

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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Separation from Sin.—"And thou shalt call his name Jesus: for he shall save his people from their sins." Christ died not to save people *in* their sins, but *from* their sins. A union with Jesus means a separation from iniquity. There is nothing common between light and darkness, sin and holiness, Christ and Belial. While Christians are *in* the world, they must not be *of* the world. The more clearly is the line of demarkation drawn, the greater will be their power for good. But separation from the world does not mean social exclusiveness. It does not lead to hermit living. In fact such separation as the Bible pictures, brings Christ's disciples into closer contact and warmer sympathy with their fellows. It is separation from sin and not from sinners that is required. Of Christ it is said, he "did no sin, neither was guile found in his mouth," nevertheless his mission to earth was in *going about* doing good. It is separation from sin and association with the sinner, that we need to cultivate.

The Bright Side.—Pleasant-faced men and women are always in demand. There is a power in their presence which dispels gloom and sadness. Their mission is to cheer the desponding and gladden the sorrowing. They may have sorrows, but these are hidden by the smile of pleasantness. And after all, is it not the duty of every Christian to help to brighten the world? Every heart has its trials,

every life its sad and sorrowful experiences. Why should others be made sad by a recital of what we have suffered? Why should the shadow of our lives be caused to darken the threshold of our friends or neighbors.

The recital of woe but increases its bitterness. Every reiteration serves to deepen the wound and make more galling the yoke. Why then talk of sad experiences? Why dwell upon them when their tendency is to unfit for life's battles? The living issues of the present, demand the exercise of clearest thought and unweakened vigor. To Jesus the sorest trial may be taken. From him true solace may be obtained. He is the comfort of the mourner, and in the comfort that he gives, is the balm that heals every wound. From his presence the sorrowing may go forth, cheered and strengthened, to comfort those who mourn with the same comfort wherewith they themselves have been comforted of God. Casting his burdens and sorrows upon Christ and leaving them there, the Christian may go forth to lighten other's woes. He has drank of the fountain, and is prepared to lead others to its life-giving, gladdening waters.

ENLARGEMENT OR RETRENCHMENT, WHICH?

THE last few years have witnessed much of want and distress. The financial depression has held the world in its grasp, almost paralyzing every industry and every branch of business. Manufactory after manufactory has closed; bank after bank has collapsed. The commercial and religious worlds alike have been affected. The cause of Christian missions especially has suffered in consequence of the money stringency. Some missionaries have been recalled, and other missionary candidates ready for the field have been held back for lack of funds to send them forward. The following statement as published in the June number of the *Missionary Review*, shows the embarrassment which some of the leading church

missionary societies are now suffering in consequence of the falling off in their receipts:—

"The Presbyterian Board is two hundred and fifty thousand dollars behind; the Baptist, one hundred and twenty-five thousand dollars; the Methodist Episcopal, four hundred and fifty thousand dollars; and the Congregationalists are also largely in arrears. The Presbyterian Board of Foreign Missions has felt compelled to notify the missionaries under appointment that the Board does not see its way clear at present to send them to the field. This action affects thirteen young men and ten young ladies, two of whom are physicians, and will necessarily leave vacant some positions where physicians or missionaries are urgently needed. The recording secretary states that, even with this retrenchment, the work in foreign fields will be limited and hampered more than at any time for many years."

There are probably two causes for the indebtedness of these societies: First; the enlargement of their work during the last two or three years, and, secondly and chiefly, the falling off in receipts in the missionary offerings of their respective churches. It is cause for gratitude that, during the great depression which we have been experiencing, our own work has not materially suffered in consequence. No missions have been abandoned for lack of means; No missionaries have been recalled for want of support. The same is also true as regards our denominational institutions. While no large gains have been realized, all have been able to hold their own, so that loss has not resulted to the cause of truth. This cannot be attributed to any wiser management or to the pursuit of any better business policy than that of worldly institutions; but rather, it appears to us, to be the results of the fostering care of Him to whom the work belongs.

And yet there is cause for some feeling of concern when the missionary offerings of our churches to-day are compared with what they were one year ago. Especially is this true when we consider, not the support of our *present* foreign work alone, but contemplate the new missions which should be established. The demands upon our resources this year, in view of such openings, are measurably increased over any previous period in our history. The doors of the nations are open, and the providence of God is urging us forward. One hundred men should be sent out to-day where we are sending but one.

Such fields as China, Japan, India,—lands so long neglected and so deeply plunged in darkness and superstition—should be entered in the near future. The work in South America, in Africa, in Australia, in Europe, and in the islands of the sea, must have additional laborers soon. We are entering

to-day upon an important epoch in our foreign mission work. Catholic and heathen lands are beginning especially to engage our attention and the opportunities for labor in these fields in almost every line are practically unlimited. Many ministers, Bible workers, teachers, medical missionaries, and colporters, will need to be sent out. In every country there is longing for the light, and we dare not draw back. Our message is to every *nation, kindred, tongue, and people*. To hesitate now would be to deny our faith and prove recreant to our trust. Our work must be intensely aggressive. There is life in activity. *To cease to advance now is to go backward. To fail to enlarge would be to retrench.* Many new mission stations should be formed during the present year. Scores of laborers should be sent out. But all this will require means. Will it be furnished by our churches? Most nobly have they responded in the past; will they rise to the new demands which are being hourly thrust upon them? What will be the sum total of our gifts for 1895? Will they exceed those of the past in proportion to the increasing demands of the message of truth? Enlargement or retrenchment, which shall be our motto?

Our lives, our means, our all, to-day should be counted of little worth only as they may be made to do service for God. To him we owe all, and upon the altar of his service may we consecrate all. The present needs of his service cannot be measured by the past; neither by the example of the past should our liberalities of to-day be gauged. The work is rising, and our interest should rise with it. Enlargement or retrenchment, which?

OUR ORGANIZATION AND WORK.

WE often hear the expression from the men of the world that the Seventh-day Adventists have a very perfect organization; that our system enables us to circulate our publications and carry on our denominational work much more actively and thoroughly than anything that may be found in any organization aside from ours. This is no doubt true to a certain extent, but we believe that if our organization and methods of work were studied much more carefully by the whole body of our people, that a great deal more could be accomplished.

It is our purpose in this communication to speak only of the organization and methods of work of our tract and missionary societies. The International

Tract Society is the central organization and occupies in many respects a similar relation to the various State and provincial societies that the General Conference sustains to the State Conferences. There is this difference, however, that the International Tract Society in all of its work is under the direction of the General Conference; while the General Conference in its sphere is the highest organization recognized among us. The International Tract Society is the publisher of all our tracts and pamphlets. The Pacific Press and the Review and Herald publishing companies are the two publishing houses in this country where we have the printing of our tracts done, and from which they are shipped out. In the other countries of the world we have like arrangements with our publishing houses.

The State societies order their supplies of tracts and pamphlets from our publishing houses because the International Tract Society has arrangements with the publishing houses to handle our tracts and pamphlets for us. In the circulation of tracts and pamphlets, it is left to the State or provincial societies in their territory to attend to this work. Whenever we have a company of Sabbath-keepers, there is a librarian who has charge of the publication supplies for their localities, and whenever a new publication comes out or a new plan is advanced, or it is desirable to further stir things up along the lines of our old plans, the secretary of the State or provincial society is supposed to write to the librarians upon these points, and the librarians in their turn talk the matter up with the brethren and sisters in their societies and make such arrangements as they can for advancing the work in their locality.

The State society through the librarians and isolated Sabbath-keepers in its territory is supposed to be carrying on an aggressive work all the time. The State secretary, together with the State officers, have the task of setting every Seventh-day Adventist in their State to doing something. If there is a single individual in the State or province who is not actively engaged in missionary work, the officers of the State society should feel that they have a good deal of responsibility in the matter. The responsibility that rests upon them is the same as that of a foreman of a company of laborers. If the foreman allows any of these laborers to be idle, the employer will call the foreman to account, and ask why it is that he allows men to be idle. Of course the officers of the State society will not only work through the librarians, but every minister and other general worker in the field

will be interested in all the lines of our tract and missionary work, and as they go from place to place, they will be trying to develop them in all their departments.

We have seen a growing tendency of late years on the part of our ministers to ignore quite largely the tract and missionary work and feel that when they go to a place, it is simply their duty to preach. But preaching is a very small part of a minister's work. That of organizing and training the rank and file of our people to do missionary correspondence, to sell and give away tracts and pamphlets, and make missionary visits, help the sick, the poor, and the afflicted is in many respects far more important than simply to preach. In fact if a man may do *only* one or the other, it would be better to educate our people to work than simply to preach to them. Our hope in the rapid spread of the third angel's message is in awakening and educating all of our people to work for the Master.

There are opportunities on every hand for the State societies through their ministers, librarians, and isolated Sabbath-keepers to do active work for God. Hundreds of people are enquiring after the truth, and we should be giving it to them promptly and skilfully. Every individual should be active.

In the territory that is not occupied by the State and provincial societies, the International Tract Society is looking after the work. This society is in correspondence through its various agents with all the isolated Sabbath-keepers and companies of brethren and sisters in these fields. The International society is also carrying on quite an extensive correspondence with missionaries and individuals of more or less prominence in all the foreign fields. In territory that is not comprised in regular State organizations where our brethren are under arrest or any special matters come up, we are circulating our literature in such quantities as the exigencies of the case may demand, the same as we trust all of our State societies are doing in their several States.

But we have perhaps said as much as we should in this article in regard to our work. Next month we want to follow this article with another, dwelling especially upon the work of our librarians. Among State societies where we have quite wide awake State officers, the work is on the advance. We presume that our State secretaries will say the same of localities where are librarians and other local officers who are thoroughly alive; but we will reserve our remarks upon that line for the next issue.

A. O. T.

CHRISTIAN COURTESY.

There is no place for sour, critical men and sour, critical women in the cause of truth. God demands and his work demands the employment of love, of courtesy, of kindness. The spirit with which the truth is presented is often quite as potent in leading men to God as the truth itself. Hence the bearing of Christ's followers should be such as will draw and not repel. Unreasonable men, those who pervert and misrepresent the truth of the gospel will be encountered. By questioning, by specious reasoning, and by undue advantage will they seek to tear down the truth and confuse the minds of honest seekers.

In dealing with such characters, patience will often times be sorely tried. But however great may appear the provocation to sharply rebuke, patience, and courtesy should be exercised. Let not charity give way to criticism, nor argument to ridicule and sarcasm. No matter how preposterous may appear the claim put forth by error's advocates, sarcasm and ridicule are not the weapons to be employed by Christ's followers. Incalculable harm may be done by holding up to contempt the cherished views of others, even though those views may grossly violate every principle of Bible truth. The human mind is a most delicate and sensitive piece of mechanism, and our handling of it must be with the tenderest touch.

"Be pitiful, be courteous," says the apostle; "not rendering evil for evil, or railing for railing; but contrariwise blessing." That this spirit should be exercised toward the bitterest opponent as well as toward the dearest brother in Christ, all must admit. The necessity for debate and for open conflict with advocates of opposing views, is materially lessened in proportion as Christ is lifted up. The most that is necessary to convince of error is to preach Christ. If Jesus is clearly set forth, men will see and feel their lack. By contrast, the weakness of error and the strength of truth will be manifested. Hence let Christ be preached. Let him be exalted. Before the diffusive rays of his brightness, darkness will be dispelled and error banished. But courtesy cannot be assumed, else there will come a time when its shallowness will be revealed. The heart must be right, and true kindness exist therein, then will it prove the well-spring of right actions. Policy politeness may answer for the world with its counterfeit gloss and glitter, but the child of God will have that which emanates from the indwelling Saviour.

