

The HOME MISSIONARY

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

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THE HOME MISSIONARY.

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THE greatest missionary is the one who is the most Christ-like. The divine standard of greatness is the one to be sought. That consists not in receiving honor, but in giving it; not in being ministered unto, but in ministering to others' need. Christ, the greatest of all, was the servant of all.

MISSIONARY work does not necessarily embrace the idea of selling a book or handing out a tract. In fact the highest type of missionary work may be done with no literature in hand, and possibly with no reference to denominational teachings. Mistakes are sometimes made, and that too by zealous and conscientious workers, in feeling that they must carry prominently to the front on all occasions their own religious tenets and views. In many cases when this is done, easily awakened prejudice in the heart of the listener closes the door to future missionary effort. The highest kind of missionary work in many cases may be in merely making a pleasant social call. It may consist in lending a helping hand to a hurried neighbor, or in watching by the bedside of the afflicted. He who gives a cup of cold water to the least of earth's multitude, and does it in the name of the Master, is rendering such service unto Christ.

IN the day of final reckoning, it may prove that among those who merit the highest reward, will be the missionaries who have not labored outside of their own neighborhood. Yes, it may be those whose

influence has not been widely felt outside of the family circle. The husband and father who goes out in active warfare, laboring with the steadfast purpose of elevating his fellow-men up to God, is truly doing a noble work; but the patient, painstaking labor of many a wife and mother who in the fear of God has endeavored to bring up her family in truth and righteousness, should not be regarded lightly. The righteous Judge of all the earth will reward the one and will by no means pass by the other. There are scores of noble women to-day who, in the confines of their own homes, are doing a noble work for God and for humanity. This world may regard them as ordinary bodies, but God sees in them excellence and worth of Christian character, and looks upon their labors as evidence of true love for him. In saying this, the idea is not to detract from the sacred dignity and importance of missionary work as it is generally understood. The special purpose is to broaden the vision so that it may be seen that missionary work is a broad and comprehensive service. Every word spoken by Christ, and every act in his life, was that of a missionary. He used not one way to accomplish his work, but a multitude of means did service to the accomplishment of his lofty purpose.

SERVICE for the Master includes the performance of the small duties of life as well as the doing of some so-called great deed. Many who have a burden to labor for those in heathen darkness, see no service they may render in their own homes or among their own neighbors. Truly "Charity begins at home." He who would neglect labor for those with whom he comes in daily contact, lacks the first qualification for successful foreign work. It is not necessary for any to wait for the future to bring them opportunities to labor for God. Nor yet need any wait until their circumstances and surroundings are changed. To-day is the time, and amid present surroundings are the opportunities. The true missionary is the one who, nu-

der all circumstances, at all times, and on all occasions, at home or abroad, among strangers or in the heart of his own family, finds work to do for the Master.

The ultimate object of all missionary labor should be to draw men to the "Lamb of God that taketh away the sin of the world." But great caution should be exercised in the attempted attainment of that purpose. Labor must be suited according to the widely varying temperaments and natures of the human family. A method may prove successful with one but fail with another. Hence the missionary must be a close student of human nature. He must study, contrive, and plan. Above all, he must receive the divine unction, the anointing of wisdom from above. Without this he may bring conviction, but no conversions will result. No matter how logical may be his argument, or how pleasing and cultured his address, without divine guidance his labor must be in vain. The successful laborer for God must hide behind his shield — Christ Jesus. The name of Jesus is the only prevailing one. In him and in his gospel is the only salvation for the sinner.

THE DIVINE ORDER IN MISSIONARY WORK.

"No man liveth to himself." The Lord makes people good that they may do others good. One cannot lead a truly righteous life in the interests of his own salvation alone; he must live to bless others. Christian living is primary in personal salvation, and it is the forerunner in all efforts for the salvation of souls; it is God's preparation for opening the hearts of the people for the reception of his truth. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Christian's light shines; it attracts; it awakens inquiry for truth. The apostle says, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

In true missionary work the processes are always divine; so is the order—being good, doing others good. Christ is the model. He was good; "he went about doing good." No matter how important the times nor the truths, it is not for us to be perpetually rehearsing our views. God has provided a more practical method of constant illustration of his

truth; it is, first of all, by the lives of his followers. Living, then teaching; example, then precept.

The best results from example and precept on the part of the Christian, can never follow separation from the people, nor any form of exclusiveness whatever. He loves his neighbor as himself; therefore, he improves every opportunity to do him good. Christians cannot love their neighbors and not take an interest in their welfare, not visit them, not assist them in their sicknesses, and not sympathize with them in their afflictions. The true people of God are liberal in their dealings, are hospitable, large hearted, and "zealous of good works." Through their relations with those around them, the light of God's truth is caused to shine with great brilliancy; example becomes a divine force, and precept an auxiliary for the greatest good.

We live in a favored age. Opportunities for doing good are greatly increased; but none of them can take the place of the divine living in serving others. We have books, pamphlets, tracts, and papers treating on almost every conceivable phase of divine truth. It is our duty to place this matter in the hands of our neighbors. Our hearts are stirred on the question. We know that our literature will do the people good, and we feel that it would be a privilege also to converse with them concerning the truths that we consider so important. We make the attempt; but how inoperative are our efforts, as a general thing, if it is necessary on such occasions to have to perform the difficult task of making acquaintance, cultivating friendship, and talking the truth at the same time. We should keenly feel the mistake of having neglected the development of those social qualities and relations which God ordained should be the means of putting our own lives in touch with those we seek to benefit.

The divine order in doing missionary work must ever be carefully guarded. Let us live God's truth, and live so near those around us that the warmth of our lives may be distinctly felt, that the light of God may be distinctly seen; and let us teach what, by God's grace, we illustrate in our lives.

L. T. N.

WHO ARE THE MINISTERS?

In answering the foregoing, many will no doubt say that those who have credentials or licenses to preach are the ministers. Such a definition is not full enough. Every individual who has taken upon

himself the name of Christ has given himself to him for a minister. Not necessarily that they should be preachers in the sense of publicly teaching from the pulpit, but they are ministers. There are hundreds of people all around us that need some kind of Christian ministry. They may need kindly sympathy, they may need food or clothing, they may need to be led, through the ministry of the Scriptures, to the Lamb of God who taketh away the sins of the world. Whatever their needs may be, we, as followers of Christ, should be ready to supply them.

In Paul's letter to the Ephesians he says: —

"Wherefore he saith, When he ascended up on high, he led captivity captive [Or, a multitude of captives. Margin] and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" Eph. 4:8, 11-14.

Rotherham translates verses 11 and 12 of this chapter: —

"And he gave some, indeed [as], apostles, and some [as] prophets, and some [as] evangelists, and some [as] shepherds and teachers; *with a view to the fitting of the saints for work of ministry*, and for an upbuilding of the body of Christ."

This translation conveys the idea more fully than our King James version does, that the object of gifts in the church is to *fit or prepare the saints for ministry*. Every ray of light that we get, every blessing that God gives to us is for the purpose of our imparting it to someone else; and the verses already quoted from Ephesians show that even the gifts that are placed in the church *are for the purpose of preparing us for ministry*.

Have you appreciated this fact in connection with the gift of prophecy that has been with this people from the beginning? Have you realized that by a careful study of the spirit of prophecy and the Testimonies to the church, that you might be learning how to do needed ministry for others? Oftentimes we say we would like to do more for the Master, but we don't know how. Then if we do n't know how to do the work that the Master has for us, make the right use of the gifts that God has bestowed upon his church, and we will not only learn how, but will be inspired with a desire to do this work faithfully.

For instance, in our study of the Testimonies we have the fact made very prominent that our literature is to be "printed in many languages, and scattered as the leaves of autumn." Now, we have often heard people say if they could only preach as well as Brother A or Brother B, they would be out in the work devoting their entire time to it. But did it ever occur to you that Brother A has written out some of this matter that he preaches, and perhaps written it in a much better form than he could speak it, and that in this printed form you can hand out a tract to your neighbor or friend, and actually preach as good a sermon as Brother A or Brother B, which you have so much desired? Perhaps when Brother A or Brother B preached the sermon from the desk, they attracted some attention, and quite a good deal was said about it, but when you handed out the tract that was written by the same brother, there was no special sensation created. It did not get into the newspapers, and so you were not talked about, but perhaps fully as much good was accomplished in the handing out of the printed page as was accomplished in the preaching of the sermon in the first place.

Sermons have their place, and God has given the gift of preaching to certain individuals; but the brother or sister who has not received a gift that will enable him to preach the gospel from the desk has nevertheless received the power to hand out the printed page. This brings in the necessity of our carefully studying our literature so as to know what publications we have.

Perhaps there is some individual living right next door to you that would be greatly benefited by reading something that we publish. Possibly the individual is sick. Get him interested in reading "Good Health," and should he never go any further or acquire any more knowledge of the present truth, you have at least done him some good for this life. And we learn from the history of the Master that he was always glad to help individuals temporally, even if he could not help them eternally. Perhaps there is another neighbor that is full of doubt and discouragement. By having a little talk with him, some such tract as "Sufferings of Christ," which shows what the Master was willing to endure for our salvation, might be just the thing that he needed; or, possibly, the tract, "Justified by Faith" would be more appropriate. Perhaps another neighbor is leaning toward Spiritualism. Then know what tracts we have upon that subject. Study your neighbor's peculiarities and give him a tract upon Spiritualism direct, or upon the

state of the dead, whichever would be just the thing to help him.

If you don't know how to do all of this work and much more that is mentioned, remember that gifts are placed in the church with a view to the fitting of the saints for the work of ministry. Are these gifts for you as an individual for the work of ministry? Are you studying the great gift God has bestowed upon us in his word? Are you studying the great gift he has bestowed upon us through the Spirit of prophecy? Are you heeding the admonitions that are coming to you from the pastors and teachers, and in every way doing what you can to be fitted for the greatest of all works and privileges, — that of ministering in Christ's work in Christ's own way? A. O. T.

OUR WORK IN SOUTH AMERICA.

OUR work in this great continent is taking on encouraging developments. Every mail brings new evidences of the way in which the hearts of the people are being impressed with the message for this time. In Argentine, where the sale of our publications was begun four years ago, there are now three growing churches and several companies of Sabbath-keepers, among whom permanent organizations will be effected in the near future. Several native brethren have entered the canvassing work and are doing good service. Sister Westphal has gone on with the school work in Buenos Ayres, which was left by Sister R. B. Craig when she with her husband was compelled, on account of sickness, to return to this country. This school, numbering about twenty, is having a good influence.

Elder Westphal, after having effected the organization of the three churches spoken of above, has recently gone to Brazil where he is looking after the interests which have been awakened in that field by the sale of our publications. He reports a good interest to hear the truth among the German colonies. Some fifteen or twenty have already been baptized, and several Sabbath-schools organized. Calls for labor come from every direction. This interest is largely the result of the work of our literature, which has been circulated by the faithful labors of Brother A. B. Stauffer and others. It is the purpose of Elder Westphal to spend several months in Brazil and then to return to his work in Argentine Republic. Brother W. H. Thurston and wife, who have charge of the depository work in Rio de Janeiro, report many interesting experiences in connection with their labors.

