religious tolera-

tion did not exist, and the open preaching of the gospel was attended by great danger to life. The Roman Catholic Church was a department of state, and monopolized the marrying of the living and the burying of the dead. The church dignitaries held high positions in politics, and had great influence in courts of law. Social purity was tainted by a dissolute priesthood, and the influence of African slavery blighted family life. Woman was merely a cipher, deprived of all the privileges of womanhood by a life of seclusion. There being only sixty miles of railway, communication with the great interior was mostly done on muleback. Communication with the outside world was by two steamers each month from Europe, and occasionally by a sailing vessel. The postage of a letter to the United States was forty-five cents, and forty-five days were required for its transmission.

Now Brazil has fourteen million population; six thousand miles of railway, and more is building in all directions; twelve thousand miles of telegraph; two transatlantic cables; twelve lines of transatlantic steamers, and numerous freight lines. Postage is reduced to the ordinary price, and communication with the outside world is much better. But with all this improvement, one can readily see that in a country so large, communication between distant parts is still very slow, and a long time is required for the transportation of freight. The abolishment of slavery in 1888 has gone far toward elevating society; and while the priesthood is as dissolute as ever, it has lost its hold on the people, and, to a great extent, its influence. Woman has risen to higher regard, though still bound by social restrictions. Education is still in a backward condition, seventy per cent. of the inhabitants being illiterate; but in all the evidences of advancement we see the leading of a higher power that the last message of mercy might also enter this land to bring out from the darkness and corruption a pure people, ready for their Lord's return.

As before stated, the Presbyterians were the first to enter the field, and their work is prospering well. They have sixty-five churches with a membership of five thousand, forty ordained ministers, and ten other workers. They also have several schools, with thirty native and five foreign teachers. The Methodist church began missionary operations about 1875, and they report their work as also prospering. They have several schools, and are doing an active work in the line of education; they also have several churches in different States, with a membership of about twelve

hundred, with twenty-one ministers and a few teachers. The Baptists and the United Brethren also have churches and a few schools established in Brazil, and are carrying on evangelical work. The American Bible Society is doing an extensive work through its regular colporteurs, and the distribution of Bibles is turning many souls from Catholicism to Christ. The Y. M. C. A. has two or three organizations.

Our work in Brazil began several years ago by sending reading-matter to a German colony in the State of Santa Catharina, and as a result, several accepted the truth. In May, 1895, a church of twenty-three members was organized there, and since then several more have united with it. In May, 1893, the canvassing work was commenced, and it has now been extended to five of the principal States. There have been about five thousand dollars' worth of books sold, and they are doing a good work. We now have five canvassers, one ordained minister, and one general missionary in this field, making a working force of seven. Three churches have been organized, the first in May, 1895; also five tract societies, six Sabbath-schools, and a depository. At the present time about one hundred are keeping the Sabbath, and many others are interested. In the German colonies, where the truth has gained a foothold, it has awakened a desire for schools. In the State of Espirito Santo, the brethren are taking steps toward establishing a school, but one will not suffice for the colony. One brother, the elder of the church recently organized there, has donated twenty-six hundred dollars toward this enterprise, and others are ready to help, so they are looking for a suitable piece of land for a school site.

The work in this field is growing rapidly, and as soon as the colporteurs scatter the books in new places, Sabbath-keepers spring up, and a call comes in for the living preacher. But the work is as yet confined to the German population, while the millions of Brazilians have no one to work directly for them in spreading present truth. Still we know that the Lord has his agencies prepared, and will manifest them when we are ready to fill the openings of his providence. The people are tired of Catholicism, and many hearts are longing for the "Desire of nations." There are thousands of sick and suffering, while in the hot season, hundreds are swept away by epidemics, going down to death with no one to point the way to a better land. The medical missionary work could not fail to prosper, but at present there is not one such worker in the field, and physicians' charges are exor-

bitant. Sanitary regulations are scarcely known, and instead of eating the abundance of fruits and vegetables which the Lord has provided for dwellers in these climes, the people use great quantities of meat, both dry and fresh, and spices, pepper, coffee, liquor, and tobacco.

There are many perplexities to be met, and business matters seem to move very slowly to one accustomed to the rush and energy of life in the United States; and slow communication and primitive methods tax the patience; but the Lord's work can move swiftly, and we know it will do so here. More literature and more laborers are needed, but God's hand is in his work, and he will supply these as he sees best. With consecrated men and means the work will go forward rapidly, and Jesus' soon coming will find a peculiar people gathered from Brazil, ready to meet him with his seal in their foreheads.

QUESTIONS.

1. When and by whom was Brazil discovered?
2. Name some of the changes which have occurred in the government of the country.

3. When was the republic established?
4. By what power are the people practically governed?
5. Why is this necessary?
6. What can you say of the size of Brazil?
7. How does it compare with the United States?
8. What is the character of the productions?
9. What is the language of the people?
10. What is the state religion?
11. When was Protestantism introduced?
12. What other denominations are operating in the country?
13. What is the state of education in Brazil?
14. What has been done by Seventh-day Adventists?
15. Among what nationality is our denominational work confined?
16. What are the needs of our work in Brazil today?
17. To what extent are you willing to assist the work in that field?

W. H. THURSTON.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect March 20, 1896.

GOING EAST. Read down.					STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L't'd Ex.	6 Att. Ex.	42 M'xd Tr'n.	2 P.C. Pass.		11 Mail Ex.	1 Day Ex.	3 R'd L't'd.	23 B. C. Pass.	5 P'nc Ex.
9.00	8.24	8.15			n.Chicago.A.	8.45	1.37	9.10		6.30
11.25	5.05	10.30	6.00		Valparaiso.	5.05	11.35	7.10		4.30
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1.45	7.12	11.43	12.40		Cassopolis.	2.15	9.40	5.13		2.25
2.35	7.5	11.33	8.42		Schoolcraft.	1.30	8.52			1.30
2.44	7.5	1.43	4.0		Vicksburg.	1.40	8.52			1.30
3.30	8.36	2.40	6.20	7.01	Battle Creek.	12.15	8.15	3.55	9.35	12.50
4.38	9.26	3.25		7.41	Charlotte.	11.14	7.23	3.07	8.40	11.55
5.10	9.55	4.05		8.20	Lansing.	10.40	6.53	2.40	8.00	11.25
6.30	10.45	5.03		9.30	Darand.	9.35	6.05	1.55	6.50	10.25
7.30	11.17	5.40		10.05	Flint.	8.35	5.35	1.25	5.47	9.30
8.15	11.50	6.15		10.43	Lapeer.	7.43	5.02	1.00	5.10	8.05
8.42	11.50	6.35		11.05	Imlay City.	7.28		9.4	4.48	
9.50	1.00	7.30		12.05	Tunnel.	6.50	3.53	11.55	3.50	7.55
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