BEGIN NOW TO PLAN.

We always consider that the fall and winter months when people have the leisure of the long evenings for reading, is the best time for us to do missionary work, and particularly to circulate our literature. But it often happens that we wait till about Christmas before we begin to plan for this work. Then by the time we get our plans under way and our work started, it is well along in January; and before we have had an opportunity to do very much, spring work opens up, and we are left to sigh over some wasted opportunities that we might have improved if we had only been a little wiser in planning. Why not begin now during these summer months to plan for the fall and winter campaign of the circulation of our tracts and pamphlets?

Millions of pages of this class of literature should be circulated during the fall and winter months that are just ahead of us. Our ministers, our State secretaries, and our people generally should be thinking over this problem and be preparing for the work. Will we do it? Will we begin to lay our plans now? There is a great field for us in the line of colporteur work, which really embraces every feature of the circulation of our periodicals, tracts, and pamphlets, that we have not as a people entered as yet in any manner which is worthy of the name.

There certainly should be selected from our number at least five thousand men and women who will devote a large share of their time to selling our papers, tracts, and pamphlets. Then, after this, five thousand who will devote the most, if not all, of their time to this line of work; we should find several thousand more that could devote quite a good deal of their time to it, particularly during the fall and winter months when people are not usually as busy as they are during the spring and summer. Then after we have taken out these two classes,—the one who can devote all their time to this work, and the other who perhaps can devote a *great deal* of their time during the fall and winter,—then the remainder of the denomination should come in as a third class who will be doing more or less for the advancement of the work while at the same time they are carrying on their daily avocations for a livelihood.

But you will ask the question, How may this five thousand who will devote about all of their time to this line of work be supported while in the field? And what will this other class who will devote more

or less of their time to this work, do to support themselves? Well, we suggested in the first part of this article that we should be laying our plans now for the fall and winter campaign, and we will not offer a solution to this problem, but ask that everybody be thinking about it, and in the meantime we will be glad to hear from our workers throughout the field upon the subject. We believe that if we all seek God for wisdom and earnestly study this great problem that he will lead us to a knowledge of some way that these things may be accomplished.

A. O. T.

A GOOD WORD FOR OUR WORK.

THE following clipping from a New Zealand paper was inclosed in a recent letter from Elder W. C. White. We are unable to determine to what journal credit should be given. It is at Raratonga where Dr. and Mrs. J. E. Caldwell are laboring, and we are pleased to see their work favorably spoken of:—

AN ENCOURAGING OUTLOOK.

A Raratonga correspondent, writing with regard to affairs in that interesting group of islands, says: "Things are going on well here, thanks to the judgment and tact shown by Mr. Moss, British resident. A little paper printed with the cyclostyle has just been started by Mr. Nicholas, and has taken with the Maoris wonderfully well and will be the means of keeping them up to the mark. Roads have been made and improved. Planting is extending, and buildings are increasing. They have agreed to the first local tax—one on frontages for roads, and Mr. Moss is trying to get them now to put on another for English teaching schools.

"Our imports last year were £22,433, of which £13,151 came from New Zealand. Exports £20,665, of which £15,906 went to New Zealand. Revenue £1,246 7s (federal) of which £943 10s was from the *only tax*; i. e., an import duty of five per cent on all imports without distinction. Remainder from post-office sale of stamps, to collectors chiefly.

"I see you have had a letter from W. Mac Alister denouncing settlement here. He is right in so far that no one should come till provision has been made to give them land on easy terms with a good tenure. That is what Mr. Moss is trying to induce the Maoris to do, and he hopes to succeed, but I do not agree with your correspondent's other statement.

"The Roman Catholics are pushing on. The Nonconformists, it seems, object to baptizing children born out of wedlock, or whose parents are not church members. The idea is of unfitness for 'dedication' or something of that kind, I don't clearly understand what. At all events the Roman Catholics are picking up these unbaptized and making Catholics of them all. It is a capital start for them. The Adventists are quietly working their way. They are excellent people and desirable in every way. The old Mission has to better itself and is doing so. All this means life, and, I hope, progress."

HOW THE WAY WAS OPENED.

As illustrating the way in which the Lord will open avenues for us to labor for him, the following extract from a personal letter received from a correspondent is to the point. This brother has carried a great burden to advance the interests of the Lord's work. While he has not been free to actively engage in that work, the relation of his experience shows that the Lord has opened the way before him and bestowed means by which he might assist the cause he loves so well:—

"In the fall of 1892 Brother W. A. Spicer was at our camp-meeting, and he made the needs of the various mission fields so plain that I felt a great burden to do something for this work; but my father and I owned the farm together, and we were then a little in debt and had a large family. So, under the circumstances, I did not feel like taking much besides the tithe for mission work. But after prayer in regard to the matter, I made a covenant with the Lord that if he would open ways outside of the farm work, where I could now and then earn a dollar without neglecting the farm, that I would put all thus earned into the cause. Well, about this time I had a chance to teach a winter school in a district where I could board at home and do the chores. Before my school was done, Brother ——— stopped at my house over Sabbath and Sunday. He was then acting as general agent for a very salable domestic article that one of our brethren had invented. While I had no experience or ability as an agent, by the Lord's blessing, between the close of school and sugaring time, with a few odd days, now and then, I cleared nearly two hundred dollars.

"The next fall, I was in a neighboring village selling a load of apples, when a stranger came up to my wagon and inquired if I could supply him with any fruit of that kind. He asked me if I could buy a few carloads of apples for him, and also requested me to state the price. Being a stranger, I feared some deception on his part, and so named a price that I thought would end the matter, but he said, 'Step into the hotel and write a receipt, and I will give you one hundred dollars, and as soon as you have begun to load, I will come around with more money, and write or telegraph the firm when you want more.' Well, without much effort I loaded seven cars in the next two weeks and our accounts went up to between eleven and twelve hundred dollars, with a margin of nearly two hundred dollars for the Lord's work. Other minor opportunities have made up a total for the two and one half years of something like five hundred dollars. These opportunities all came when I could well spare the time from the farm, so that it has not been neglected. In fact, it never has yielded so well before.

"These items may seem small to you, but to me this has been a source of great encouragement and greatly strengthened my faith. This money has been divided between the foreign missions and the educational work. The thirty dollars that I just sent for work in China was the last of it. I positively know that it was the Lord's will that I should pledge one hundred dollars for work in Madagascar, and if you wish to use it before he opens up the way for me to earn it, I will get it for you and earn it when the way is opened up, as I know it will be."

GENERAL ARTICLES.

PRACTICAL PREPARATION FOR THE FOREIGN FIELD.

It is not my purpose in this article to enlarge upon the opportunities that are everywhere thrown open to the work of the medical missionary, but rather to call attention to the benefits of that kind of work as a preparation for work in other countries. There are many of our people who possess qualities which, when properly trained and developed, would render them valuable workers in the foreign field; but those upon whom the responsibility rests to send them abroad necessarily hesitate because they recognize the trying circumstances under which such persons will be placed, and fear that the experience that they have developed is hardly proportionate to that which would be required of them; therefore others are selected who may really possess less ability but who have had wider opportunities for a practical experience. This is especially true of the medical missionary work. A person may go through a medical college and graduate satisfactorily and yet be entirely destitute of the necessary qualifications for missionary work. If in each of our large cities medical missions could be established, they could be made to act as practical training schools for the development of an experience in the workers which would be invaluable in the foreign field. Other denominations have recognized the value of this, and in New York City is organized the International Medical Missionary Society, which receives medical students of all denominations, and furnishes a home for them under Christian influences while pursuing their medical studies in the city. This society has a number of medical missions in operation in various parts of the city, and the students spend as much of their spare time as they can in actual contact with practical missionary work. Not only are the physical needs of the people cared for, but gospel meetings are conducted in the evenings, and on Sundays special effort is made for the children, thus combining the treatment of their diseases and the lifting up of Jesus to these people who so much need the elevating influences of Christianity. After the students have graduated in medicine, they are given an opportunity to either take charge of one of these medical missions, or assist in them for a period of one year. It was my privilege to spend a year in connection with

the work of this society, and I can testify to the value of such a training, as I observed it in the lives of these prospective foreign missionaries. Many came into this work with a great deal of zeal, and full assurance that they could accomplish many things for which they were totally unfit; but how much better it was for them to learn from their failures at home, where they were near those who could counsel with them and help them out of their difficulties, than it would have been if these persons had been sent away (as they most assuredly would have been if it had not been for this opportunity) to some distant field to stand single handed and alone, and, under circumstances far less favorable, to acquire a satisfactory experience. In our large cities we meet heathen of almost the same type as will be found in any portion of the earth; and just the qualifications that make us successful in the hands of God in reaching these men, will make us successful in some other dark portion of the earth. To one who has been accustomed to doing missionary work among people who have the ordinary refinement which society generally gives to people, to such a one, practical missionary work in some one of our large cities is a revelation of which he had never dreamed.

An instance may illustrate this: A young Christian physician entered the society and was assigned two scholars in the Sunday-school. He whispered to the superintendent, that he had been in the habit of having ten or a dozen in his class, and that he thought that he could manage a few more. The superintendent answered that if he could be successful with these, he would assign more to him the next time. It was but a few minutes before this teacher went to the superintendent and said if he would relieve him of one of those scholars, he thought he could manage the other one. This illustration is only one of thousands of others which must meet every one who takes up work among these classes. One finds that he can scarcely rely at all upon his previous experience, but must take the principles which he has learned and adapt them to the circumstances. The same must necessarily be true in a foreign field. It is impossible for a consecrated person to labor very long in this work before he feels his utter helplessness; and day by day he hungers and thirsts for the love of Christ to so fill his heart that he can manifest it to others.

These persons know nothing of the restraints that ordinary propriety imposes upon people in general ; many of them know no fear ; they cannot be reasoned with ; but without a single exception they recognize human love when it is manifested toward them. Human love and sympathy, when possessed by an individual in that rich sense which Christ is willing to give to him, becomes at once a controlling power ; and that individual who possesses it, be he ever so destitute of talents in other directions, will sway these fierce and hard-hearted people. On the other hand let a man enter this work self sufficient and depending upon his previous acquirements and abilities, and unless he counts them all but loss, he will soon find that he has missed his calling. How much more valuable it is for such an individual to find this out before he leaves this country than after he has been sent away thousands of miles, with great expense and loss of time ! What a grand thing it would be if our people could maintain in each of our large cities an extensive work for the uplifting of humanity, in which the various qualifications which it will be necessary for the worker in the foreign field to have, could be trained and developed, and so when a person comes to enter the work in a foreign field, he could do so with a degree of preparation which it would otherwise be impossible for him to possess.

DAVID PAULSON, M. D.

ADVANTAGES OF TRACT-SELLING.

IN a former number, attention was called to the fact that tracts and pamphlets can be sold in a house-to-house canvass in sufficient quantities to make this kind of work self-sustaining. There are some special advantages in this work which should encourage us to engage in it much more generally than in the past. Let us notice some of these advantages.

1. Many more people can be reached in tract-selling than in book-selling. It is safe to say that in a village where ten subscription books are sold, a hundred tracts could be sold. Hence, in selling tracts, the agent leaves something in ten times as many families as when selling books. This is an important fact when we consider that the message is to go to every individual.

In selling tracts, the successful agent passes very few houses in which he does not leave something. People can hardly object that they have no money, when the consideration may be but a few cents.