Brother Thurston is holding Bible readings, doing some canvassing, and preaching occasionally, as the way opens. Through the blessing of the Lord upon his efforts, some have taken hold of the Sabbath since he went to that field.

The present force of workers in Argentine will be supplemented by several additions in the near future. Brother E. W. Snyder and wife, Elder Jean Vuillemier, and Sister Lucy Post sail for Buenos Ayres this present month to labor in the several departments of mission work. The arrival of these missionaries will be warmly welcomed by those already engaged in the work. Would that our laborers in South America might be multiplied one hundred fold.

In British Guiana Elder G. W. Kneeland has been doing faithful service in trying to build up the church and otherwise strengthen the work. The two short articles from him in this number indicate something of the work he is doing. He has called earnestly for assistance since he went to that field, realizing that the efforts of himself and companion were altogether inadequate for the great demands made upon them. Brother P. Giddings has already returned to assist Brother Kneeland in ministerial work. Dr. B. J. Ferciot and wife, and Brother T. H. Dobbs sailed last month to labor in their respective lines, — Dr. Ferciot as a medical missionary, and Brother Dobbs to enter upon the work of selling our publications.

In Bogota, United States of Columbia, Brother F. C. Kelly is endeavoring to represent the truth as best he can. He has sold some publications and held some Bible readings. As he is engaged in self-supporting missionary work, he does not know how long his means will enable him to remain in that field. He trusts, however, that some avenue may open whereby he may secure steady employment at teaching, and thus continue the work which he believes the Lord has enabled him to begin.

In Chili we have three canvassers selling our publications. Brother Nowlin crossed over from Argentine Republic last year and joined Brethren Bishop and Davis from California, and together they have been circulating the pages of truth in that field. Letters from Brother Bishop indicate ready sales and considerable agitation upon various points of truth as the result of reading the books. We trust that the labors of these brethren may be supplemented by other workers in the near future.

A few years ago, we had not a foothold in the great South American continent, but the Lord has opened the way so that we see the truth spreading out and

bringing within its reach a number of the South American republics. That a rich field awaits our efforts in this needy portion of the Western Hemisphere, we have every evidence to show. The Lord has gone out before us and the doors are open for the message to enter. Consecrated men and consecrated means are now needed in order that the truth may be pushed forward in this time of opportunity.

THESE MANY LINES OF WORK.

LAST month we had a little to say upon the subject of the many lines of work that are presented before our people, and the objection that we often hear that so many lines of work are confusing. That might be true if it were necessary for every one to do every single thing that is suggested in all the various lines of work in connection with the third angel's message.

For instance, if every man had to be a doctor, preacher, nurse, canvasser, Bible worker, and a colporter, and so on to the end of the list, he certainly would become confused. But when it is considered that some may be doctors, some ministers, some Bible workers, some canvassers, and some colporters, how it relieves the situation! And these all working harmoniously advance the message.

Now the practical question is, Are you in any of these lines of work? What are you doing as an individual for the advancement of the work? Perhaps you will say, "My home cares are such that I cannot go away from home to do any of these lines of work mentioned." Then, all right, there is something that can be suggested for you that has not been mentioned in the list. The *Signs of the Times*, the *American Sentinel*, and the *Good Health*, our pioneer missionary papers, have recently made us astonishingly low club rates, and you can take a club of some of these papers and send them out to individuals whose addresses you may obtain. If you don't have addresses of individuals to whom you would like to send literature, then write to your State secretary. If your State secretary can't furnish you names, we would be glad to furnish them from this office. And in sending out this literature through the mails don't forget to send out letters in connection with it. There are but few people who really appreciate the value of sending out our literature in this way accompanied by missionary correspondence.

Now, a personal question to all the church elders and librarians especially, and to everybody else in

general. Are all who profess to believe this message in your locality or within your influence doing something for the advancement of the truth? If not, what are you doing as an individual to set them to work? Have you ever suggested a plan of missionary work that they can take up? Perhaps they are standing, as was the man in the vineyard, still idle at the eleventh hour, and it may be the Lord has commissioned you to go to them and say, "Why stand ye here all the day idle?" Certainly in this eleventh hour of probationary time no one should be found idling, and the multitudes of plans of work that we have, instead of being confusing, should come as a flood of light to us all. In the rounds of service in the Master's work, there is a place for you. And has he not said himself that he has given "to every man his work?"

What are you doing, my brother and sister? If you are not doing something for the advancement of this message, you either do not believe it, or else you are spiritually dead. Every believer in the third angel's message is earnestly at work for its advancement. *The third angel's message in the heart of a believer is a fountain of life and intense activity.* So don't get confused over the multitude of plans that may be suggested, but rejoice that out of the several plans you may find one that you can successfully put into operation for the advancement of this work.

A. O. T.

From a letter received from Sister Ada B. Miller who is teaching in the mission school in the Bay Islands, we extract the following relative to the work in that field:—

"So far as we can tell, the work is advancing in every particular. The school is evidently doing a good work for the students. They seem to be taking hold of the work with a zest unknown to them. Several children between the ages of ten and fifteen years are making special advancement spiritually. Each Sunday we have a regular prayer and social meeting for them. I must say it is a great spiritual benefit to me as well. The Sabbath-school now numbers eighty-five. The larger portion of these are children."

We trust that the general work in the Bay Islands Mission Field may receive a new impulse from the additional strength to be given to our working force in the future. Elder F. J. Hutchins and wife have returned to that field, and with them there went Elder James A. Morrow and wife, and Brother Frank Mosebar to assist in the work. The labors of these workers will be centered for the immediate future in British Honduras.

GENERAL ARTICLES.

TRACT-SELLING IN GERMANY AND SWITZERLAND.

OUR experience in these fields during the past seven years has developed the fact that tracts and pamphlets can be sold in sufficient quantities to make this kind of work self-supporting. This has opened a new field of usefulness to our people. Many who are not competent to handle subscription books, are able to work successfully with lighter books and tracts; accordingly, small works have been prepared for this class of agents. These works are illustrated, and cover various phases of present truth. Our tracts, even those of eight pages, have been supplied with paper covers, and a few illustrations.

The manner of selling these tracts and small books is the same as that pursued in selling subscription books, except that the canvass is shortened. The agent becomes so familiar with the contents of his pamphlets that he can present their merits in a few terse, interest-inspiring sentences. In some cases, orders for small books are filled later, but usually the agent sells for cash.

Some agents have followed with good success the plan of making one tract a specialty, often taking but one eight-page tract. As nearly all people in Europe live in cities and villages, many houses can be visited in a day. By concentrating his energy on one tract, the agent is able to sell one in nearly every family. Some of our agents working in this way have sold several hundred tracts per day, their sales sometimes running as high as twenty dollars in a week.

It will be readily seen why persons can succeed in this line who could not handle our heavier works. It requires much less ability to give a description of a small pamphlet than a book of several hundred pages. And many who could not possibly raise several dollars to buy a book would not hesitate to give a few cents for a small work. Again, many having the means to buy a book would not do so for want of time to read it; but they have plenty of time to read newspapers, or anything requiring but little time. Hence, in selling tracts, two of the greatest objections met in selling books,—no money to buy and lack of time to read,—do not exist.

But let no one get the idea that tract selling

is a kind of work that will run alone. It requires hard work. To succeed, one must labor with enthusiasm, energy, and interest. He must feel that the tracts he is selling contain important truths which every one should know. If one is simply laboring for the money there is in it, he may possibly succeed, but his work will not do the people the good that they would receive from one whose heart is in the work, and whose chief motive is to do the people good.

Besides these that can devote their whole time to this work, there are some whose circumstances do not admit of constant absence, but who can devote to it a few hours per week. Again, some young people not old enough to handle subscription books have done excellent work at selling tracts. But in such cases, considerable distinction should be used as to whom to send out.

Tract-selling has also been carried on with good success by some of our local tract-societies. The territory of the society was apportioned to suitable members, who would devote from one to several hours per week to selling tracts, giving the total proceeds of their work to the society. By this means, some societies have raised a handsome fund for missionary work.

The sale of our tracts has been tried with good success in other countries; in fact, so far as this kind of work has been given a fair trial, it has succeeded; hence we have good reason to believe that it may succeed in any country. Should all that possibly can do so engage in this work, by devoting to it a portion or all of their time, a great work might soon be accomplished by this means. Is this not a question worthy of serious consideration in all our churches?

H. P. HOLSER.

A CONFERENCE PRESIDENT'S VIEW OF THE CANVASSING WORK.

I HAVE been much interested of late in looking over the reports of the canvassers as given in the various State papers and have been much surprised to see how very few of them put in anything like full time.

One State paper shows an average per day for each person engaged in the canvassing work of 2 hours, 3 minutes; another shows 3 hours, 8 minutes; an-

other 2 hours, 28 minutes. One shows only 1 hour, 15 minutes, another shows but 1 hour, 22 minutes. Seven other papers show respectively 3 hours, 43 minutes; 4 hours, 30 minutes; 3 hours, 36 minutes; 3 hours, 8 minutes; 3 hours; 3 hours, 20 minutes; and 1 hour, 44 minutes. The above is the average per day for each canvasser in the twelve States as given in their State papers. It is certainly a very low average.

Again I notice that five of these papers give as a total number of canvassers fifty-seven, and only twelve of these fifty-seven put in five days per week at work, the large majority of them report from one to four days per week.

Now we do not wish to find fault with those who are engaged in the canvassing work, but the above facts, gleaned from our State papers, seem to indicate that quite a number of those engaged in this line of work are not putting in their time as faithfully as they should. There may be good reasons given why a canvasser cannot work more than one to four days per week. If such reasons can be given, we should like to have them presented.

A man engaged in carpenter work must work from eight to ten hours per day, six days in the week. Almost all tradesmen do the same. A man working on a farm works during the summer season, twelve to fifteen hours per day. There is no line of business that men follow but demands eight to twelve hours per day, six days of the week, to make a success of it, and it has been the opinion of the writer for several years that the same time and energy given to the canvassing work by any one with ordinary ability would insure success in that line.

The Testimonies say that "as much care should be taken in selecting canvassers as persons for the ministry." Now a minister who would not put in more than one to four days per week in the field would not be kept long in the employ of a Conference. No, the minister, if he does his duty, must study, visit, and preach, from early morning until nine or ten o'clock at night, seven days in the week. Studying, writing, visiting, and preaching is his legitimate line of duties, and he must keep faithfully at work if he would find employment.

A canvasser of course would not be expected to continue his work into the night as the minister does, but would it be unreasonable to say that the large majority of our canvassers should work from six to eight hours a day, five days in the week? I am sure that every one who would do this, would make a suc-

cess of the work, and would very seldom, if ever, get in debt to the tract society.