Neither can they object that they have no time to read, when the object for sale requires but a few moments' reading. Many would buy something as a matter of courtesy, who would not for any other reason. Thus, from one motive or another, most people would buy something, especially if solicited in their homes, if the price is but a few cents. Frequently, when a person decides to take something, he is led on from one tract to another until he buys quite a collection.

Many agents leave something in every house, by giving a tract here and there when people will not buy. It may be asked, How can the agent afford this if he works on the self-supporting plan? We reply, By the amount which he often receives above the price of the tracts sold ; for frequently in buying a one or a two cent tract, the purchaser gives five cents, desiring no change. Agents that have followed the plan of leaving something in every family visited, have been able to do so, and still realize the full profit allowed them by the publishers.

2. Another advantage of selling tracts is that they are more generally read than books. Many of the subscription books sold are never read from a lack of time or patience to follow through such a long presentation of a subject. If our books are not read, the principal object in selling them is lost. Of course, all tracts sold will not be read, but a much larger proportion of the number sold will be read. It is not designed by this statement to discourage the sale of books ; books have advantages which tracts have not, and supply that which tracts cannot ; the fact is that each has advantages which the other lacks, and to do the field thoroughly, both lines of work should be carried on ; and these lines should be carried on separately.

3. In selling tracts, we are more frequently brought in contact with the people. With the means required to buy a large book, fifty or a hundred small tracts may be purchased. Hence in selling tracts, we visit the homes much more frequently. Personal contact with the people is of more importance than we have accredited to it in the past.

4. In this kind of work, the agent can talk freely with the purchaser about the subjects presented in the tracts. In the subscription book canvass, the agent must be guarded, to avoid arousing prejudice. But in selling tracts, the agent visits the people often, and can talk with them about the tracts sold in former visits and thus do active missionary work which the subscription book agent cannot do.

5. This line of work furnishes good employment in the cause to many who could not otherwise engage in it. By devoting the same energy to it that they are now devoting to worldly employment, they might earn as much or more; and at the same time be directly employed in the cause.

6. As persecution arises, local issues will arise from time to time, and these issues can best be met by journals and tracts. If we have a large force of trained workers in selling tracts, these local issues may be more effectually met. Tracts sold will do more good than tracts given away; by selling them, we could circulate unlimited numbers, while in giving them away, we are more or less limited by funds.

In the Reformation of the sixteenth century, tracts played a very prominent part; the same will doubtless be true in the closing work. As we are entering the final issues, let us take hold of this work with energy, that all available forces among us may be trained for the Master's use.

H. P. HOLSER.

ENCOURAGING LETTERS.

THERE probably never was a time when the attention of so many people was turned toward our work as at present. The numerous letters addressed to our various institutions by persons desiring to learn more of our distinctive tenets, are an encouragement to us, and doubtless would be to all who love the truth were they permitted to read them. It has been requested that extracts from these letters be printed for the benefit of our workers; but some of them are quite lengthy, and no brief extract would convey a true idea of the soul-thirst they contain for light and truth, and the heart-hunger to find a people who are living representatives of practical godliness.

As the letter last received lies nearest our hand, we quote from it first:—

"I would like to learn more of the Sabbath. . . . If you will kindly send me a copy of 'Christ and the Sabbath' and other publications on the subject, you will do a fellow-Christian a valuable service, and aid in spreading the truth and advancing the interests of God's kingdom."

The writer does not state where he has learned of our society and work; but he is located in a county where there are several of our churches, and this letter indicates that they are circulating literature with good effect.

"I am a young convert. It is not long since I found the light of Jesus. I am studying for the gospel ministry, and desire some

of your publications, as it makes my heart burn within me when I read them."

We have only one church in the State from which this letter came, but it seems that seed sown "beside all waters" has been wafted to this young man. He names two of our periodicals that he wishes to read.

Another wishes to "find a paper more devoted to the signs of Christ's second coming," and sends a letter to the "Advent Publishing House" to ascertain whether they have what he seeks. He says in conclusion, "Many laugh at me, but I want to be ready to meet my Lord at his coming."

A lady sends from the same State to inquire "prices of your anti-Church-and-State literature," as she is deeply interested in the all-important question, and thinks "those of us who see its iniquities must become acquainted with each other in a practical way." Later, when ordering some publications, she writes as follows:—

"Yours in reply to my line of inquiry at hand, which affords me much satisfaction and relief of apprehension, as I have been for a number of years one of the especially spy-guarded citizens of this fast dissolving republic. . . . The press is so organized that it is impossible for the people to be warned of the dangers boldly at work under the many guises of patriotism, and the 'crazes' of this *pretension* are being forced ahead with so much vim and resolution, the masses of the people are caught by them and deceived. They are not in a state of mind to comprehend the iniquities back of such glowing 'loyalty,' and those who do see through them are in consequence placed in difficult and too often *dangerous* positions. . . . I have lived in personal jeopardy myself while attempting to show the source and tendencies of our political and reform movements. . . . I have had no 'mortal friends' to depend on through this experience, but have had to look entirely for strength to the one Ruler of earth and heaven. . . . I know where I *must* stand in this conflict of Church and State and national dissolution that is already upon us. The ordering of the plans for me in this is not of my making but has come from the Power that is 'higher than I.' It is no trifling matter that has its audacious hands upon us, and the courage required to meet it must not be of a trifling nature."

The writer of the foregoing has evidently felt something as Elijah did when he thought that he was left alone, and they sought his life; but God informed him that there were seven thousand in Israel who had not bowed unto Baal. So now, unexpectedly, she finds hearts loyal to God in the present crisis, and it is a mutual source of encouragement.

About two months ago, a letter came asking what Seventh-day Adventists believed, and inclosing stamp for reply. It would require a very long letter to give their belief, and a friend to whom this letter was read, kindly donated a copy of "Synopsis of Present

Truth," which was forwarded with a letter to the address of the inquirer. In due time came the following reply :—

"Dear friends, for such I must call you; received letter and book, which have read, and which I do most heartily endorse. I can truly say I am earnestly looking for our Saviour's return, desiring the same, as I feel sure that this world will never be ruled in righteousness until ruled by him. It never has been ruled thus since the people asked Samuel to give them a king to rule them instead of God.

"As to the seventh day being God's ordained day of rest and the day he commanded us to keep, I have no doubt. As to who changed the day, I am convinced, and do not doubt that there will be legislation in regard to the day, making the same obligatory, as I have begun to learn not to be surprised at anything that transpires now.

"As to baptism, I believe as you do, that it implies being buried under water. As to the so called conversions of the day, I fear many are not even convictions. I believe if people are truly converted, they are changed. They love the things that they once hated, and hate the things that they once loved. I claim that a person truly converted cannot help showing the same in his *every-day life*. Seed has been sown in good ground, and therefore will bring forth good fruit.

"I have had some talk with persons about the day of miracles being past, and there being no need of them in the present dispensation; but I differ much with them. I say that they are as much needed now as in the apostles' time, for I consider the world is more wicked to-day than then. I fully believe that sin and unbelief is the cause of there being so little work of the kind done. Surely God is the same yesterday, and to-day, and forever. He changes not. It is we who change, and have separated ourselves from him by sinning against him.

"Now I thank you for the book, also for the kind letter, and for the kind invitation to write again after I had read the book. Now comes the most difficult part of the whole matter. First, I know not how I came to write you unless the Holy Spirit caused it. I believe in the Holy Spirit. I believe it is because we have *grieved* it so much that we are not *guided* by it more. I have four boys. We live in a wicked town. There is, I fear, no God worshiped here except maumun, with but few exceptions.

"There are plenty of fine churches, and if you were to come here of a Sunday, and see all the people going to the different churches, you might think I was mistaken about the wickedness of the town. When you saw all of the fashions that are displayed, and the pride and arrogance, you might be led to see that at least these people do not walk in the path of the Master. Then to see them in their daily avocations resort to all sorts of practices to get the better of their fellows, one feels a desire to warn them and point them to the inconsistency of living such a life, yet one feels his inability to reach their cases even after pleading for help from above. Then to be scoffed at, and called a 'crank,' would not you look for some shelter for your children? Would you not desire and seek some place to protect your offspring,—some place where there would be wholesome surroundings?

"I have refused to let my boys work in tobacco factories, and am called a crank for that. Last week I had the last trial in that line. A man wanted one of my boys to collect and keep books, and offered good wages; but he was a manufacturer of cigarettes, which I think one of the worst forms of tobacco using. I refused,

and in consequence was abused. Thus you see somewhat why I desire different surroundings for my family, and why I was led to write you.

"Do not think that these trials move me, or that I wish to rid myself of them. No; far from it. I think, if I know myself, that I am willing to suffer and willing to be just what He would have me to be. My heart aches continually when I think how little I do for the cause of my Lord, feeling that the time is short; I fear there are few who realize how short the time is, and the people when you tell them so, seem as though they listened to idle tales.

"I hope you will be able to see and understand this in the right light, and if I mistake not, you will be led so to do. It is only the longings of a fellow-traveler in this vale of tears, who feels that this is not his eternal home, but is seeking one to come whose builder and maker is God."

One of our ministers recently visited this place, and writes that he found a fine family seeking for truth reading and re-reading all the publications sent to them.

These are only a few instances that have recently come to our notice which indicate that the fields are *white* for the harvest. How many others there are scattered throughout the world just as anxious for something better than their present surroundings afford, God alone can tell.

These letters come from no one section of the country, but are from the North and from the South, from the mountains of the Atlantic States, and from the prairies "beyond the Mississippi." They are from the educated and from the illiterate, and represent no class of persons unless it be the class from which the Son of man will make up his jewels when he appears in the clouds of heaven.

It should be the pleasure of all to seek to find these "jewels." Now that the price of our periodicals has been placed so low, it would seem that none need be excused from having a part in sending forth the light of gospel truth to all who are in darkness. God has given "to every man his work," and the important question which we each should ask is, "Am I doing the work he has given me?"

JENNIE THAYER.

THE CANVASSING WORK IN KANSAS.

WE had an excellent institute which closed April 3. The attendance was not large, but the interest was good. We do not have a large number in the field, but they are earnest, consecrated persons, who are willing to go through thick and thin in order to help give the last warning message to the world.

The prospects here are not very flattering for crops. The dry weather has ruined the wheat crop nearly all over the State, and other crops are much damaged in many localities. So we are compelled to work in the eastern part of the State, where the territory has already been canvassed over from one to five times with our books. Yet God is blessing the faithful work of our canvassers, and they are doing quite well in the face of all the difficulties, which is an evidence that God is in the work.

Two of our young ladies have had the courage to go down in the coal mines, one hundred and twenty feet underground, and canvass the miners. They first see the superintendent who not only gives them permission to canvass, but sends two men to pilot them through and look after them. They are treated nicely, and find many earnest souls among the miners, who are longing for the truth. It is a very successful way to take orders, and at some shafts, they deliver and collect for them at the office, which makes the deliveries sure. Other lady agents sell trashy books down in the mines, and why may not Christian ladies, who are protected by angels that excel in strength, sell the truth there? On account of stagnation of business, the mines are worked only one, two, or three days in the week, which makes it very hard on the miners, and keeps many from buying books. But the message must go forward, and we cannot wait for good times to come.

S. C. OSBORNE.

SCIENCE OF CANVASSING.—No. 10.

FINAL PREPARATION FOR WORK.