How can we as laborers expect the blessing of God upon us and our work, unless we put the push and energy into it that we should have to put into any worldly enterprise to make a success of it? Is the Lord's work of less importance than worldly affairs?

Some profess a burden for souls and want to enter the work, and as they cannot find employment in any other line, they desire to canvass. They enter that line of work and report from one to four days each week as spent in working, and two to five hours per day for the days they do work. Do such persons have a true burden for souls? Do they labor as Christ labored?

We are glad that there are those in this line of work who do put in full time and succeed and are really interested in the salvation of souls for whom Christ died, but it does seem, judging from the reports the canvassers themselves give, that many of them are not putting in as much time as they should. May the Lord help each of us to awake out of sleep and do with faithfulness the work given us to do.

J. W. WATT.

A MISSIONARY TOUR UP THE DEMERARA RIVER.

MISSIONARY work in British Guiana has been chiefly carried on in the cities and villages along the seacoast, and but little has been done for the people living inland.

A short time ago I made a trip of about one hundred miles up the Demerara River to obtain a better knowledge of the country and its needs, and to visit relatives of two young ladies who have recently begun the observance of the Sabbath here in town. The land along the river, the eighty miles now traversed by the steamer, was formerly under cultivation by the Dutch and English; but now nearly all has been abandoned, as few of the natives have been successful in managing the large estates left by their ancestors. This, together with a conservative government policy, has resulted in these once profitable lands being left to grow up again into a dense tropical jungle.

Along the sea coast the land is very low, but ascending the river, we find the land higher, and in some places large sand hills and rocks are noticed. The most of the land is valuable for cultivation or timber. As I saw so much land unoccupied, I could not help wondering why the hundreds of unemployed

in our towns, who are beginning to suffer want, could not be induced to heed the command to till the earth. Unfortunately most of the people here regard that kind of work as degrading. This, with the natural indolence produced by the enervating climate, prevents sufficient cultivation to supply the wants of the colony without large importations.

The settlements along the river are composed of the partly civilized Indians and the descendants of the English settlers that have intermarried with the Indians. The wild tribes live back in the forests. Here as in every other country the aborigines are fast becoming extinct.

As there are no roads through the forests, every one is obliged to travel in boats. These are usually made by hewing out the center of a log and pointing the ends. The natives call them "corials." One also sees many of the Indians traveling in their "wood skins." These wood skins are made from a large roll of bark taken from certain trees. Sticks are placed inside to keep the bark from rolling together, the edges are trimmed, and a boat is thus quickly made. Great skill is required to manage these tiny crafts, for as soon as they fill with water, they go to the bottom. But as these people have become almost amphibious, serious results occur less frequently than one would expect.

Educational advantages are very limited, as the schools are far apart and poorly equipped. The Indians seem to improve faster, considering their advantages, than many others. I found them using better English than one usually hears in town. Were it not for the rum shop, that goes with every attempt to bring these simple people under the influence of civilization, their enlightenment would proceed very rapidly.

Missionary work on this river has been carried on principally by the English Church and the Plymouth Brethren. I found the English missions in a bad condition.

Near this place, I held four public services and distributed a large amount of literature. I briefly presented the signs of Christ's second coming and the importance of observing the Christian Sabbath, so as to be ready for that important event. The majority admitted the truthfulness of our position, and several promised to obey. At one of the stations I had a very pleasant visit with the English Catechist, and sold him "Bible Readings" and "Steps to Christ," and furnished him with a supply of papers and tracts, trusting that they will lead him to see the truth for

this time. The people all seemed very anxious to hear the word of God, and I believe many honest ones will yet be found among them. They were very anxious that some one stay with them and show them the way more perfectly. Is it not time that we think seriously about consecrating ourselves and all that we have to carry forward the cause of God in South America? Will *you* not listen to the call that comes from the millions in the most destitute continent in the world to-day and act accordingly?

G. W. KNEELAND.

SCIENCE OF CANVASSING NO. 9.

So far in our studies upon the Science of Canvassing we have dwelt to some extent upon the nature and object of this work, the kind of men needed to engage in the work, and some of the qualifications necessary to insure success to them in the work. Much more might have been said upon all of these important points if time and space had permitted, but from a personal knowledge of the characteristics of the average canvasser, we have been impressed that many who have followed these studies thus far, are very anxious that these articles should take them out into the field, and give them some practical experience in the canvassing work. In fact, some have become quite restless, and even while we write, we can almost hear them saying, "Give us some practice in the field. We have taken eight lessons of theory, now give us something that has business in it. Our courage is good. Indeed, it never was better. We believe we will succeed, so give us our prospectus and territory and let us go to work at once, for the King's business demands haste."

Now we do not want to discount the good will, courage, or faith of any one; but before these who now think themselves ready to go, begin work, let us stop for a few moments and consider a little further, one or two points which have been touched upon in these studies; especially one point that is often referred to by almost every one who is interested in, and talks or writes upon, the canvassing work. And if, after carefully considering this one point, those who are now so anxious to get started are prepared to do the work required of them, full and free permission will be given them to go to work immediately.

We refer to a statement in the Testimonies which reads as follows: "The canvassing work is God's means of reaching many who would not otherwise be impressed with the truth."

Now we wish to inquire, What does this mean? How much does it embrace? Have we, as a people, fully met the mind of the Lord in the canvassing work in the past? Are you who say you are ready to go to work at once, prepared to fulfill your part in accomplishing what is called for in this short sentence? Who are these persons who are to be "impressed with the truth," and where are they to be found? The answer comes back, "I suppose they are to be found in the different walks of life." Very well, then will not the canvasser have to meet these people where they are, in the different walks of life? — Yes. Will any of these people be found among the farmers? — Yes. Will there be any of this class of people found among mechanics and tradesmen? — Yes. Can you who are ready to go to work immediately, meet successfully these classes of people? — "Yes." Good, but are there not many among business men, merchants, bankers, manufacturers, etc., who would be favorably "impressed with the truth" if our books were properly presented to them, and they could have them to read? — No doubt of it.

Once more: Here is a class of people known as professional men and women, such as ministers, teachers, doctors, lawyers, editors, etc., etc. We ask, Would not many of these purchase our books, and be favorably "impressed with the truth" through reading them, if they were properly presented to them? We leave the reader to answer this question. Of those who are now in the field, those who desire to enter immediately, and those who contemplate entering the field soon, we ask, Are you prepared to properly present our books to all these different classes of people?

There is still one more class of people which it would be proper to mention in this connection; that is the Catholics. It will not do to say that none of these would be "impressed by the truth" if it were properly presented to them, for there are honest hearts among this people, and many of them are living up to all the light they have.

We ask in all candor, do not these need the truth as much as any one, and are there not honest ones in this walk of life as truly as in any other? We are free to say we believe that many of those whom the Lord designs to reach through the canvassing work, are scattered through all these different walks of life, and the Lord desires the canvassers to be able to meet the following classes of people, at least, and successfully present our books to them: Farmers, mechanics, business men, professional men, Catholics.

We believe this is what the Lord means when he says through his servant that the "canvassing work is God's means of reaching many who would not otherwise be impressed with the truth." In our humble opinion there is science in this kind of canvassing. To be able to succeed among farmers and mechanics is good, so far as it goes, but it requires more tact and skill to succeed among business and professional men, and Catholics. Yet are we not debtors to the last three classes as well as to the first two? Are not business and professional men judgment-bound as well as other men? Then we urge that the "Science of Canvassing" means that agents be qualified to reach all the different classes. We do not, however, wish to be understood as claiming that no one should enter the canvassing work until he is able to successfully meet all of the above classes, or that no one has done good work who has failed to meet these different classes with success, or that any should cease work if they were unable to work successfully among all these different classes. No, no; by no means, for there are scores of conscientious workers who are now laboring to the best of their ability among those in the common walks of life, and God is greatly blessing them and their efforts. But we do believe that *more efficient work can be done than has been done* in this direction, and that every one who possibly can do so should fit himself to present our books to the classes of people above mentioned, as well as to the common people. There are many who could fit themselves to labor in this capacity if they could realize the importance of doing so, and put forth the necessary effort.

Dear reader, or canvasser, is this holding the standard too high? If so, why? If not, have you reached this standard? Are you willing to "study to show yourself approved unto God; a workman that needeth not not be ashamed," until you reach this standard?

F. L. MEAD.

The last mail from Raiatea reports Elder B. J. Cady and his co-laborers in that island as well and of good courage in their work. Since the last mention of Elder Cady's work in these columns, he has moved to another part of the island, but is still looking after the interests of the work in that portion where he first located. He says: —

"We now have a native Sabbath-school of twenty-two members. This includes Mrs. Cady and myself. There are four others who are keeping the Sabbath, but they live so far away that they do not attend our meetings very often. I spend my time mostly in visiting with the people and in personal labor for them."

THE AMERICAN SENTINEL.

WE have been afraid that the great prominence that has been given to the importance of circulating the *Signs of the Times* would lead many of our people to think that the *American Sentinel* and some of our other pioneer publications were to be left in the background, but such is not the case. Every Seventh-day Adventist should have broad enough views, to take in the whole message. And these various papers and other publications that are prepared are for the purpose of reaching the various classes of individuals. Some people would read the *Signs of the Times* who would not be specially interested in the *American Sentinel*, and again others would be interested in the latter who would not be interested in the former paper. There is a third class who would not be interested in the topics discussed in either of these papers and would become interested by reading the *Good Health*.

These are our three pioneer missionary papers in the English language in this country, and should be carried forward together. We believe that while we are giving the *Signs* a circulation of 100,000, that we can also give the *Sentinel* and *Good Health* a much wider circulation than they have at the present time, if we would only all put our shoulders to the wheel and work.

But you say the *Signs of the Times* is furnished so much cheaper than these other papers. We told you last month that the *Good Health* would be furnished in clubs up to and including the club of 500 at the same rates that we are furnishing the *Signs of the Times*, and we are just in receipt of a letter from the publishers of the *American Sentinel* which authorizes us to make the following—

ANNOUNCEMENT.

Rates to agents for the American Sentinel.

Single copies one year.....	\$1.00
Single copies six months.....	.50
In clubs of five and under twenty-five copies to one address one year.....	.75
In clubs of twenty-five and under fifty copies to one address one year.....	.60
In clubs of fifty and under one hundred copies to one address one year.....	.55
In clubs of one hundred or more copies to one address one year.....	.50

These special club rates will allow you to take a large club of *Sentinel* at a very moderate sum. We generally wish to invest our money where it will bring in good returns. Where is there a place that prom-

ises better returns than investments in this literature? Are you a subscriber to the *American Sentinel*? If you are not, you don't know what you are missing. Subscribe for it, read it, get your society to take a club, and send them out, accompanied by letters, to individuals everywhere.

A. O. TAIT.

Secretary I. T. & M. Society.

THE DISTRIBUTION OF OUR LITERATURE IN PENNSYLVANIA.

IN this great State of nearly five million people, there are about twelve hundred Sabbath-keepers. Of this number, six are ordained ministers, six licentiates, several missionary workers, and about twenty-five canvassers actively engaged in disseminating truth in different parts of the Conference. It is cause for rejoicing to see the progress the message has made during the past year, and that thousands of people have been brought to a knowledge of the last message of mercy. A goodly number have taken their stand for the truth and are now declaring it to others.

During the last seven or eight months the canvassing work has gone forward in the midst of the depression and hard times, and many of our canvassers have been kept in the field by selling our smaller books, such as the "Gospel Primer" and "His Glorious Appearing," who otherwise would have had to withdraw from the work entirely, while others have done fairly well with "Great Controversy," "Patriarchs and Prophets," and "Bible Readings." We have sold during the last eight months over eighteen thousand "Glorious Appearing," and about four thousand "Gospel Primer," which means over one and one-half millions of pages of present truth distributed among the people. As the result, we are learning of many becoming interested in the second coming of Christ by reading these little books. It was a grand thing when our publishing house arranged this little work, "Exposition of Matthew Twenty-four" in the attractive form in which it is now presented. It is an especial blessing to our young canvassers and a greater blessing to the honest seeker after truth. May many more publications of like character be forthcoming so all classes may be able to purchase of our works.

There is a great amount of territory in Pennsylvania that has not yet been covered by our agents, and we believe there is a great work to be done in this

branch of God's service. We mean that it shall go forward with greater activity than ever before, that the thousands who sit in darkness may come to the light of the third angel's message.

And while the canvassing business has been going forward and doing its work, the general missionary work has also taken on new life and power, and we believe the past six months shows a good work done. As this State is the seat of National Reform principles, it has kept us busy planning how we could best thwart the enemy and cause the power of the truth to enter the hearts of the people. We have attended during this time, six National Reform conventions and institutes, and distributed thousands of tracts with good results, and a general awakening among the people as to what are the true principles of Christian citizenship. Our churches have distributed during the last six months about one million one hundred thousand pages of tracts and about seventeen thousand five hundred *Sentinels*. We sent the *American Sentinel* during the months of January and February to every member of the legislature. Since then we have sent to every judge in Pennsylvania the extra *Sentinel* of March 21 and April 11, marked, calling their attention to the judge's decision in reference to our persecuted brethren in Tennessee.

Elder K. C. Russell is now at the capital in Harrisburg watching the movements of that legislative body and presenting to them the principles of liberty and the evils of National Reformism. The bill for the increase of fine from four dollars to twenty-five dollars for breaking the 1794 law, has been presented to the House and will probably pass, although the Sunday press are doing all they can to legalize Sunday newspapers, and have already crowded a bill through the legislature to that effect unbeknown to the National Reformers. This has caused them to bestir themselves to greater activity, feeling that their reform measures are being encroached upon. While this battle is going on, we are doing what we can to warn the people of the coming storm.

We have been active of late in trying to get our societies to take clubs of the *Signs of the Times* for missionary purposes. We have succeeded in getting a few good clubs, and hope that before another month rolls around, we shall be able to register clubs for all of our churches. This is a grand opportunity for all to do work in the service of God, and we hope the opportunity will not slip by without due recognition on the part of our people. We have great reason to rejoice over the work that has already been done, but at

the same time we feel more keenly the responsibilities resting upon us to carry forward the work before us. The Lord of Hosts is our guide, and he will surely lead us through to victory if we put our trust in him.

W. M. LEE.

SOMETHING OF WHAT OUR NEIGHBORS ARE DOING.

Editor HOME MISSIONARY:—

A KIND friend in Victoria, Australasia, sent me some time ago some back numbers of the HOME MISSIONARY, which I enjoyed very much, although the news was somewhat old. It is most helpful to one out here in this dark field, surrounded with heathen darkness, to read what others are doing for God's glory in the salvation of precious souls.

This letter has to go such a long distance that I feel that I ought to tell you something about what God is doing in this remote field. I am an Irishman, converted in the D—— Young Men's Christian Association in 1885, accepted by the Christian Missionary Society in 1892. I came up here with Bishop Tucker and party the same year, arriving Christmas, the long journey on foot taking us just three months. God blessed us abundantly, and we all (nine) arrived in good health.

We found in Mengo, the capital of Uganda, a large church holding five thousand people quite full on Sundays, and some four hundred under daily instruction. Since then two new stations have been opened, one south-west in Singo, and the other east in Kyagwe, while a new station has been opened in Busogo, a dependent state south of the Nile River.

God has given us all a truly wonderful blessing quite recently, and all the native Christians have caught the fire, and as the result of two special missions some fourteen hundred have professed to having received eternal life. To God be all the glory. Some one hundred and fifty teachers have been sent out all over the country by the native church, and are being supported by them from monthly collections at the missionary meetings. The collections are truly wonderful, and range from a single shell, fowl, goat, sheep, up to a cow, and seventy pounds' weight of calico, value about one hundred and eighty dollars. Is this not wonderful for a people who are not very wealthy? They also support seven native pastors. We all feel that with a little more instruction, we have men fit to evangelize the whole of Darkest Africa.

The knowledge of the New Testament is astonishing; but we have as yet not been able to give them the Old Testament, except in parts. Working here for the Master is truly delightful. I find the Baganda an intelligent, bright, loving, and grateful people, and I believe there is in store for this country a great future. Does it not seem wonderful that here in the center of Africa we should have a race so far above all other tribes in intelligence? I am working at Singo, the southwest station. I find the people everywhere anxious to have God's word, but numbers are too poor to buy it. I am asking some friends to give me a small fund to enable me to place in the hands of Romanists and Mahomedans, the New Testament, which they will all take and read.

If you would send me a few of your tracts, I should be pleased.

Wishing you much blessing in all your work,

Yours in one Lord,

ARTHUR B. FISHER.

SOME RESULTS OF BOOK AND PAPER DISTRIBUTION IN GREAT BRITAIN.

THROUGH the courtesy of Brother J. I. Gibson, manager of the London Branch of the International Tract Society, we have received the following extracts from letters written by our workers in Great Britain. It is most encouraging to note that in that field as well as in all others where our work has entered, hearts are opening to receive the truth. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." The recent prosecution against our London office instead of curtailing and circumscribing the influence of the truth, is opening doors hitherto closed, and causing many to inquire for additional light regarding these times and seasons.

A worker at Troedhingwair, a small town in Wales, writes regarding the sale of "Bible Readings":—

"I recently visited a house where there were two families living, both cousins, one of whom is a local preacher of the Primitive Methodist Church, and the other a Baptist. When I called to show them the book, the Baptist said that he had a book called 'Bible Readings,' which he bought in America, and he said they were Sabbatarians of whom he bought it. He asked me what day I kept. I answered, 'The seventh day; the Lord commands me to keep it.' He said he saw it in 'Bible Readings' but he did not know of any one keeping it in England, so he did not trouble about it. This was the beginning of a long conversation. I gave them a little of my experience. I sold them 'Exposition of Matthew 24' and some tracts, and talked with them till after 10 o'clock at

night. They have bought 'Patriarchs and Prophets' and 'Great Controversy,' and ever since my visit, they have been studying their Bible and 'Bible Readings,' and cannot find a word in support of Sunday. I took a copy of *Present Truth* to them and on Sunday week, they both walked over to Ebb Vale to tell me that they had made up their minds to keep the Sabbath. They said their class leader had been to them, saying he had heard of their queer notions and came to help them out of it, but the local preacher said to him, 'You know that all my desires have been to get all the light I can, and now here is light come, for which I have been praying; if I reject it, where shall I be?' The class leader said, 'I am satisfied to rest on the works of great men who have spent years for this knowledge, and prayed over it too.' 'But,' Mr. M— says, 'If you can show me in the Bible where the change was made, then I will be satisfied, but you have taught us to keep as far from Rome as possible, and here is a Catholic institution with no Bible authority whatever.' 'Well,' says the class leader, 'if you are sure it is right, do it. I am satisfied with Sunday.' They expected the minister to visit them on Tuesday, but they say unless he can show where the change was made, it will be no use of his coming. It gives me great joy to know the Lord is permitting me to be an instrument in his hands to lead precious souls into the truth, and I am sure the one who sold them 'Bible Readings' at Warren, Ohio, would rejoice too. They bought it there nearly twelve months ago."

Another worker from a town in England speaks of her experience in the sale of our English journal, *Present Truth*:—

"Some are giving up the paper, saying that they will not buy a paper that is printed on Sunday, and it will serve those who publish it right if they are sent to prison or to the stake either. While some tear up the paper after reading about the Sunday law prosecution, others seem to want to know more. One lady said she had read enough about the Sabbath and tore the paper up, but the Lord gave her a very unbappy week, and I met her on Friday afternoon, and she pressed me to go home with her. We had a good evening and I left her determined by God's help to sift the matter to the bottom. The Lord is also opening up other ways for me to get into the homes of the people. There are so many sick, and so few to wait upon them that the people have asked me to go to visit some of them. One old lady I have been with all the time I could spare this week. How good the Lord is. My cup runneth over to-night."

In a similar way a worker in Glasgow writes of the influence of the paper, and shows that the Lord is using the work of opposition for the advancement of the truth in that city:—

"I am glad to say that several here are deeply interested in the truth after reading *Present Truth* No. 9. One lady said since reading that article, she has been very much troubled, and we had an interesting talk together on the Sabbath. She told me that whatever the Spirit of God showed her was right, she would obey."

"Another lady who keeps a dairy in the city, came into her shop when I was in with the paper last Tuesday, and said: 'This is an interesting thing that appears in the *Present Truth* these days on the Sabbath.' I said, 'Yes.' She then said, 'I have read it up and compared it with the Bible, and I find it perfectly correct and not

a single thing can I find for Sunday-keeping.' She also said, 'It now seems to me that we are just steeped in popery.' We talked for a good while about these matters and the stand our people were taking over Sunday labor. She said, 'I have read it all, and you are perfectly right. To pay fines is simply to beg leave of man to worship God.' She wants to have 'Sunday, the Origin of its Observance in the Christian Church,' which I now order. This lady, I have good hopes, will obey the truth. While I was there, several customers came into the shop, and she called their attention to the Sabbath, and had me explain some points to them. Had I stayed much longer, I might soon have had a good audience. . . . There are other cases inquiring also, that I have not time to go into the details of just now."

These illustrations might be multiplied many fold. They serve to show that nothing can be done against the truth. Man may propose, but it is for God to dispose. When we see opposition increasing in the future on every hand, we may rest sweetly in the assurance that now, the same as at the first advent of Christ, all the opposition and devices of man, by God's overruling power, "will do whatsoever" his hand and his counsel "determined before to be done." And like the disciples of old so may the prayer of God's children to-day be: "And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word." With confidence and holy zeal, with boldness and fearlessness, and yet withal, in meekness, humility, and wisdom must our laborers in every department of the work "press the battle to the gate."

NOTES FROM THE CANVASSING FIELD.