HAVING studied at some length the general principles of the canvassing work, we will now consider some things that every canvasser should give careful attention to just before he enters the work. One point to which he should give special attention is the study of the canvass or publisher's description of his book. He should not only commit this to memory but be able to apply it to his book in an interesting and intelligent manner. It is not enough that he can repeat his canvass word for word, he must be able to apply it to his prospectus with skill and dispatch, and show to the best advantage any and every point of interest in the prospectus to which he wishes to call the customer's attention. In order to do this he will have to practice much. He will need to practice on his friends and get them to criticise his manner of presenting his book, his tone of voice,

pronunciation of words, etc. They can render him much valuable assistance by thus criticising any imperfections they see. His motto should be "Excelsior," consequently he will have to drill, drill, drill. While learning his canvass and how to present it in an interesting manner, he must also learn how to turn to any point of interest in his prospectus that he may desire to find. It is not enough to simply know his canvass, he must know what and where the strong points of his book are, and how to find them quickly, and also how to apply them skilfully. In doing this he must not only train himself to know where these points are and how to describe them, but he must train his fingers to find them quickly. At the same time he must feel and sense the value of the strong points in his book. He must be enthusiastic over them, and be able to present them with enthusiasm. Unless he is enthusiastic over them himself, it would be very difficult for him to inspire others with a desire to possess the book.

PERSONAL APPEARANCE.

Careful attention should be given to one's personal appearance. It will not be necessary for him to have the faultless attire of the fashionable dude, but he can afford to dress neatly, and above all, keep clean. Soiled linen is never attractive, neither is long, unkempt hair, or unclean and decayed teeth. A good comb and tooth-brush should be often used by every agent; also a clothes and boot-brush.

HIS OUTFIT.

Careful attention should be given to his outfit. This consists of a prospectus, publisher's description, pocket or satchel for carrying the prospectus, blanks for reporting, blanks for ordering, weekly record book, certificate of agency, notification blanks, and last, but not least, a full copy of the book. It is not always necessary that the latter should be kept constantly with the agent, but it is oftentimes of great advantage to him.

The most satisfactory manner of carrying a prospectus is in a pocket made of dark cloth sufficiently large to receive the prospectus easily. This is to be placed under the arm under the coat and suspended from the shoulder by straps attached to the pocket. The opening for admitting the prospectus should be in the front of the pocket. For ladies, a hand-bag made of good material is the most desirable. In the past, some agents have used a hand-satchel, but experience has demonstrated that it is not as good as the pocket and hand-bag referred to, especially in the

city. The very appearance of an agent coming to a house, bearing a hand-satchel, carries with it the impression that the individual is a peddler of some description.

BEGINNING WORK.

We now come to that very important and interesting point to which every worker looks forward with interest and yet with dread,—that of commencing work. What this feeling is, we will not attempt to describe. Every new worker, whether he be old, middle-aged, or young, will experience feelings of which heretofore he has been almost wholly ignorant; and while he may not say anything in reference to his feelings to his fellow-laborer, hoping by this means to hide them, he may rest assured that his companion is experiencing the same or similar feelings himself. After reaching the field of labor assigned to him, one of the first things the agent should do is to make a map of the territory he is going to canvass. This need not be an extensive affair, but it will be of great service to him in his work. He should next proceed to learn about the different classes of people, and in what section of territory each is located. He should inform himself in regard to the religious convictions of his prospective customers, their financial circumstances, and their peculiar tastes and temperaments. To do this it will be necessary for him to ask many questions, but these should be asked in such a way that they will not give offense, nor convey to the party questioned the object of the questioner.

If the agent is working in the city, it may require some little time to become intelligent in regard to his territory and the people with whom he has to deal. But these things are essential, and the agent should be well informed on these points before entering upon his work, and even after commencing his work, he should be constantly extending his knowledge of these points, that he may become more and more familiar with the people, and their habits and customs, and thus be able to meet them successfully where they are; for all of these points will be strong factors in determining his success in the work. To ignore these details is to neglect some of the most essential points on which the agent should be intelligent.

STARTING A LIST.

The starting of his list is one of the most important things for the agent to accomplish. If he gets his list started in good shape, and follows up his work with earnestness, success is almost certain to attend his efforts. If he makes a failure here, he is liable to

find it up-hill business for a while. How then shall he go to work to start his list among a people of whom he knows but little, and be successful? We repeat, as mentioned above, he must study the people as a whole, and especially must he study them as individuals, and in starting his list, he should begin with the most influential people; but to get influential names at the head of one's list, will require tact, skill, and much hard work. It may take several hours, perhaps days, to secure some names, but it will pay to secure these before entering fully upon one's work, for the reason that most people are affected very largely by what their neighbors or men of influence in their neighborhood do and say; in fact in many places agents can do but very little unless upon their list are found certain names. The reason for this is that many people dare not trust their own judgment upon such matters. Another reason is that dishonest, unscrupulous agents have defrauded the people in so many ways that in some sections of the country, the people are afraid of agents, and dare not sign their name, thereby agreeing to take any article of merchandise sold by a canvasser, until they see that others in their neighborhood in whose judgment they have confidence, have purchased or ordered some of these goods for their own use.

In reaching men and women of influence, the agents may be obliged to use cards of introduction from friends or acquaintances. Oftentimes this is the only way that this class of names can be secured or orders obtained from them. With others, the proper use of testimonials will produce the desired results. With still others a short personal interview will be sufficient, while with still others nothing but a personal examination of the book will secure the order.

OTHER CLASSES.

Having secured some influential names at the head of the list and thereby gotten the list started, the agent then proceeds to work in an enthusiastic, business-like manner. If in a city, he should, generally speaking, canvass the business portion first. If he wishes to begin with dry-goods merchants, he should canvass every one of them before he attempts to show his book to another kind of merchant.

To canvass a dry-goods merchant and then a grocery-merchant, and then a hard-ware merchant, then a blacksmith and a butcher, is not a good plan. Whatever class of merchants he commences with, he should canvass every one in that line of business before attempting to canvass any other. Many find

this plan of class canvassing of great advantage to them and their work, especially when working in cities of considerable size. Others who work mostly in the country cannot follow this plan fully, but even in the country it is better to begin with leading men in a school-district rather than to work in a haphazard manner.

Having finished the business portion, then let him make a house-to-house canvass of the resident portion, following somewhat the rules given above. Although this cannot be done as fully as with business men, still it will be found of great advantage to the agent.

In canvassing shops and factories, agents will have to adapt themselves to circumstances. If possible, secure permission of the superintendant or manager to visit the workmen during work hours. This will have to be managed with great care and much skill. Sometimes this favor cannot possibly be obtained, but generally more depends on the skill and ingenuity of the agent than the notices posted on the doors announcing that "No agents and canvassers will be admitted." Such notices are put up for various reasons, one of which is because they serve the purpose of protecting the managers and hands employed from a great deal of annoyance and perplexity from beggars and peddlers. However, there is in many instances a way to accomplish the object desired if a person only knows how. The secret of it is this. There is, so to speak, a power or authority that makes laws, or rules, governing those employed in factories, i. e., what shall and what shall not be done during working hours. When these have established certain rules, the only way to get around them is to find the man or men who are above law or rules, and, having found the party who is above law or rules, gain permission of him, or them, if possible, to do certain things which, generally speaking, are not allowed, and having gained their permission to perform certain work, the agent can proceed without hindrance, provided he does not make an improper use of the favors granted. If an agent cannot gain permission to canvass workmen during work hours, then the only way is to see these workmen at noon, or night, when not at work, or visit them at their home in the evening.

It will often be found that the evening is the best time of the day to visit and canvass some people; experience has taught that from six to nine in the evening is the best portion of the day for canvassing in the city.

F. L. MEAD.

MY SECOND RIVER TRIP.

SINCE my last letter, I have been up the river Demarara again and had a very pleasant and, I trust, profitable visit. I find that our work there is making a stir.

Owing to the bad weather, as our rainy season of three months has now begun, I did not have a large congregation, but nearly all the interested ones are faithful in attending. I held two services, morning and evening, and did all I could to teach them the principles of the message for to-day. The average attendance was about fifteen. All seemed much pleased with the instruction. I started a Sabbath-school of twenty members. After our Bible study on baptism, seven gave in their names. Two others wish to join on previous baptism. Others are keeping the Sabbath, but are not yet free from bad habits. They still need plenty of instruction. One thing in their favor is that they know they need it. In fact, they are in terrible ignorance of the first principles of our faith. It has been a continual battle with them ever since I came, to get them to see that their old ways of doing and plans of labor were not the best. I have until now been almost alone in everything.

The friends up the river are determined to have a place for worship and have gone about it with a will. With them we raised the frame for a building 17 × 30 feet. They cut and framed the timbers themselves. The timber here has to be dragged out of the bush by hard labor and loaded in "punts" (boats) for transportation as it is so heavy that it will not float. The roof is to be of palm leaves, which will last about five years. How to get the floor is the question now. They have no money, as there is no work in the river. It costs three cents per foot to get logs sawed at the nearest saw-mill after getting out the timber. They propose sawing it out by hand if money can be raised to furnish a big hand-saw. This we are trying to raise. It will require six dollars. We have one dollar raised for it.

I spent a day traveling in the bush trying to find native Indians and found two settlements. In one of these was one that could read English; I left tracts with him and explained to him as best I could, and he promised to tell the rest. There are many chances for doing this kind of work if we only had the consecrated workers. What we want is men and women to come and live among these people and teach them the truth. One could soon get a large school of children to teach, and this, with the planting, would soon make the work self-supporting. One can get the

Indians to come and work for the schooling of their children. Money they seldom have. They live in huts which can be built in a day, and sleep in a hammock, their fish line and gun constituting their wealth. Clothes they scarcely think of. I am speaking now of the uncivilized ones. Those that have been long among the white people, are much like them in their ways and they learn quickly. I am satisfied that it is more healthful in the interior than in the town. The heat is not so oppressive. The main difficulty is in providing one's self with the customary foods and household comforts. But all this can be done to a large extent by those who have any idea of "roughing it." One can get along without many of the hardships met with in earlier days in the United States. One with pluck and good judgment will succeed.

W. G. KNEELAND.

British Guiana.

THE WORK IN NEW ZEALAND.

WE are now nicely located in our new premises, and all who have yet visited us are much pleased with the place, and pronounce it much superior to our former office in every way. Our office in Banks Terrace was very cramped and inconvenient, and as a consequence, the work of the secretary was much heavier, and required more time than it otherwise would have done. But what was of more consequence to the society and to the cause it represents, was that we were hid away, so to speak, from the public, where we could have no influence over them. Our own people have sometimes come to the city and found it very difficult to find us even when they knew our address. Not long ago some one, having searched for the International Tract Society for some time, inquired of a policeman, thinking, I suppose, that he would certainly know the whereabouts of an institution with such a comprehensive name. But the officer knew nothing of us. The point of this incident will be appreciated when I tell you that the police station is directly across the street from where we were. Under such circumstances it does not seem to us that our light was shedding its beams very far over this city. The Lord does not command us to put our candle under a bushel, but on a candlestick, where it could be seen; and not only seen, but where it would give light to all around it. We have felt for some time that we ought to have another place; but nothing suitable presented itself at a price within our reach,

until a few weeks ago, when we secured our present site.

We now have a nice location on a business street, only a few doors from the tram, which makes it convenient and easy of access from all parts of the city.

We have a shop front which we have nicely fitted up, putting the most of the stock on our shelves. We have also purchased a small supply of stationery, etc., to attract custom and call attention to us, as well as for profit. Our own books, pamphlets, tracts, and charts have been given a prominent place. Our surplus papers, when we have any, are kept at hand and given to any customer who seems interested to read. Already we have had some interesting conversations with persons who have called in.

Altogether there is not a more creditable shop in the city, and our window and signs attract the attention of all passers-by. I am sure this move has been in harmony with the Lord's will, and that he will bless the enterprise with success. We certainly will have a better standing with the public and our influence will be worth all that it costs us even if we do no business.

Good news is still coming from the Auckland District. The church building at Epsom will have been dedicated before this reaches you. Over thirty persons will become members, who have accepted the truth, and are rejoicing in the new-found light. Brother Wilson writes that four have taken up their cross, and are keeping the Sabbath at Onehunga; while at both places there are many more who are deeply interested, some of whom will probably yet take their places with us.

In this city we have just learned that a lady has been keeping the Sabbath for a short time, and word came to-day from near Christchurch that another lady, whose sister is a Sabbath-keeper, has accepted the truth as the result of the faithful labors of the latter. Shall we not be encouraged by these omens of good? Could we ask for any greater sign or evidence that the Lord is waiting to do a great work for our colony? But the Lord does not choose to work independently of the human instruments. He has called us to work with him, and may we appreciate our high privileges and devote our all to him who has done so much for us.

Our brethren in New Zealand have given liberally to support the work in the past, and we believe they are still willing to work, and help us in extending our work this year.

WILLIAM CROTHERS.

57 Tory St., Wellington, N. Z.

THESE FAMILY STUDIES.

QUITE a great deal has been said during the last few months in the columns of the HOME MISSIONARY, about conducting family studies in regard to our foreign missionary work. When we advertised the map at a special price to assist in this work, quite a number of our brethren and sisters availed themselves of the opportunity to purchase it. The International Tract Society kept a list of those who had purchased the maps, and after a while wrote them in regard to the interests in these studies; we have heard from a number of families that have been carrying on these studies, and will subjoin a portion of a letter recently received, that will show how much good, families may get out of this line of work when it is taken hold of earnestly, and persistently carried forward. The letter is as follows:—

"As you enquire concerning the interest in my family in the missionary map and the study of the lessons in the HOME MISSIONARY, I rejoice to say that the interest is remarkable beyond all my hopes, and increasing every week. I feel quite sure it will be permanent, as we have used the map about five months, and I am always obliged to say at the close of each lesson, 'We must stop now.' Nine years ago I felt the responsibility of the souls committed to my trust, and began a system of studies of the Gospels taking just one hour a day in the morning, and two hours on Saturday, on Temperance, and more on Sunday. How many times I was ready to give it up, on account of the inattention, my lack of knowledge, and various hindrances; but I would say to discouraged mothers, Never falter, nor believe the task impossible alone, for God will prove true to his word, found in James 1:5, if we try and trust. When I found the truth and began to keep God's Sabbath (almost three years ago), and began and closed the Sabbath with prayers, I thought, 'Why not have prayers every night and use the time in missionary studies?' The children said, 'Yes.'"

"The next change was the temperance lesson from Saturday to Sunday, but I soon saw that I could not use the books that taught that 'the mind' was what became intoxicated, so we changed, and adopted the 'health reform' as found in the Testimonies and HOME MISSIONARY. I made it a matter of special prayer, and when the next HOME MISSIONARY came, I opened to the 'lessons' and in the *Review* I read the notice of the map. They just met our wants, and I am delighted with the result. Our two hours' study has lengthened to three, and one Sunday morning we were surprised to find four hours had passed. I do thank God that he does give wisdom and supplies all my insufficiency, for he knows my earnest desire that all my six children may be useful workers in his vineyard when he comes.

"When I ask, 'Who was the Swiss reformer?' my boy of nine years is pleased to find that he is the only one that knows it was Ulrich Zwingli, and that he found it in chapter 9 of 'Great Controversy'; I then read the chapter for all who wanted to know too. Another is interested in the islands of the sea, and gives facts from the 'Story of the Pitcairn.' Then a chapter must be read to all, and some dates learned, and the mission schooner 'Pitcairn' viewed from 'Rise and Progress of the Seventh-day Advent-

ists,' p. 369. 'To what continent does Russia belong?' We then study the map, and when we have decided 'to Asia,' the oldest boy, who has kept very quiet, says that the same question was discussed that week at school, and the principal was called in to settle that it belonged to Europe. My boy says, 'Mother, I am sure it is the latest and most accurate map, for I have been the only one that could locate certain towns several times, and once the principal searched for three days before he found that I was right, and he says, You must have a very good map.' My oldest daughter says she never liked her geography lessons at school until we bought that map, and now she likes them, and can learn them so easy in studying it. I could mention many more facts to show how interesting we find the studies and the map, and we hope the lessons will be continued.

"The mite box is a reality now, and all plan every way to earn money for it; even the baby of four years has caught the spirit, and plans for it. She says 'I cannot earn money, but I will ask Uncle Joe for a penny.' He promised her one the next day, and when he gave it to her, she said, 'Well, I want two, so I can have one all myself.' He said, 'Why, you have one all for yourself' now. She said, 'No, I want this one for Jesus.'"

We trust that many who are not already doing so, may be constrained by the reading of the foregoing to take up these important studies in their respective families.

A. O. TAIT.

PREACHING THE TRUTH IN BRAZIL.

WE started away from the Rio de Janeiro March 12, and reached Rio Claro the 14th. This is a place of about eight thousand inhabitants. There are quite a number of Germans. Two families live here who keep the Sabbath. The woman in each family was sick, so we traveled to Indiasuba, where the father of the young man, Stein, lives, who wants to translate our books. We had a good meeting there. One family of nine are keeping the Sabbath. Indiasuba is a very small place, and there is only one family besides this one that is German. We remained there over Sabbath and Sunday. We next traveled to Piriciba. This city has about ten thousand inhabitants. A young man lives here who has translated "Steps to Christ" in the Portuguese. They have taken a good deal of pains with the translation. We began meetings at this place. Two families of Sabbath-keepers live there. We remained there two Sabbaths. Returning to Rio Claro, we organized a Sabbath-school of nine members and baptized one brother. From here we went back to Piraciaba where we had a meeting appointed. We found that one of the ministers of the place had preached against us, and an Italian who listened to his two sermons, commenced to keep the Sabbath as the result. This Italian is an intelligent man. We baptized eight individuals and celebrated the ordinances. It did them

good. We organized a Sabbath-school and missionary meeting. We need publications and workers in the Portuguese language. I expect to spend about five months in Brazil. My health has never been better than at present. I want to mention another interesting experience at Piraciaba. A German lady kept the Sabbath for the first time the last Sabbath we were there. She took part with us in the ordinances, and in social meeting she wrung her hands and wept and pleaded most earnestly with us to remain or send them help.

F. H. WESTPHAL.

A VISIT TO A LEPER ASYLUM.

SHORTLY after returning from my river trip, I accepted the invitation of three of the inmates of the Leper Asylum and made them a short visit. They became convinced of the Sabbath truth by reading some papers furnished a few months ago. I found them still faithful and of good courage in spite of the persecutions they were receiving.

There are about three hundred of these afflicted people in this institution, and about ninety in the one near by for females. The Presbyterians and Roman Catholics are allowed to hold public services in the buildings. Quite a rivalry has sprung up between them as to who should get the most converts. The Presbyterians were averse to marrying the lepers, but as the Catholics were willing, they soon followed, so as not to lose any converts.

On my arrival, the manager was presented with a protest against my presence signed by the leader of one of the factions, requesting him not to allow me to hold any service or give instruction calculated to disturb the "established faith." I explained the object of my visit to him and received permission to visit, but was cautioned not to say anything about the "new religion." While conversing with the three Sabbath-keepers, I learned that the minister had warned the rest against them, and that the Bible had been taken away from them. They evidently consider the Bible a dangerous thing in the hands of Sabbath-keepers. These individuals come together every Friday evening for prayer and study, and also upon the Sabbath. They seem glad to know that they can have a part in the third angel's message. Those that are strong enough are expected to work, but these men were thankful that they had not yet been called on to break the Sabbath, and expressed a determination to stand firm to principle.

W. G. KNEELAND.

Georgetown, British Guiana.

A VOICE FROM BRAZIL.

To the Dear Brethren in Battle Creek:

The peace of our Lord and Saviour be with you all and the richest blessings of Heaven be upon you all in all your ways, is my heart-felt wish. Although personally unknown, yet in Christ closely related, I cannot help letting you know of my immense joy that I, by the goodness of God and the mercy of Christ Jesus, have been led into the truth, and now God has permitted me to be a defender of the truth and a warrior of Christ in our ranks.

After I had belonged a year and a half to the Methodist Church, it has pleased God to call me forth out of the same and to permit me to act as a bearer of the message, and for this I am infinitely thankful to him. I am the only one in this city who keeps the Sabbath, and many a one would be greatly pleased if my mouth were stopped; but, even though I had a thousand tongues, none should be silent, because of that with which the heart is full, the mouth will run over, and this is the closing message to a curse-laden world. O, how we need the power of God because dense darkness covers the land!

I have felt myself impelled to do my utmost here, and thus I had hoped to translate a few of your publications into the Portuguese tongue. I laid this, my sincere desire, before the Lord, and afterward I wrote it to Brother Hollstin, and O, what joy I had when the 18th of January I received from our dear Brother Stauffer a letter, besides a beautiful little work "Steps to Christ." May God bless this work and this little publication richly, so that it also may soon appear in our language, and point out for many the way to the Saviour. [Brother Stein has made, since this was written, a very creditable translation of "Steps" on his own responsibility.—*Ed.*]

Dear Brethren, O how I would like to know you all personally, and have fellowship with you and partake of the Lord's supper of which I had to be deprived so long a time! My former brethren now are mocking me, and, indeed, some of my own relatives, and former brethren who call themselves Christians, are trying in every possible way to embitter my life and make it hard. Therefore remember me in the South and also pray for me. By this time, I will close. I remain, with heartfelt greeting to my dear brethren and sisters,

Your brother in Christ Jesus,

WM. STEIN.

Piraciaba, Brazil, Jan. 20, 1895.

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

(Furnished by the General Canvassing Agent.)