Good reports continually being received from all parts of the field show that there is a real revival in the canvassing work, and evidences are increasing every day which demonstrate that the large books can, with proper effort, still be sold.

Brother C. F. Parmele, now laboring in the Bahamas, reports under date of April 7, forty dollar's worth of orders in one week. One agent in District No. 1, reports over four hundred dollars' worth of orders in six weeks, mostly for "Great Controversy," Vol. IV. An agent in another part of the country reports thirteen orders for "Two Republics" as the results of one Sunday's work. We are not prepared to believe that this success was in any way attributed to the fact that the work was done on Sunday, for on a subsequent Tuesday this same agent secured thirty-eight orders for the same book. One agent in District No. 5, in seventy-one hours, secured three hundred and nine dollars' worth of orders. Another

in District No. 4, reports, under date of May 2, that in fifty-six hours he secured one hundred and thirty dollars' worth of orders. It may be interesting to note that this brother had been urged to enter the canvassing work for a long time, but for years he had put it off, giving as his excuse that he was afraid he could not succeed and make a living.

From a letter just received from an agent in District No. 6, he writes that during the month of April he took over six hundred dollars' worth of orders. One State secretary from District No. 5, reports for the month of April as follows: Three agents, four weeks, three hundred and twenty-five orders; value eight hundred dollars. One secretary from District No. 4, writes: "Our reports for this month are small, but look out for next month."

From across the great ocean, also, comes encouraging reports of the canvassing work. From the monthly summary from Australia we notice a few items of interest.

One agent in twenty-four days secured five hundred and seventy-six dollars' and thirty-six cents' worth of orders. Another in the same number of days secured subscriptions to the value of four hundred and eighty-eight dollars and seventy cents, while an agent in nineteen days secured five hundred and twenty-nine dollars' and sixteen cents' worth of orders.

Of the work in Chili, South America, Brother Bishop writes as follows: "I am glad I am here, and I am sure Brother Davis is also. As far as we are concerned, you need not be afraid of our getting discouraged at the obstacles in the way. You can depend on us, for we are here to stay. I think the canvassing work in one of the grandest in the world." Speaking of his finances he says: "When I got here, I had only enough money to get ashore. Since the first week I have been selling books right along. I have paid my board, and bought me a suit of clothes, and other things I needed. I am out of debt and have fifty dollars in my pocket. Of course it is the currency of Chili, but it looks as good as paper money in the United States." These workers in South America have far more difficulties to contend with than the workers in North America. It will be seen by the above letter that they are going forward in their work in spite of the difficulties.

It is freely admitted that the above reports are the best ones. It will also have to be admitted by the reader that these reports sound quite old-fashioned, and withal, they sound good. Contrast these with some that were made a year ago, when the hard

times were pressing so severely upon all kinds of business, and one can readily see that there is a great change for the better. Times have improved considerably during the past few months. Mills and manufacturing establishments are beginning to run, thus giving employment to the people, and thus putting money into circulation, and relieving very materially the financial strain. In many places wages are also being increased. Copious rains in many parts of the country give promise of abundant harvest this season. Add to this, the honest inquiry in the hearts and minds of thousands of people as to what these multiplied perplexities which surround us mean, and all these things combine to make the outlook for the work quite encouraging.

F. L. MEAD.

WORK OF THE HAMBURG SHIP MISSION.

HAMBURG, classing fourth among the important seaports of the world, presents many excellent opportunities to scatter the precious seeds of truth into all parts of the known world. Brother Madsen spent one hundred and seventy-five days' labor last year among the sailors, and his reports for these seven and one-half months show that he has visited 1638 ships, distributed 12,284 pages of tracts, and 10,414 periodicals. He sold 182 books, and received \$180 on sales and \$50 on gifts, or \$230 in all. During the winter he employs his time in the canvassing work with good success, as then there is little work in the harbor, especially this year. One ship company grants him an annual permit to visit their steamers plying between America and Hamburg. We feel here in sore need of a small boat, as this would greatly aid in the work. On the whole, some 12,000 sea-going vessels come and go annually. Thus hardly a sixth part was visited.

L. R. CONRAD.

ABOVE THE CLOUDS.

THE last week in March, I went to Petropolis. This is a city up in the mountains about thirty miles from Rio de Janeiro and is about four thousand feet above the level of the sea. From the foot of the mountain they have a cog railway running up the side. It takes fifty-five minutes to make the trip up the mountains, and the scenery is grand. The beautiful streams flowing down the mountain's side and disappearing among the rocks and valleys or

ragged cliffs and deep gorges, and trees and plants with the never-fading green of a tropical climate, are a feast to the eyes as we see the Lord in them all. The most beautiful scenery I ever saw was on that trip up the mountain.

We left Petropolis at 7:30; the light of the sun was shining brightly and not a cloud was to be seen. We had not gone far when I discovered that we were above the clouds. This is not saying that there are no clouds above the city, for there are, and not only clouds, but they have rain there more than half the time, but this was one of their pleasant days, and the clouds were all below. As we slowly descended, we could look down on them, and they extended far away, meeting the heavens in the distance, as it were. It looked like a great sea to see these rolling white caps. It was a magnificent view. Before we reached the foot of the mountains, we passed through the clouds, and from there to Rio de Janeiro the sun was not to be seen.

Petropolis has a population of about twenty thousand, and is made up mostly of rich people. The wealthy classes of Rio de Janeiro live there, going back and forth every night and morning to their business. There are about a dozen English families living there. They are too rich to buy religious books. I took one order, however, and had a few pleasant talks, and scattered a few tracts. When I go up to deliver my book, I shall take with me some reading matter and do some missionary work, the Lord willing.

W. H. THURSTON.

SOME little idea of the inconveniences and persecutions suffered by our workers in other lands may be gleaned from the following item as contained in a letter from Brother Tamianos of Nicomedia, who writes under date of February 26:—

January 31, I left for Shag-Shag, where we have fourteen Sabbath-keepers. That day while I was sitting on the sea shore, waiting for the boat to cross the bay, there came a police who asked me concerning my whereabouts, and asked to see my passport. I showed him my paper of citizenship. He did not accept of it and carried me to the ruler. I told him (the ruler) that there is no law in the city to get a passport only when traveling from one province to another. He asked me if I was a Sabbath-keeper, and I answered, Yes. He asked, "Do you go preaching?" I answered, No, and then he said, "Get out, and we will think of you." In a little while they searched about me and found nothing, though I had the explanations on the book of Revelation. They told me that they would not let me go to Shag-Shag, that they would send me to kaimakam (higher authority), and let him do what he wished. Then they sent me to Gueybe where the kaimakam lives. When I reached there, the day was already over, so they put me

in the jail; but the next day he came and told me that they would send me back into Nicomedia. Next day, which was the Sabbath, I refused to go, telling them the reason. Here they did me another injustice. They urged me to pay the fare which belonged to the government. They threatened me and at last took one dollar from me. Sunday morning they sent me with the police into Nicomedia after being three nights in jail. As soon as I arrived there they let me free without any investigation. Then I called on the secretary of the passport department and told him to give me a passport; but he said I need not have a passport for Shag-Shag. But when I told him what had happened, he smiled and gave me one.

"February 13 I left Nicomedia again and went to Shag-Shag. This time no one asked me anything. I remained there fourteen days. I wrote them the explanation of the book of Revelation to the fourteenth chapter, and they were very thankful. They can unite only on the Sabbath day. About twenty attended the meetings. They cannot meet in the evening because they fear the mob. Sister Constantian and her daughter hold meetings on Sundays for the women.

"This time I found the people very bad and cruel. I could not walk in the streets. The women and the children scoffed at me, calling me bad names. Brother Karnig [Lamb] is very earnest and ready to be baptized. An Armenian bishop visited the village and called him before him, but only threatened him.

"I told our brethren and sisters about the tithe. They have collected about thirty bushels of wheat, but we have not sold it yet. February 26, I left for Kara Mursel. There I saw several of our brethren in jail and advised them, but could remain only one night, because the next day when I went to the market to buy some ink to write lessons for the brethren in jail, the recorder saw me and asked me what I was doing there, and wanted my passport. I handed him my passport and paper of citizenship. He looked at them and said, I do not accept of these, I will carry you to the kaimakam. We went to the kaimakam but he wasn't there. I waited till he came, and a police came with my papers in his hand, and said they would send me back to Nicomedia, and they urged me to leave the village as soon as possible. I answered that I had to wait for a boat, but they did not even wait for that. So they sent me to another village, and as there was no boat there, I went to another village, and lo, the boat had already gone, so I passed the night there, and the next morning I went to another village and found a boat and reached Nicomedia safely."

Elder F. I. Richardson, who has recently gone to Jamaica, West Indies, to engage in the work, writes as follows with reference to the situation there:—

"I left New York, March 23, on the new steamship, 'Allegany,' and landed in Kingston in about five and one half days. I found Brother and Sister Haysmer well, and received a hearty welcome from them. They have a very comfortable house for their services. The attendance at meetings ranges from thirty-five to forty. Quarterly meeting was held last Sabbath and Sunday. Seven united with the church, of whom six were baptized. In the social meeting, nearly all bore a good testimony. The ordinances were celebrated, and all present took part. The tithes for the last quarter amounted to about ninety dollars. I learn that the total membership in the island is eighty-one, with about thirty more keeping the Sabbath. The canvassers are having fair success in

selling books. You will see from the foregoing that the work is in a prosperous condition. I am of good courage and am trying to do whatsoever my hand finds to do to help on the good work."

BROTHER C. MICHAELS of Australia gives the following items relative to the canvassing work in that field for the year 1894:—

Average number of agents per month in the field, 22.

Average number of days' work by each agent, 12, out of a possible 20.

Total number of orders taken during the year, 8124.

Value, \$30,561.35.

Increase of orders taken over 1893, 1551.

Total number of books delivered, 6047.

Value, \$22,372.55.

Increase of miscellaneous sales over 1893, \$2401.35.

Seventy-five per cent of the orders taken during 1894 was delivered by the agents.

Total number of books delivered during the last five years, 42,752. This gives an average of a book in every twelve houses, in Australia.

It is very encouraging to note that our subscription books have been placed in over forty-two thousand homes in that field. The canvasser is not without encouragement in the work in which he is engaged.

BROTHER F. C. KELLY, who is in Bogota United States of Columbia, engaged in missionary work, and from whose pen we gave a description of that city last month, writes under date of March 21 that he is making good progress in his work. He has been doing what he could to advance the interests of the truth since going to that field. He took with him a liberal supply of literature, and has been using it to good advantage in awakening an interest in the truth. Following is a report of his work:—

Report of work done in Bogota, Colombia, S. A. For the first quarter of 1895, ending March 31, 1895.

	"Bible Readings."	Pp. tracts loaned.	Pages given away.	Visits.	Periodicals.
January.	2	1579	1658	7	11
February.	11	969	604	10	9
March.	27	2584	2518	6	19
	40	5132	4780	23	39

Besides the above, 21 hours were spent with a gentleman who was reading "Man's nature and Destiny." Pages of tracts loaned include pages of books and pamphlets.

WILLIAM CAREY once said that it was his business to serve the Lord, and that he cobbled shoes to pay the expenses.

REPORT OF THE CANVASSING WORK FOR MONTH OF APRIL, 1895.

(Furnished by the General Canvassing Agent.)

STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.											
Atlantic.....	8	.....	79	629	267	.....	125	\$ 279 10	\$ 192 64	\$ 471 74	
Maine.....	2	1	15	150	1	.....	55	147 75	34 40	182 15	
Maritime Prov.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New England.....	8	5½	75	481	61	\$ 151 00	241	661 25	3 45	664 70	
New York.....	15	13½	168	10530	99	243 00	409	978 75	72 26	1051 01	
Pennsylvania.....	38	22½	271½	1408¾	551	446 30	1013	925 30	189 22	1114 50	
Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia.....	8	.....	.....	248	.....	70 25	481	212 90	.....	212 90	
Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Alabama.....	12	.....	.....	2180	333	203 05	477	781 50	116 60	898 10	3697 00
Cumb. Mis. Field.....	5	.....	.....	830	78	181 75	201	410 15	44 35	454 50	
Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia.....	10	.....	.....	1457	100	170 20	552	829 30	57 74	887 04	
Louisiana.....	10	.....	.....	1333	515	310 10	905	536 20	35 85	572 05	
Mississippi.....	2	.....	.....	335	19	19 75	32	71 50	34 85	106 35	
North Carolina.....	10	.....	.....	2053	397	310 15	676	684 20	138 97	823 17	
South Carolina.....	10	.....	.....	1711	88	142 35	410	691 55	88 15	779 70	
Tennessee.....	16	.....	75	515	216	66 25	226	167 00	23 75	190 75	3359 06
Indiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Illinois.....	11	.....	47	433	172	56 85	156	232 00	16 60	248 60	
Michigan.....	3	.....	85	320	.....	.....	105	250 50	8 25	258 75	
Ohio.....	20	9	129	495	104	258 00	185	371 25	108 50	479 75	
Ontario.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Dakota.....	8	.....	.....	339	.....	.....	51	134 00	28 30	162 30	1147 10
Iowa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Manitoba.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Minnesota.....	24	13	127½	1273	119	40 75	389	608 20	114 50	722 70	
Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wisconsin.....	10	10	.....	484	.....	.....	88	198 50	26 35	224 85	1109 85
Arkansas.....	1	2	8	55	12	18 00	.....	.....	1 00	1 00	
Oklahoma.....	3	.....	.....	362	3	10 50	325	800 00	14 30	814 30	
Kansas.....	16	.....	.....	1385	58	151 75	421	1046 00	134 20	1180 20	
Missouri.....	12	11	170	1382	29	60 50	522	1192 00	.....	1192 00	
Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
California.....	10	5	.....	.....	123	302 50	519	1250 45	.....	1250 45	3887 50
North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Upper Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Australia.....	.....	.....	425	2765	.....	.....	970	3934 12	.....	3934 12	
New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Great Britain.....	28	24	.....	2585	.....	.....	526	970 06	198 00	1168 06	6355 63
Central Europe.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Germany.....	22	.....	444	4074	225	360 00	327	652 00	308 50	960 50	
Norway.....	12	8	155	1355	.....	.....	597	681 81	25 37	707 18	
Denmark.....	24	20	266	1387	1052	934 15	1005	803 10	10 17	813 27	
Sweden.....	31	.....	.....	2223	.....	855 50	897	1171 91	19 54	1191 45	
South Africa.....	9	8½	123	690	48	244 96	275	1331 24	.....	1331 24	5003 64
South America.....	4	3	26	401	166	400 75	209	577 70	6 00	583 70	
Jamaica.....	6	4¾	.....	.....	178	629 56	383	493 69	33 35	527 04	
Bahamas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Indies.....	9	6	.....	425	153	57 95	175	130 02	16 72	146 74	1257 48
Totals.....	417	166½	2718¾	46,293	5167	6686 87	14148	\$23,015 38	\$2201 98	\$25,217 26	\$25,217 26

"THE method taken in Madagascar to preserve the country as far as possible from foreign domination is to prevent the construction of roads from the coast to the interior. Foreign armies cannot conquer because they cannot get inland. A Malagasy once

said that should their forces be unable to prevent the landing of foreigners, they had still two good generals which would keep their enemies from reaching the heart of the country — 'General Forest' and 'General Fever.'"

LESSON SERIES.

HEALTH STUDIES.—No. 2.

[For First Week in June.]

BILIOUS DIET.

A GENTLEMAN once said to the writer, "Doctor, don't you think the South is a bilious climate?" I replied, "Yes, as a rule; but the biliousness of the Southern climate for the most part chiefly centers about the dinner table."

The popular idea that certain climates are in themselves productive of what is commonly termed "biliousness" has little foundation in fact. The only thing that can be said in favor of this popular notion is that in certain climates the laws of health, as regards diet, can be transgressed with greater apparent impunity than in certain other climates. For example, the Eskimo of the Arctic regions eats great quantities of fat meat without suffering immediately serious consequences, and yet that he does suffer impairment of energy in consequence of his excessive use of fat foods is evident by the interesting fact mentioned by a recent traveler in the frozen regions of the North; namely, that when the Eskimo starts out for a day's walrus hunting, in his kayak, he invariably goes with an empty stomach, and eats nothing until his day's work is done. The universal testimony of the hunters is that the practice is necessary to give them the full command of their physical and mental powers necessary for success in such dangerous and exciting sport as hunting the walrus in a frail boat upon the open sea. From this it appears that the Eskimo habitually feels dull and stupid, "bilious," probably he would say if he knew the word, as the result of his unhygienic eating.

It is the free use of pork, lard, sausage, ham, and other products of the piggery in the South, and the small use of fruits, which is responsible for the great share of Southern biliousness. The typical Southerner is always pictured with a bilious aspect, and the bilious picture may nearly always be associated with the traditional "hog and hominy" of the Southern States.

Spring biliousness is as common in the North as is biliousness in all seasons in the South, and there are plenty of people in the Northern States who complain of biliousness, bilious attacks, bilious headaches, so-called nervous headaches, bad taste in the mouth,

coated tongue, lack of appetite, and various other symptoms which are generally attributed to the liver, at all seasons of the year. This so-called biliousness is not, however, properly attributable to the liver, but is simply the result of the development of poisons in the stomach from the indigestion resulting from bad eating. Over-eating, the excessive use of free fats, of sugar or sweetened foods, pastry, candies, preserves, fried foods, sloppy foods, and "boiled dinners" are among the most prominent causes of a form of indigestion which gives rise to the symptoms commonly termed biliousness.

With many adults, the use of milk is a cause of biliousness. Milk is certainly not the best food for adults. "Milk for babes" is appropriate but the adult stomach is less well adapted to the digestion of milk than is the stomach of young children and infants. The use of raw milk and the practice of drinking milk are principally productive of biliousness. If milk is taken at all, it should be first cooked so as to destroy the numerous germs which are invariably found in it, and should be slowly sipped, being taken with some dry food which requires thorough mastication. In other words, the milk should be eaten and not taken as a drink or a beverage. It needs to be chewed as well as other foods.

An anti-bilious diet will consist chiefly of fresh and well cooked fruits, thoroughly cooked grains, with a moderate allowance of milk or cream, as a breakfast bill of fare, and for dinner a substantial meal of grains and simply prepared but well and thoroughly cooked vegetables. Peas, both green and dried, string beans, dried beans, and all the legumes, including lentils, are excellent foods. Even the peanut, if properly cooked, is an admirable article of diet. It requires very long cooking in order to render it wholesome—at least ten or twelve hours.

An anti-bilious diet will necessarily exclude tea and coffee, and, in fact, the free use of fluids of any sort at meals. There is no better method of antagonizing biliousness than the use of dry food which will require thorough mastication. Almost any bilious dyspeptic will find himself promptly relieved by the use of a bread and fruit diet, providing he takes his bread in the form of zwieback, or twice baked bread, in which the whole slice becomes hardened and browned like crust. Persons subject to biliousness

always have slow stomachs, and are usually suffering from dilatation of the stomach, consequently the food is retained for a longer time than usual in the stomach, making important the lengthening of the time between meals. At least seven hours should elapse between breakfast and dinner, and for some persons a longer period is helpful. A little computation will readily show that if seven hours are allowed to elapse between the meals, it will be impossible to eat regularly more than twice a day,—at least if one allows for the necessary four hours which should elapse after the last meal before retiring at night, and devotes eight hours to sleep.

If those who are troubled with biliousness, and imagine the trouble is in the climate, will adopt the suggestions here made in relation to diet, we have no doubt they will find it possible to live healthfully in any climate—at least so far as biliousness is concerned. The real cause of biliousness is to be found in the stomach, not in the weather.

1. What is biliousness ?
2. Is it confined to certain localities ?
3. By what is it caused ?
4. What can be said of milk in this connection ?
5. How only should milk be used ?
6. Of what does an anti-bilious diet chiefly consist ?
7. What will such a diet necessarily exclude ?
8. What use should be made of dry food ?
9. How much time should elapse between meals ?
10. How much good will a theoretical knowledge of correct living accomplish without the observance of the laws of health ?

STUDIES IN RELIGIOUS LIBERTY—NO. 3.

[For Second Week in June.]

HINTS TO THOSE WHO STUDY.

1. THE character of Satan as revealed in his plan of government is the topic under consideration. This must be held uppermost all through the lesson. Rivet the attention upon this one point.

2. As you study, keep contrasting the character of Satan as revealed in this lesson with the character of God as brought to view in lessons one and two. By this method, the difference between God's system of government and Satan's will become much more clear.

3. If points of interest on other lines suggest themselves as you study, make a note of them on a slip

of paper, and immediately bring your mind to the lesson again. Afterward you can take them up and think them out. But think hard and continuously on the lesson while at it.

THE CHARACTER OF SATAN AS REVEALED IN HIS PLAN OF GOVERNMENT.

1. What led to the fall of Satan ? Isa. 14 : 13, 14.

NOTE.—It will be noticed that the words, "I will" occur five times in Isa. 14 : 13, 14. "I will ascend. . . I will exalt. . . I will sit. . . I will ascend. . . I will be like."

There is an arbitrary ring to this. Everything must yield to this all-absorbing desire. At all hazards it must be pushed. It involved the forced subjection and consequently the happiness of all the universe. But what of that ? Be chief ruler, Satan must, and it mattered not who suffered by it. It was something more than his own exaltation in a general kind of way that he wanted. He was determined to be king over the angels of God, and, more than this, he meant to be king—ruler—after his own fashion. He intended to have a model of government all of his own, different from that of the "Most High." Mark the words : "I will exalt *my* throne above the stars (princes) of God." The throne is a symbol of government. The throne signifies a certain form of government, — the kingly, monarchical form. In a republic, where all men are alike sovereign and equal, there is no throne. What Satan wanted then, as brought to view in this verse, was to be an *absolute* monarch. Now this was just the charge he brought against the government of God as shown by the following sentence : —

"But now (according to Satan) even the liberty which they (the angels) had hitherto enjoyed was at an end ; for an *absolute* ruler had been appointed them." — "*Patriarchs and Prophets*," chapter 1, par. 13 ; pp. 37.