STATE	No. can-vassers	Av. No of Re-ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's
DIST. No. 1.											
Atlantic.....											
Maine.....	2	2	19½	198			51	\$ 130 50	\$ 27 85	\$ 158 35	
Maritime Prov.											
New England...	10	5½	94	496	207	\$ 561 25	228	534 40	12 90	547 30	
New York.....	17	4½	293	1952	84	194 45	744	1584 37	178 85	1763 22	
Pennsylvania...	20	19½	339	2052½	694	444 95	1450	1289 05	398 76	1687 81	
Quebec.....											
Virginia.....	10			445		215 93		812 55		812 55	
Vermont.....	4	3	43	312			131	168 60	16 47	185 07	
West Virginia...	12	7½	87	547	165	45 45	422	331 55	75 85	407 40	\$5,561 60
Alabama.....	12			2173	141	146 85	504	983 25	189 55	1172 80	
Cumb. Mis. Field.	10			2134	119	250 50	605	1032 25	126 55	1158 80	
Florida.....											
No. 2.											
Georgia.....	10			823	91	159 90	212	471 05	39 30	510 35	
Louisiana.....	8			999	312	138 40	546	583 20	17 75	600 95	
Mississippi.....	2			457	49	112 00	76	158 75	79 50	238 25	
North Carolina..	6			576	187	213 50	191	133 75	25 90	159 65	
South Carolina..	10			1195	100	175 60	225	388 20	56 85	445 05	
Tennessee.....	12	26	93	650	128	104 50	103	118 50	42 23	160 73	4,446 58
Indiana.....	18		139	853	67	137 25	164	349 15	101 06	450 21	
No. 3.											
Illinois.....											
Michigan.....	13	7	52	427			170	372 50	37 20	409 70	
Ohio.....	32	21	316	2193	28	55 25	933	1779 00	182 35	1961 35	
Ontario.....											2,821 26
South Dakota...	15			2207			427	1132 65	151 70	1284 35	
No. 4.											
Iowa.....	12	9	180	1444	8	23 00	357	1044 00		1044 00	
Manitoba.....	34	20	304		214	68 30	1106	1524 19	222 24	1746 43	
Minnesota.....											
Nebraska.....											
Wisconsin.....											4,074 78
Arkansas.....	7	2	42	293			124	256 00	20 00	276 00	
Oklahoma.....	3			354		100 75	231	248 75	11 50	260 25	
Kansas.....	17			1949	124	308 75	720	1664 55	148 76	1813 31	
Missouri.....	22	21	366	2851	30	27 25	1090	2098 00	188 00	2286 00	
Texas.....	7	6		723			355	978 00	25 10	1003 10	5,638 66
Colorado.....											
No. 5.											
California.....											
No. 6.											
North Pacific											
Upper Columbia.											
Montana.....											
No. 7.											
Australia.....	31	21	291	1824			914	3547 79	212 16	3759 95	
New Zealand.....											
Great Britain...	30	25		3432			856	1568 95	255 00	1823 95	5,581 80
Central Europe...	32	24		2768			557	1154 60	103 60	1258 20	
Germany.....	20	20	384	3298	233	400 00	395	580 60	251 47	831 07	
Norway.....	12		65	661			234	232 90		232 90	
Denmark.....	27	20	227	1847			909	1017 36	20 24	1037 60	
Sweden.....	32	143		2937		1376 06	1318	1745 10	27 06	1772 16	
South Africa...	9	7½	100½	552	23	97 15	172	1035 94		1035 94	
Misc. L.											
South America..										116 75	6,168 87
Jamaica.....											
Bahamas.....											
West Indies.....	7			600	132	88 45	182	183 54	32 58	216 12	332 87
Totals.....	525	413½	3435	46,221½	3136	5,445 49	16612	\$31,348 09	\$3278 33	\$34,626 42	\$34,626 42

THE estimate put upon women in India is illustrated by the reply of a rajah when he was asked if he would not like to have the women within his dominions taught to read. The prince sent for his horse, and having placed some spectacles before his

eyes held a book in front, and asked: "Can that horse learn to read?" "No," was the answer. "Then," said the rajah triumphantly, "if so sensible an animal as that cannot learn to read, how can you expect to teach a woman?"

LESSON SERIES.

HEALTH STUDIES.—No. 3.

HEALTH—ITS IMPORTANCE.

THERE is such an intimate relation between the different parts and organs of the body that it is impossible for one member to suffer without the others being affected and suffering with it. The nervous system connecting the different organs of the body may be compared to a telegraph system, with the brain as the center. All the impressions received are at once communicated to the brain. If the finger is pricked, the brain suffers. If there is a disturbance of the stomach, the mind is disturbed. No doubt many have observed how difficult it is for a dyspeptic to be calm and patient in trial.

It is with the mind we serve the Lord. Anything, therefore, which interferes with the free and healthy action of the brain, interferes with, and robs God of, the service due to him. To serve God perfectly, we must have clear minds, and in order to have clear minds, we must have healthy bodies. This is why John the Beloved said, "I wish above all things that thou mayest prosper and be in health." The mind and the sensitive nerves of the brain are the only mediums or channels through which heaven communicates with man. Anything that has an exciting effect upon these nerves, will destroy their sensibility, and thus becloud and deaden the mind so that spiritual truths cannot be received.

We will notice how the mind may be injured and impaired. The mind may be beclouded or benumbed, first, by introducing poisons directly into the system as by smoking, drinking, eating unhealthful foods, condiments, etc., breathing impure air; second, by the formation of poisons in the system due to improper combinations of even healthful foods, eating to excess, eating substances which readily take on fermentation; third, by imperfect elimination of poisons from the body, from lack of exercise and lack of cleanliness. The effect of poisons is the same upon the brain in every case. They excite the sensitive nerves of the brain, lessening their sensibility, beclouding and benumbing the reasoning faculties so that sacred truths cannot be appreciated. Thus the Lord is hindered in his efforts to communicate truths to man.

We have an illustration of this in the case of Nadab and Abihu.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10 : 1, 2.

The sons of Aaron were commanded to use only sacred fire from off the altar which the Lord himself had kindled and which was kept burning continually. Ex. 30. If they had had the full use of their reasoning powers, they would not have committed this wrong, but they had indulged in wine. This so beclouded their intellects that they could not distinguish between the sacred and the common.

In the time of Noah, God saw that the wickedness of man was great upon the earth. Men followed their carnal desires and the indulgence of appetite. Eating and drinking were the chief sins committed by that people. For one hundred and twenty years Noah labored to get the people to give up these health and soul destroying indulgences, but all his efforts to reform them were in vain. No doubt many wanted to be saved, and desired admittance into the ark when the flood came. None were anxious to perish, but they neglected the preparatory work,—the giving up of their health-and-mind-destroying practices. As the result, their minds were so beclouded that the sacred truth concerning the near destruction of the earth could make no lasting impression upon them. Spiritual and holy things had lost their sacredness. From indulgence of depraved appetites, the finer feelings of the mind had been destroyed. God saw that he could do nothing more for them. Therefore his Spirit ceased to strive with them, and the record tells us, "They knew not until the flood came." When the flood came, they could see where they had failed, but it was too late to be of benefit to them.

In the days of Lot the same sins existed. Men lived in violation of the laws of health. Their minds were so beclouded that the solemn warning concerning their doomed city could make no impression upon them. The Spirit of God could not impress their minds. Lot appeared unto them as one who mocked.

Is not this the reason why men do not see and realize the sacredness of the Sabbath, but say that

one day is as good as another? Is it not because of this that the solemn warnings given by the Bible make so little impression upon minds? Is it not because of the condition of the mind, due to violation of the laws of health? To make natural law plain is a work that must accompany the message. The physical habits of the people must be corrected. Men must act in harmony with the laws of health. By doing so, even from selfish motives, they place themselves where God's Spirit can impress their minds.

Upon the other side, those who have become connected with the closing work and fail to practice the reforms God in mercy has given to them, by continuing to eat and drink with the drunken, their minds will become less susceptible to sacred truths. They will not see when danger cometh. They will keep on investing their means, buying, and building, etc., thus putting afar off the coming of Christ. The shortness of time cannot be impressed upon them. They say in their hearts, My Lord delayeth his coming. "The Lord of that servant shall come in a day when he looketh not for him." The most solemn warnings have been given us, but they make no lasting impressions on our minds. Why is this? It seems to me this is answered in Matt. 24. As it was in the days of Noah, so shall it be at the coming of the Son of man. They were eating and drinking. With the indulgence of appetite, their minds were beclouded, and they knew not until the flood came and destroyed them all. It is inferred from this that the habits of the people prevented them from receiving the warnings concerning the flood. So shall it be at the coming of the Son of man. These things have been placed upon record especially for the benefit of those who are preparing for the second coming of Christ. Ministers and people must become intelligent upon these important reforms and practice them, for they not only concern their health, but their eternal destiny and that of others.

1. How intimate is the relation existing between the different organs of the body?
2. How does the condition of the body affect our service to God?
3. How may the mind become impaired?
4. Give a Bible illustration of this principle.
5. What lesson may be drawn from the times of Noah?
6. What must accompany the message?
7. What will result from a failure to properly appreciate and practice the light?

D. H. KRESS, M. D.

LESSONS IN RELIGIOUS LIBERTY.—No. 5.

A COMPARATIVE VIEW OF THE STATE OF THE WORLD AT THE FIRST AND SECOND ADVENTS OF CHRIST.

1. WHEN Jesus came to earth the first time, what nation filled the world? Luke 2:1. (Cæsar Augustus was the first Roman Emperor.)

NOTE.—"The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing except the ocean, inhospitable deserts, hostile tribes of barbarians of fierce manners and unknown language, or dependent kings who would gladly purchase the emperor's protection by the sacrifice of an obnoxious fugitive. 'Wherever you are,' said Cicero to the exiled Marcellus, 'remember that you are equally within the power of the emperor.'"—Gibbon's *Decline and Fall of the Roman Empire*."

"The world—the world of civilization was Cæsar's: and he who fled from the wrath of Cæsar, said to himself of necessity—'If I go down to the sea, there is Cæsar on the shore; if I go into the sands, . . . there is Cæsar waiting for me in the desert; if I take the wings of the morning, and go to the uttermost recesses of wild beasts, there is Cæsar before me.'"—De Quincy's *Philosophy of Roman History*, par. 17.

These extracts vividly portray the great power of the Roman emperor, and the hopeless condition of any one who should happen to offend him. This was the state of the nation in which Christ was born, and in which the primitive Christians lived and suffered. When the Emperor Augustus would exile Ovid, the famous Latin poet, he had simply to command him to go into exile. "*Guards and gaolers were unnecessary.*"

2. When Jesus comes to earth, the second time, what power will control the earth? Rev. 17 and 18.

NOTE.—Read these two chapters very carefully. Notice in chapter 17:1, that the vision is portraying "*the judgment of the great whore*;" not the *history* of the great whore. What will this show in regard to the remainder of the chapter? To what power do the kings give their power and strength? How much of the trade and commerce of the world is in the hands of the papacy in the closing scenes of time? Study verses 11-19 of chapter 18 carefully on this.

3 Is the conclusion warranted from the facts revealed in the answer to the preceeding question, that as pagan Rome controlled the world at the time of Christ's first advent, so papal Rome will dominate it at the era of his glorious appearing? Just as in the days of pagan Rome, escape was impossible to the

offending one, just so in the last days of papal Rome's power, will human escape be impossible to those who dissent from her views.

4. What command was given to the followers of Christ in the time when pagan Rome filled the world? Matt. 28:19, 20.

5. Under the existing state of government was this an easy or pleasant task? Read Acts 5:17, 18; 7:54-60; 12:1, 2; 14:19; 16:22-24; 21:31-36; 22:22, 23; Heb. 11:36-38.

6. What is the command of Jesus to Christians in the last days? Matt. 28:19, 20. The last part of verse 20 reads in the revised version margin, "Lo, I am with you all the days, even unto the consummation [consuming] of the age."

7. Is the warning of Christ's second coming an easy or pleasant one to give? Rev. 14:6-11.

8. How will the world treat those who bring this message? Rev. 13:15-17; "Early Writings," article "My First Vision," par. 10, p. 11; *Ibid*, article "The Time of Trouble" par. 1, p. 143; *Ibid*, article "Subsequent Visions," par. 6, pp. 27, 29; "Great Controversy," Vol. IV. chapter 39, par. 35, pp. 625, 626.

9. To what decree is that proclaiming death upon the remnant church similar? "Testimony for the Church" No. 32, p. 206. Read also Esther 3:8-15.

NOTE.—Notice how close and searching is the language of verse 13. Death is decreed upon all the people of God. No way of escape is left open. Both old and young, little children and women all are to be put to death.