That he had in mind a different plan of government entirely from the plan of God is evidenced by these words : —

"In the working out of the two administrations was seen the contrast between the government of God and that of Satan. Again and again the sinless inhabitants of other worlds beheld the results of Satan's apostasy and the kind of government he would have established in heaven, had he been permitted to bear sway." — "*P. & P.*" chapter 29, par. 16, pp. 335, 336.

Now Satan disapproved of God's plan of government, and he desired to establish one after his own heart. But the plan of God, as shown in lesson 1 and 2 of this series, was one in which a "forced obedience" had no place, and where "freedom of will

had every place. It was against this form of government that Satan took up arms. Rev. 12: 7. Since the fundamental principles upon which God's government was constructed were love and liberty, there were no "forced obedience," "voluntary service," and "freedom of will;" and since Satan was opposed to this government and determined to set up another in its place, it follows that the basal principles of his government must be hatred and servitude, "forced obedience," despotism over the "service," and tyranny over the "will."

2. What change did Satan desire in the government of God? "P. & P." chapter 1, par. 13, pp. 37; *Ibid.*, par. 25, pp. 42; "G. C." Vol. IV, chapter 29, par. 12, and line 5, pp. 498, 499.

3. What were the sentiments of the law laid down to govern the heavenly beings? "G. C.," chapter 29, par. 3, p. 493.

NOTE.—These two questions (Nos. 2 & 3) bring out another fundamental point of difference in the structure of the two governments. God had a law and required obedience to it. That law called for supreme love for him and impartial love to one another. Satan did not believe in law, so "he began to insinuate doubts concerning the laws that governed heavenly beings, intimating that, though laws might be necessary for the inhabitants of the worlds, angels being more exalted, needed no such restraint. . . . He denounced the divine statutes as a restriction of their (the angel's) liberty, and declared that it was his purpose to secure the abolition of law."

Thus it will be clear to every one that Satan's idea of law was "an unnecessary restraint." To abolish law was his stated purpose, and this, it was speciously claimed, would give much more liberty to the angels than they enjoyed where law existed. But the facts in the case are far different. There can be no liberty where there is no law. There can be nothing but despotism and tyranny where there is no law. Any kingdom which has no law is in a state of anarchy. There is always more arbitrariness, more "forced obedience," more "restraint," under a no-law form of government than under a law form of government. No-lawism means the rule of force. The papal church is the *mystery of lawlessness*. 2 Thess. 2: 7. R. V. She is the opposite, of what a true government ought to be. She recognizes not the laws of men, and having changed the divine law, has shown her disregard of that. Everything depends upon the caprice and whim of a single will, and with one united voice, all history proclaims her to be the most "arbitrary," the most despotic power, the most perfect of the "contrivances for deceiving and oppressing mankind."

4. What led to the fall of man? Gen. 3: 5. "And ye shall be as gods." At first Eve refused to follow the suggestions of the tempter, but he finally succeeded, and the argument that moved Eve was: "and ye shall be as gods," precisely the thought of Satan's heart which led to his fall—self exaltation. Read "P. & P.," chapters 1-3.

5. What is the result of the fall of man? Read "P. & P.," chapter 3, par. 34, p. 61.

6. To what condition does sin reduce man in contrast with the liberty which God bestowed upon him? John 8: 33, 34.

7. What, then, in the work of Satan is contrasted with that of God?—To make slaves of men, while God makes all free.

8. Is it possible for man to free himself from the bondage to which Satan has reduced him? Rom. 7: 14-20.

9. Has God provided a way of escape from this bondage of sin? Rom. 7: 25. First clause.

10. Does deliverance through Christ restore us to a doubtful liberty? John 8: 36.

FOREIGN MISSION STUDIES.

[For Third Week in June.]

THE LESSER ANTILLES.

THE West Indies were so named because when first discovered by Columbus, he thought it was India. They are located in the Atlantic Ocean, southeast of the United States and extend to South America, forming an archipelago which occupies nearly as much land area as the States of New York and Pennsylvania combined. More than one thousand islands are comprised in the group. The combined population amounts to over four millions.

The climate is tropical and they enjoy eternal summer. All tropical vegetation will flourish. There are two seasons,—the wet and the dry. The days and nights are nearly of equal length, the sun rising and setting at six o'clock A. M. and P. M. Geographically considered, there are three divisions of this archipelago; viz., the Greater Antilles, the Lesser Antilles, and the Bahamas. In each one of these divisions, our work has been begun in some form during the last few years. As the three divisions vary somewhat as regards climate, productions, etc., each division will be treated by itself.

As the work was first begun in the Lesser Antilles, or the Windward and Leeward Islands, those islands will first claim our attention.

The Windward and Leeward Islands are situated in the Caribbean Sea. Many of these islands were first inhabited by the Caribb Indians. This once strong and numerous race has become almost extinct, having suffered as slaves in the hands of the Spaniards. The few that are left are found entirely upon the island of Dominica. The ancestors of the present inhabitants were brought from Africa, so that fully three fourths of the population are colored. They were all made slaves but were emancipated about eighty years ago. Of the Windward Islands, Barbadoes is the most important. A description of this island will give a good general idea of the entire group.

Barbadoes was discovered by the Portuguese, and was colonized by the English in 1624. It is of coral formation and is the most eastern of the Caribbean Group. It is considered healthful, as fevers and malaria are seldom known. Such water as is found here can scarcely be found in any other country. It all comes from a large spring and is distributed in pipes throughout the island. The entire island is under a high state of cultivation, having no mountains, no forests, and no rivers. Land is worth about five hundred dollars per acre. Only the rich can afford to own plantations, hence the property is very unequally divided, as some are very rich and some very poor.

The average temperature of the island as indicated by the thermometer is about 90 degrees in the shade, but the excessive heat is tempered by the trade winds which blow across the Atlantic Ocean. The island contains an area of 166 square miles, and according to the census of 1881, has a population of 171,860 souls, divided as follows: 16,054 whites, 43,504 colored, 113,302 blacks. The civil condition is as follows: Males married, 14,701; females married, 15,639; males single, 61,247; females single, 73,053; widowers, 1303; widows, 5915. The church-going population is divided as follows: Church of England, 151,048; Wesleyans, 13,146; Moravians, 5742; Roman Catholics, 524; Jews, 23; other denominations, 541; not belonging to any denomination, 836.

Bridgetown is the principal city of the "Capital Island," having a population of over forty thousand. It has ten churches and many other places for worship. It has street-cars drawn by mules on all its principal streets. The city is lighted by gas manufactured in the town. The public buildings are situated on Trafalgar Square, opposite the statue of Lord

Nelson which is painted pea-green. The square also contains a fountain and a small park filled with tropical plants and flowers, which are delightful to behold. They have also a good wharf, and on Sundays, flags floating from the masts of from fifty to sixty vessels from different countries can be seen. There are some large stores in Bridgetown owned by English capitalists, employing as many as one hundred clerks. They also have an ice-plant where they manufacture tons of ice daily beneath the July sun, and it is sold for one cent per pound.

The principal production of the island is sugar-cane, which is made into sugar, rum, and molasses. There are also minor productions such as sweet potatoes, yams, eddoes, cassava, corn, nuts, and peas. The latter grows on trees or bushes. The fruits are bananas, oranges, shaddocks, guavas, golden apples, alligator pears, plums, cherries, limes, and many other kinds. The celebrated flying-fish are abundant and are a common diet. They are sold for about one cent a hundred. Provisions on this island are very dear. The population being so large and the area so small, they are dependent on America for bread. American steamers often unload thirteen thousand packages at this island, mostly barrels of flour.

The form of government is strictly representative, being conducted by the governor appointed by the British government. The island is divided into twelve parishes, each electing two representatives which form a legislative council which acts in concert with the governor. They have a large police force and a strong garrison where a large number of British soldiers are stationed ready to do the queen's bidding. The city and country is connected by the telephone. They have a railroad also twenty-two miles in length, and they are far in advance of the other island improvements.

Having said so much about the physical condition of the capital of the Windward Islands, we will now turn our attention to Antigua, the capital of the Leeward Islands. St. Johns is the principal city. What Bridgetown is to the Windward, St. Johns is to the Leeward Islands. Sir Haynes Smith, the governor, resides here. They have an intercolonial steamer, so it is very convenient to go from island to island. The government gives a subsidy of a number of thousand dollars annually to make up the deficiency in the cost of maintaining the steamship line.

This island is famous for pineapples and sugar-cane. The streets are kept scrupulously clean, being

swept daily. St. Johns, the capital, has ten thousand inhabitants. They have not been blessed like Barbadoes with clear spring water, but have to catch it in cisterns and then filter. Wages for farm hands are very low, being from twelve to twenty-four cents per day, and as flour is worth from ten to twelve dollars per barrel, and meat from fifteen to twenty cents per pound, and butter fifty cents per pound, it may be judged how many of these luxuries are indulged in by the laboring class. Cheap labor secures good roads. They are all macadamized and are equal to our asphalt paved streets. The roads in Barbadoes are made of coral rock and are extremely white. This glistening in the rays of the sun, makes it very trying to the eyes, and colored glasses are worn by many. Antigua has two harbors; viz., St. Johns and English Harbor. At St. Johns the large steamers stop out two and one half miles from the city, but the largest steamer can run along side of the dock at the latter place.

Next to Antigua in prominence comes St. Kitts. This island was thrown up out of the sea by a volcanic eruption, and its cloud-capped peak presents an imposing sight from the ocean. This island is thirty-two miles in circumference, with a good wagon road around it. Basse-Terre is the chief town. Here is one of the finest parks to be seen in the world. It has a large banyan tree in the center, which furnishes shade for weary travelers from vessels, while the earth seems to be rocking beneath their feet. A few miles from the city is a large leper asylum filled with unfortunate lepers. They are allowed to go to the city once a week and sit by the way-side and beg of those who chance to pass that way. This loathsome disease is rapidly spreading in these islands.

Dominica is perhaps third in importance among the Leeward Islands. While this island belongs to England, the French language is mostly used. This island is famous for fruits. They have no wagon roads and no wagons. People travel largely by boats or on horseback. Nearly everything is carried on the head by women. A full pail of water is thus borne without being supported by the hands. This mode of traveling gives them a very graceful walk and an erect bearing.

Martinique is a French island between Dominica and St. Lucia. A few rods from shore is the Diamond Rock which is so famous in history. Josephine, wife of Napoleon I, was buried on this island, and her tomb can be seen from the city.

Next comes St. Lucia. This belongs to the Wind-

ward Islands. They have an excellent harbor where the largest vessels run up to the dock. This is a coaling station, and it is quite amusing to see them coal the vessel. This is carried on the heads of the natives of both sexes, and when a vessel comes in to replenish their coal, it is looked upon as a harvest for the laborers. This island has a smoking volcano. The sea at night presents a beautiful sight to travelers, being covered with phosphorus. Space will not permit a description of all the islands, and as there is a similarity, it will not be necessary.

The work of Seventh-day Adventists in the Lesser Antilles extends over a period of only four or five years. As early as 1889, the International Tract Society sent some publications into that field. These were instrumental in arousing an interest in the truth for this time. In 1890, Elder D. A. Ball was chosen by the Foreign Mission Board and sailed for Barbadoes. Here he labored for a number of months with the result that a church of about thirty members was organized. Through his efforts another company were brought into the truth, in Antigua. Elder Ball's health became so poor that he was forced from the field and returned to this country in 1892. Since that time these brethren and sisters have been left without any ministerial aid. About a year ago, Brethren Hackett and Beans went to Barbadoes to engage in the canvassing work. The Lord has abundantly blessed their efforts so that a goodly number of publications have been distributed in the island. In consequence of this work, some six or eight have embraced the truth. While the church in Barbadoes has been weakened by deaths, removals, and apostasies, the Lord has raised up others to take their places so that at the present time the membership is something like thirty-five.

The brethren and sisters both in Barbadoes and Antigua have been faithful in their support of the work, showing that their interest for the cause of God reached outside of their island home, and took in the other parts of the great harvest field. The Foreign Mission Board at the present time are planning to send a missionary to that field as soon as an available one can be secured. Other islands in these groups should likewise be entered with the truth. A ripe and needy field is awaiting the gospel reaper. But in order that workers may be sent there, means will be required to give them a support. This must be; for our work in the West Indies can never become self-supporting. The people as a rule are in much more straightened circumstances than the peo-

ple generally are in the United States. The extent to which the Foreign Mission Board will be able to push its operations in that field will largely depend upon the response made by the denomination in the matter of offerings to foreign missions. Every Seventh-day Adventist should inquire if he is doing all that he can to send the gospel of the kingdom to the unenlightened.

1. Why were the West Indies so called ?
2. What is their location and size ?
3. What can you say of the climate, vegetation, seasons, etc. ?
4. What are the three divisions of the West Indies, and what has been begun there during the last three years ?
5. What is the situation of the Windward and Leeward Islands ?
6. What can you say of their first inhabitants ? What of the present inhabitants ?
7. Give the history of the discovery and colonization of Barbadoes.
8. What can you say of its climate and natural resources ?
9. What is its land area and population ?
10. How is the population divided ?
11. What is the capital, and what modern improvements has it ?
12. What are the productions of the island ?
13. How are the provisions mainly obtained ?
14. Describe the form of government.
15. What is the capital of the Leeward Islands ?
16. What is the price paid for labor ? What for provisions ?
17. Of what are the roads composed ?
18. What is the size and appearance of Saint Kitts ?
19. What can you say of Basse-Terre ?
20. What island is next in importance ?
21. What is the mode of travel and transportation ?
22. What in particular gives fame to Martinique Islands ?
23. What can you say of St. Lucia ?
24. What laborer was first sent to these islands ?
25. What is the present strength of our work in that field ?

A CONVERTED Indian in describing his heathen state said to the missionary: "You do not know what I mean. You never stood in the dark and reached out your hand and took hold of nothing."

STUDIES IN RELIGIOUS LIBERTY. NO. 4.

[For Fourth Week in June.]

CIVIL GOVERNMENT.

1. WHICH form of civil government accords most nearly with the eternal principles of justice that should govern between man and man — Monarchical or Republican ?

Think out your own answer to this question, and be sure that your *reasons* for your answer are clear in your own mind.

2. Name the most flourishing nations of the earth. What is the form of government in each ? What form of religion prevails in each ? What lesson may be drawn from these facts ?

NOTE.—"The corner stones of the American republic are civil and religious liberty." "G. C." Vol. iv, chapter 16, par. 16-18, pp. 294, 295. In consequence of this, the material prosperity of the United States in almost every line has been unparalleled.

Next to the United States no nation on earth has enjoyed so much civil and religious liberty as England. As a result of this, she has developed in a manner truly remarkable. Her foreign commerce is greater than that of any other nation. Her colonial empire girdles the globe. The policy of England more than that of any other of the European nations has been to let her subjects alone and to grant a goodly degree of civil and religious freedom.

3. To what form of government is Satan most attached ? Why ?

4. To what condition has Satan ever endeavored to reduce the nations ?

NOTE.—Satan would be glad to see all nations reduced to a state of servitude beneath the rule of a despotic tyrant. His ideal form of government is a despotism. That is what he desired to set up in heaven. In a paragraph quoted above from Fiske, it was stated that "despotism is not the strongest but well nigh the weakest form of government." Despotism is what Satan ever desires to see in every government on earth. And so according to the idea above quoted, he desires to see the nations weakened. And this is in accordance with the word of God concerning him.

"How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which didst weaken the nations." Isa. 14 : 12.

It does not say "which didst weaken individuals," but "which didst weaken the nations." Satan works to ruin nations as such by making despotisms out of their form of government. This he knows will make the service of God as difficult as possible.

5. To what condition was Israel reduced in Egypt ? Ex. 2 : 23.

6. Could they there perform the service of the Lord by offering sacrifices ?

7. Into what state had Satan brought the world at the time of Christ's first advent ? — Under the bondage of Rome.

8. Into what state will Satan have brought the world at the time of Christ's second coming? — Under the bondage of Rome. Rev. 13 and 19.

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Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.		GOING WEST. Read up.					
10 Mail Ex.	4 L't'd Ex.	6 A.G. Ex.	42 Mix'd Tr'n.	2 P.H. Pass				11 Mail Ex.	1 Day Ex.	3 R'd L't'd	23 B.C. Pass.	5 P.H. Ex.	
a m	p m	p m				D. Chicago A.		p m	p m	p m		a m	
9.00	8.10	8.15	a m			Valparaiso.		6.45	1.50	9.10		7.50	
11.25	6.05	10.30	6.00					5.05	11.35	7.10		5.45	
p m						South Bend.		8.10	10.15	5.44		4.10	
1.05	6.30	12.00	10.05			Cassopolis.		2.15	9.40	5.13		3.23	
1.45	7.12	1.45	12.40			Schoolcraft.		1.20					
2.33		11.33	3.42			Vicksburg.		1.10	8.52		p m	2.37	
2.44	7.55	1.43	4.30	a m		Battle Creek.		12.15	8.15	3.55	9.35	1.50	
3.30	8.30	2.40	6.20	7.00		Charlotte.		11.14	7.23	3.07	8.40	12.33	
4.33	9.25	3.25		7.47		Lansing.		10.40	6.53	2.40	8.00	12.20	
5.10	9.55	4.00		8.20		Durand.		9.35	6.05	1.55	6.50	11.23	
6.30	10.45	5.03		9.30		Flint.		8.35	5.35	1.28	5.47	10.35	
7.30	11.17	5.40		10.05		Lapeer.		7.49	5.02	1.00	5.10	10.01	
8.15	11.50	6.15		10.43		Imlay City.		7.28			4.48		
8.42	a m	6.35		11.06		Pt. H'n Tunnel.		6.50	3.50	11.55	3.50	8.45	
9.00	1.00	7.30		12.05				a m	a m	a m	p m		
p m						Detroit.				10.40	4.05	8.45	
9.25													
a m	p m					Toronto.				9.20		1.00	
8.15	5.25												
p m	a m					Montreal.				9.15			
8.15	7.25												
a m	p m					Boston.							
8.12	7.15												
a m	p m					Susp'n Bridge.				10.15	7.05	2.25	
7.50	4.25												
a m	p m					Buffalo.						1.00	
7.00	5.40												
a m	p m					New York.				a m	p m	8.00	
8.53	8.03									8.15	6.10		
a m						Boston.						p m	
1.20												7.00	

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BATTLE CREEK, MICH., JUNE, 1895.

At the last quarterly meeting of the Seventh-day Adventist church in Kingston, Jamaica, seven were added to the church; six by baptism.

THE Student's Volunteer Movement is now planning to hold its next International Biennial Session in London during the month of February, 1896.

BROTHER B. B. NEWMAN of Jamaica reports that he is about to begin the sale of our publications in the Cayman Islands. Politically these islands belong to Jamaica.

THE last intelligence from Brother E. J. Harvey, of Interior Africa, was mailed from Mafeking, British Bechuanaland, South Africa, March 26. He, together with Brother Sparrow, was on his way to join his wife and the Zambesi party at Cape Town. Together with the party they expect to start for Zambesi about May 15. The members of the company may consider themselves exceedingly fortunate in having brethren to accompany them who have been over the road several times, and so have become acquainted with the situation.

WE have called special attention in the past to several works of Sister E. G. White as being specially helpful in the study of the Religious Liberty lessons now running through this journal. No mention has been made of our special Religious Liberty literature, such as "Two Republics," "Civil Government and Religion," and other publications in that special line. We take this opportunity to present their claims upon our readers. These books, together with the others, should be in every household. These likewise may be obtained of the various Tract Societies who will be able to give all necessary information relative to the prices of the different styles of binding, etc. Why not make the study of these lessons the occasion to add these valuable volumes to our libraries. Certainly no Seventh-day Adventist can afford to remain ignorant of the great principles brought out in these publications.

DURING this present month, there will appear in the *Review and Herald* two articles on "Civil Government in the United States," from the pen of Prof. P. T. Magan. These should be read in connection with the religious liberty lesson for the fourth week in June.

THE twelfth annual meeting of the International Missionary Union will be held this month at Clifton Springs, New York, from the 12th to the 19th inst. The condition of membership is service spent in some foreign field and the yearly payment of the small membership fee of fifty cents. The Union this year promises to be of more than usual interest. The prospect is for a large attendance. Dr. H. H. Jessup of Syria, Dr. Blodget of China, and Drs. Jacob Chamberlain and Boggs of India, and Dr. Amerman of Japan, together with other successful missionaries will be in attendance. The address of the secretary of the Union, is W. H. Belden, Clifton Springs, New York.

A NEW SUBSCRIPTION BOOK.

"PROPHECIES OF JESUS," in English, is now ready. This work has just been issued in a new and revised edition. It is comprised in four parts. The first part treats upon the "Prophecies of our Saviour," or his answer to the question of his disciples, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. The second part, the "Prophecies of the Apostles," treats upon the great apostasy, and the mystery of iniquity which had already become apparent in Paul's time, errors of Spiritualism, and other "isms" so prominent in these last days. The third part, "Visions of Daniel," points out the waymarks to the heavenly city, and the present work of our Saviour in the heavenly sanctuary. The fourth and last part, "Visions of the Apostle John," describes the last battle of the followers of Christ, and the last message of mercy to a fallen world; the work and character of the papacy; the faith of Jesus; the inheritance of the saints; the coming of Christ; and the new earth.

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