10. Were the people of the world refined and enlightened at the time of Christ's first advent?

NOTE.—It is a mistake to think that the people of the Roman world were uneducated, uncouth barbarians. They were educated, and they were refined, and many of them were exceedingly wealthy. Says a famous historian: "It was an age of material progress, and material civilization; an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of salons and of dinner-parties, of senatorial majorities and electoral corruption. The highest offices of state were open in theory to the meanest citizen; they were confined in fact, to those who had the longest purses, or the most ready use of the tongue on popular platforms. . . . Governors with their staffs, permanent officials, contractors for the revenue, negotiators, bill-brokers, bankers, merchants, were scattered everywhere in thousands. Money poured in upon them in rolling streams of gold. . . . Money! the cry was still money!—money was the one thought from the highest senator to the poorest wretch who sold his vote. . . . For money, judges gave unjust decrees, and juries gave corrupt verdicts. . . . Wealth poured in more and more, and luxury grew more unbounded. Palaces sprang up in the city, castles in the country, villas at pleasant places by the sea, and parks, and fish-ponds, and game preserves, and gardens, and vast retinues of

servants. TO MAKE MONEY—MONEY BY ANY MEANS, LAWFUL OR UNLAWFUL—BECAME THE UNIVERSAL PASSION."—*Extracts from chaps. 1 and 2, Froude's "Cesar, A Sketch."*

11. Is there much similar corruption at the present time?

NOTE.—Let the New York commissioners answer. I quote from one of their reports: "A large number of important offices have come to be filled by men possessing little, if any, fitness for the important duties they are called upon to discharge. . . . These unworthy holders of public trusts gain their places by their own exertions. The voluntary suffrage of their fellow-citizens would never have lifted them into office. Animated by the expectation of unlawful emoluments, they expend large sums to secure their places, and make promises beforehand to supporters and retainers to furnish patronage or place. The corrupt promises must be redeemed. Anticipated gains must be realized. . . . New places must be created to satisfy the crowd of friends and retainers. Profitable contracts must be awarded, and needless public works undertaken. . . . It would clearly be within bounds to say that more than one half of all the present city debts are the direct results of the species of intentional and corrupt misrule above described."—*Quoted by Bryce in the "American Commonwealth," Vol. I, p. 639.*

This is only a little of what might be said. Scores of illustrations might be presented; but space forbids.

12. Was there much extravagance in the days of ancient Rome?

NOTE.—"It was an age of the most enormous wealth existing side by side with the most abject poverty. Enter the house of a Felix or a Verres. Those splendid pillars of mottled green marble were dug by the forced labor of Phrygians from the quarries of Synnada; that embossed silver, those murrhine vases, those jeweled cups, those masterpieces of antique sculpture, have all been torn from the homes or temples of Sicily or Greece. Countries were pillaged and nations crushed that an Apicius might dissolve pearls in the wine he drank, or that Lollia Paulina might gleam in a second best dress of emeralds and pearls which had cost 40,000,000 sesterces, or more than \$160,000. . . . It was an age of boundless luxury,—an age in which women recklessly vied with one another in the race of splendor and extravagance, and in which men plunged headlong, without a single scruple of conscience, and with every possible resource at their command into the pursuit of pleasure. There was no form of luxury, there was no refinement of vice, invented by any foreign nation, which had not been eagerly adopted by the Roman patricians.

"The softness of Sybaris, the manners of Rhodes and Antioch, and of perfumed, drunken, flower-crowned Miletus, were all to be found at Rome. . . . A banquet would sometimes cost the price of an estate; shell-fish were brought from remote and unknown shores, birds from Parthia, and the banks of the Phasis; single dishes were made of the brains of the peacocks and the tongues of nightingales and flamingoes. Apicius, after squandering nearly a million of money in the pleasures of the table, committed suicide, Seneca tells us, because he found that he had only four hundred thousand dollars left. . . . 'They eat,' says Seneca, 'and then they vomit; they vomit, and then they eat.'"—*Quoted from "Seeker after God" by Farrar.*

Of the "Golden House" of Nero, it is Suetonius, the Latin historian, who speaks :—

"Of its dimensions and furniture it may be sufficient to say this much : the porch was so high that there stood in it a colossal statue of himself a hundred and twenty feet in height ; and the space included in it was so ample, that it had triple porticoes a mile in length, and a lake like a sea, surrounded with buildings that had the appearance of a city. Within its area were corn-fields, vineyards, pastures, and woods containing a vast number of animals of various kinds, both wild and tame. In other parts it was entirely overlaid with gold, and adorned with jewels and mother of pearl. The supper rooms were vaulted, and compartments of the ceilings, inlaid with ivory, were made to revolve, and scatter flowers ; while they contained pipes which shed perfumes upon the guests. . . . Upon the dedication of this magnificent house, . . . all Nero said in approval of it was, that he had 'now a dwelling fit for a man.'"—Suetonius's "*Lives of the Cæsars*," Nero, XXXI.

These few facts will show something of the grandeur in which the old Romans lived. But in spite of all this refinement, and all of this culture and luxury, how brutally did they persecute the inoffensive followers of the meek and lowly Jesus. Education, refinement, enlightenment, and wealth are no guarantee that people will not persecute. It was so then ; it will soon be so again.

13. Will there be extravagance and luxury at the time of Jesus' second coming ?

NOTE.—On this point it is hardly necessary to speak. One has only to read the daily papers in order to become conversant with all the sins of extravagance and luxury extant in the world to-day. During the thirty years between 1860 and 1890 the United States added forty-nine milliards of dollars to her wealth. In the last forty years the wealth of the cities of the United States has increased sixteen fold.

A few months ago, Miss Gertrude, daughter of Cornelius Vanderbilt, made her entrance into society. Her parents gave a reception in honor of the occasion, and the young lady received one hundred and forty-eight bouquets of flowers from her friends, says the *New York Sun*, "costing probably \$25,000." And all of this while thousands are starving for bread. Not all of this wealth or so-called culture, however, will save the people of God from bitter persecution. It did not at the first advent ; it will not at the second advent. •

AN African woman, soon after her conversion, offered the following prayer : "O Saviour ! thou art the King who beatest the pleasant drum of peace. Thou art the ruling King, the girder of our loins, the roosting place of our souls, our well-thatched house, our calabash of living water, the refuge into which we run. Once we were starved ghosts. Thou hast fattened us and made us men. Once thou didst perilously dive down from the height of thy glory to save us from death eternal."

FOREIGN MISSION STUDIES.

THE JAMAICAN (WEST INDIES) MISSION FIELD.

A Description of the Island.—Xaymaca, the aboriginal name of the island, signifies the land of streams. Upon the authority of Bridges, the historian, the derivation of the word is thus explained ; "Chabaiian," the Indian word for water, and "Makia," wood, when compounded, would be pronounced "Chamakia," whence the name Jamaica, "denoting a land covered with wood, and therefore watered by shaded rivulets, or in other words, fertile."

The island of Jamaica is one of the four islands which constitute what are known as the Greater Antilles. It lies between 17° 43' and 18° 32' north latitude, thus lying just inside the torid zone. It is about one thousand five hundred miles south of New York, one hundred miles west of Hayti, and ninety miles south of Cuba in the Caribbean Sea. The extreme length is one hundred and forty-four miles and the greatest width forty-nine miles, its area 4207 square miles and a population in 1894, of 672,762, or four hundred and fifty-nine persons to each square mile of territory, or twelve times as many to the square mile as the State of Michigan. There are about twenty thousand Coolies (East Indians) and several hundred Chinese, for whom scarcely any thing has been done to tell them of a Saviour's love. During the year 1894 there were 14,885 deaths and seventy-seven and two tenths percent of these died without medical attendance. Thus we see the necessity of true medical missionary work.

As viewed on the map, Jamaica appears very insignificant, still it is not without its importance. It is the most valuable British possession in the West Indies. Kingston, its capital, is a city of nearly fifty thousand souls and presents a very favorable field for both city and ship missionary work, as many nations are represented in its population, and it has regular steamship communication with New York, London, Liverpool, Southampton, Panama, and most of the West India Islands as well as some of the most important ports on the north coast of South America, and trading vessels from nearly every nation.

The climate is delightful, ranging from the tropical climate of the coast, to the bracing and almost frosty air of the mountain peaks. Tropical fruits grow in abundance. The chief exports are sugar, rum, coffee, pimento, dyewoods, bananas, oranges, tobacco, and cocoa. The total exports for 1893

were valued at \$8,570,255.22. The chief imports are food stuffs, household furniture, hardware, clothing, shoes, building materials, machinery, tools, coal, books, and other printed matter. Total for 1893 \$9,392,067.72.

The history of Jamaica is an interesting one, but space will admit of only a few statements. It dates from its discovery by Columbus on his second voyage to the new world in 1494. It was in the possession of the Spanish for one hundred and sixty-one years, when it passed into the hands of the English. Slavery cursed the country from its early history until 1834. The natural results followed. The people were kept in ignorance, and vice and superstition were the natural consequence; but since the emancipation in 1834, there has been a steady advancement in many respects, and from that time dates the history of what has been called the "New Jamaica." Missions and schools have been established throughout the island. At first these were supported by charity, but of late the government has shown an interest in the education of its sons and daughters. At the present time, nearly one half can read, and a little more than one half of these can write also.

The people as a rule are very hospitable and religiously inclined, and a large per cent belong to one of the various religious bodies. The Church of England, Baptists, and Wesleyans have the greatest number of adherents, but the Roman Catholics are growing very fast both in numbers and influence.

THE ENTRANCE OF THE THIRD ANGEL'S MESSAGE.

Early in 1891 the International Tract and Missionary Society secured several names of people living in the island, and began to send them reading matter on the present truth. This was followed up by correspondence, and as the result, several became deeply interested, and a few took their stand for the truth. In June, 1892, Brother Patterson from California came to the island, and met with success in selling "Bible Readings," which was the means of enlightening others. Early in 1893, Brother B. B. Newman was sent here by the Foreign Mission Board to take charge of the canvassing work. At the General Conference held in February, 1893, it was recommended that we come here to labor. Accordingly we arrived the May following. We found a few who were keeping the Sabbath and trying to let their light shine out to others. Soon after we arrived, Brother William Arnold came to canvass for our health books. Brother G. A. King also spent some time

here canvassing for the same. In December, 1893, Brother J. J. Evans and wife came out at their own expense to help hold up the light in this needy field and to canvass for our denominational books, and while Sister Evans's health has been very poor, the Lord has abundantly blessed their efforts. Some of our brethren and sisters here have also entered the canvassing work and are meeting with excellent success. According to the promise in Isa. 52:12, the Lord has gone out before us, and prepared the hearts of the people for the reception of the message. The total value of books delivered since the work started is: Health books, about eight thousand two hundred and forty dollars, and religious books, about seven thousand six hundred and fifty-four dollars.

In February, 1894, a church was organized with thirty-five members. At the present date it numbers seventy-four; twenty-seven of these live forty miles from Kingston, in the country. They have just completed a little meeting house, and we will soon organize them into a separate church. Their Sabbath-school now numbers fifty-six. There is great need of a primary school there. Our Sabbath-school in Kingston numbers fifty-four. Total membership, one hundred and ten, besides several scattered Sabbath-keepers. In Kingston we have a tract and missionary society organized, and nearly all are taking a lively interest in scattering our literature. We have sent out thousands of papers and tracts to different parts of the island, and are now taking a club of seventy-five *Signs*, and are already seeing fruit from the seed sown. Calls are coming in from different parts much more than we can possibly fill. People are accepting the truth by reading the literature circulated. The dragon is being stirred, and we see the clouds of persecution arising. Shall the work be hindered for lack of men and means, of which there is great need at the present time? May the Lord touch all our lips with a coal from off the altar, and may we exclaim as did the prophet of old, "Here am I, Lord, send me."

1. What is the meaning of the word "Jamaica"?
2. Where is the island located?
3. What is the size of the island?
4. What is the population?
5. How many inhabitants to the square mile?
6. How does this compare with the population of Michigan?
7. What is the capital, and its population?
8. What shows the special need of medical missionary work?

9. Why does Kingston present a good field for a ship missionary?

10. What is the climate?

11. What are the chief exports?

12. What are the chief imports?

13. When and by whom was Jamaica discovered?

14. How long did the Spanish hold possession?

15. What great curse rested many years upon the country?

16. What marked the commencement of what is called the "New Jamaica?"

17. What per cent can read and write?

18. What can be said of the disposition of the people?

19. Name the leading denominations.

20. When and how did our work first enter?

21. What was the result?

22. How was the canvassing work first started?

23. When was ministerial help sent?

24. What has been the result of the canvassing work up to the present time?

25. When was the first church organized?

26. What is the present membership?

27. What is the church doing to spread the truth?

28. What is especially needed at the present time?

29. How is this want to be supplied?

A. J. HAYSMER.

LESSONS IN RELIGIOUS LIBERTY NO. 6.

PAGAN ROME AND LIBERTY OF CONSCIENCE.

It is a fact universally admitted, that the primitive Christians were persecuted. But *why* they were persecuted is a matter of much discussion, even to the present time. This lesson proposes to offer a solution of this much-mooted subject. The early followers of the Man of Calvary were made to suffer for their faith. The pain inflicted was of the most excruciating nature. More surprising yet is the fact that these sentences decreeing the infliction of condign punishment were frequently delivered by men who usually displayed mild and even sympathetic traits of character. Under the mildest and best of Roman emperors the Christians suffered most. One would naturally suppose that in the midst of such despotism and oppression, such poverty and distress, as existed in the realms of the Cæsars, that the majority of the common people, at least, would have received the comfort and consolation of the Saviour with unexpressible joy. It was this extraordinary phenomena that elicited the following weighty words from the skeptical philosopher Gibbon:—

"If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lives of those who, during the first ages embraced the faith of the gospel, we should naturally suppose that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world; that the learned and the polite, however they

might deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates, instead of persecuting, would have protected an order of men who yielded the most passive obedience to the laws, though *they declined the active cares of war and government*. If, on the other hand, we recollect the universal toleration of polytheism, as it was invariably maintained by the faith of the people, the incredulity of philosophers, and the policy of the Roman senate and emperors, we are at a loss to discover what new offence the Christians had committed, what new provocation could exasperate the mild indifference of antiquity, and what new motives could urge the Roman princes, who beheld without concern a thousand forms of religion subsisting in peace under their gentle sway, to inflict a severe punishment on any part of their subjects, who had chosen for themselves a singular but inoffensive mode of faith and worship."

"This is a concise statement of the situation. Polytheism was unusually tolerant. Christianity was unusually mild and inoffensive. Yet that which was unusually tolerant relentlessly persecuted that which was unusually mild and inoffensive. This extraordinary state of affairs is well worth thinking over."

1. In the days when the disciples of Jesus and their immediate followers preached the gospel to all the world, what were the laws of Rome concerning religion? See "Two Republics," chapter 5, page 137.

NOTE.—The leader should read this chapter through, and mark the especial points of interest. All the laws might be marked and read together. It will take a little labor and ingenuity on the part of the leader to make the lesson of supreme value. It is impossible for the writer of the lesson to do all that needs to be done in this respect.

2. In the Roman empire what authority established the gods?

NOTE.—The following quotation, in answer to the above question will be of interest:—

"The religion of Rome was a State institution, an established church. . . . The toleration of Rome consisted in this, that as long as there was outward conformity to proscribed observances, it troubled itself very little about opinions. . . . With religion, as long as it remained within the limits of opinion or feeling, the magistrate had nothing to do; only when it became an act of disobedience to the public law, it was to be punished. . . . The deities of Rome were working gods, who had each a task assigned to him. They all had some official duty to perform. . . . While the Zeus of Greece spent his time in adventures, many of which were disreputable, the Jupiter Capitolinus remained at home, attending to his sole business, which was to make Rome the mistress of the world.

"The gods of Rome, says Hegel, are not human beings, like those of Greece, but soulless machines, gods made by the understanding. . . . They were worshiped also in the interest of the practical understanding, as givers of earthly fortune. The Romans had no real reverence for their gods; they worshiped them in no spirit of adoring love, but always for some useful object. It was a utilitarian worship. Accordingly the practical faculties, engaged in useful arts, were deified. There was a Jupiter Pistor, presiding over bakers. There was a goddess of ovens;

and a Juno Moneta, who took care of the coin. There was a goddess who presided over doing nothing, Tranquillitas Vacuna; and even the plague had an altar erected to it. *But, after all, no deities were so great*, in the opinion of the Romans, AS ROME ITSELF. THE CHIEF DISTINCTION OF THESE DEITIES WAS THAT THEY BELONGED TO THE ROMAN STATE. . . . When the Romans admitted the people of a conquered state to become citizens of Rome, their gods were admitted with them; but in both cases the new citizens occupied a subordinate position to the old settlers. . . . They had divinities who presided over talkativeness and silence, over beginnings and endings, over the manuring of fields, and over all household transactions. And as the number increased, it became always more difficult to recollect which was the right god to appeal to under any special circumstances. So that often they were obliged to call on the gods in general, and dismissing the whole polytheistic pantheon, to invoke some unknown god, or the Supreme Being. Sometimes, however, in these emergencies, *new deities were created* for the occasion. . . . It was the business of the pontiffs to see to the *creation of new divinities*. . . .

"The second class of Roman divinities were those *manufactured* by the pontiffs for utilitarian purposes."

"All of this shows that the gods of Rome were 'created,' 'manufactured' by the pontiffs who were State officials. It follows therefore, that the gods of Rome were established by the authority of the state."—James Freeman Clarke's "*Ten Great Religions*," Chap. 8, Secs. 1, 2.

3. Which, then, was supreme, the state or the gods?

4. What sentiment prevailed?—*Vox populi, vox dei*,—the voice of the people is the voice of god.

See "Two Republics," chap. 5, par. 8–13, pp. 140–142.

5. What constituted the state?—the majority or ruling element.

6. In whose person was the ruling element represented?—The emperor's.

7. In consequence of this how was the emperor regarded?—Divine.—See "Two Republics," chap. 3, par. 1–3, pp. 81–83.

8. Was there individual liberty in Rome?

NOTE.—"The republic [of Rome] during its whole career, illustrates the observation that the system on which it was founded included no conception of the actual relation of man. *It dealt with him as a thing*, not as a being with inalienable rights. Recognizing power as its only measure of value, it could never accept the principle of the quality of all men in the eye of the law."—Draper's "*Intellectual Development of Europe*," Vol. I, chap. 3, par. 16.

And again:—

"Rome never considered man as an individual but only as a thing. Her way to political greatness was pursued regardless of human suffering. If advantages accrued to the conquered under her dominion, they arose altogether from incident, and never from her purposed intent."—*Ibid.*, chap. 9, par. 5.

9. Was there liberty of conscience in Rome? — "Two Republics," chap. 5.

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

BATTLE CREEK, MICH., JULY, 1895.

STUDY THE "EXTRA."

WE announced three months ago that for the future, the statistical reports of First-day, Christmas, and Miscellaneous offerings to foreign missions would appear in the *General Conference Bulletin* instead of in connection with this journal. Upon further consideration it was thought that it would be better to conclude their publication in the HOME MISSIONARY EXTRA with the end of the present fiscal year, June 30, 1895. Hence the reports for the first two quarters of this year will appear as heretofore.

We trust all will study the EXTRA. The article from the pen of Elder O. A. Olsen on the first page will be found of special interest as illustrating the manner of circulating our papers in South Africa. In the tables look out the amount given by your church. Compare it with what was given last quarter and with the amount given for the corresponding quarter of last year, and see whether you are giving more, or less, to the cause of missions.

A NEW SPECIAL COURSE FOR MEDICAL MISSIONARY NURSES.

A new special course for missionary nurses is now being organized. Twenty-five young women and ten or twelve young men can be received within the next few weeks. The qualifications must be first-class—good health, good natural ability, good education, and above all a thorough consecration to the work are required. Those who simply wish to obtain an education or training for their own benefit, and those who have no expectation of engaging actively in medical missionary work either at home or abroad, need not apply, as such are not wanted. We want young men and women who are prepared to throw their whole lives and energies into this work, and who desire to secure the best possible fitness for it. A new course of instruction has been arranged whereby those who are anxious to get into the field soon can be prepared for certain lines of work in one year; but all who engage in the work are expected to enlist in it for a

considerable length of time, and to give their whole time and energies to it.

There is also room for a few more missionary mothers in the mother's class. This new department has proven an exceedingly interesting and profitable one. It is especially adapted to women of education and culture from thirty to forty-five years of age, — especially those who have had experience in caring for children and who love to work for the little ones.

Young men and women who have in view a medical education at some future time, should take the Special Course preparatory to more advanced studies. The course of study is so arranged that those who desire to do so can enter at any time during the next six weeks, but the sooner they enter the better. It is desired, however, that a number should enter at once. Those who take the Special Course, if able to meet the requirements mentioned above, will be able to enter upon medical work in a short time after entering upon the course.

Those interested should address the undersigned at once.

J. H. KELLOGG, M. D.,

Battle Creek, Mich.

CHICAGO & GRAND TRUNK
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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'd Ex.	6 A. Ex.	42 Mix'd Tr'n.	2 Pt. H Pass.				11 Mail Ex.	1 Day Ex.	3 R'd Ex.	23 B. C. Pass.	5 P'd Ex.	
a m	p m	p m	a m			D. Chicago A.		p m	p m	p m		a m	
9.00	3.10	8.15				Valparaiso.		9.45	1.50	9.10		7.50	
11.25	5.05	10.30	6.00			South Bend.		5.05	11.35	7.10		5.45	
p m						Cassopolis.							
1.05	6.30	12.00	10.05			Schoolcraft.		2.15	9.40	5.13		3.23	
1.46	7.12	12.45	12.40			Vicksburg.		1.20					
2.39		1.33	3.42			Battle Creek.		1.10	8.22				
2.44	7.55	1.48	4.30	a m		Charlotte.		12.15	8.15	8.55	9.35	1.50	
3.30	8.36	2.40	6.20	7.03		Lansing.		11.14	7.23	8.07	8.40	12.53	
4.39	9.26	3.25		7.47		Flint.		10.40	6.55	2.40	8.00	12.20	
5.10	9.55	4.00		8.20		Lapeer.		9.35	6.05	1.55	6.50	11.28	
6.30	10.45	5.03		9.50		Imlay City.		8.35	5.35	1.28	5.47	10.85	
7.30	11.17	5.40		10.05		Pt. H'n Tunnel.		7.49	5.02	1.00	5.10	10.04	
8.15	11.50	6.15		10.43		Detroit.		7.28					
8.42	a m	6.35		11.06		Toronto.		6.50	3.50	11.55	3.50	8.45	
9.50	1.00	7.30		12.05		Montreal.		a m	a m	a m	p m	p m	
9.25	p m					Boston.				10.40	4.05	8.45	
	a m	p m				Susp'n Bridge.						1.00	
	8.15	5.25				Buffalo.				9.15			
	p m	a m				New York.				a m	a m		
	8.15	7.25				Boston.				8.30			
	a m	p m								p m	a m		
	8.12	7.15								10.15	7.03		
	a m	p m										p m	
	7.50	4.25										2.25	
	a m	p m											
	7.00	5.40										1.00	
	p m	a m								a m	p m		
	8.55	8.03								8.15	6.10	8.00	
	a m											p m	
	11.20											7.00	

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

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