

THE HOME MISSIONARY

VOL. I.

BATTLE CREEK, MICH., JULY, 1889.

No. 7.

Fourth Sabbath Reading.

Persons desiring THE HOME MISSIONARY, who are situated so that they can attend services on the fourth Sabbath, will confer a favor by having it sent in a club to the librarian of their local tract society. Copies thus sent will be distributed to subscribers on the fourth Sabbath. In order that the address which this paper contains may be new to all, it should not be exhibited before that time.

The person who is to read the address should become familiar with it, and then do his best to read it in an interesting and intelligible manner. Brief remarks on different points presented by the address, in the way of explanation or illustration, if to the point, will break the monotony of reading, and add interest to the exercise. It may be well, sometimes, to sing, at intervals, short stanzas of some appropriate missionary hymn.

Avoid making these exercises tiresome. Rather than do this, it will be better to omit some of the less important portions of the address.

"FEED MY LAMBS."

Thus spoke the Saviour of the world to one of the greatest of his disciples. The occasion and circumstances which called forth the mild reproof, have been repeated many times in the history of the church. Peter, with the other disciples, had been privileged to learn at the feet of his Master the principles of the truth. The many manifestations of the Saviour's love and sympathy for those in distress, had won their hearts. His simplicity and power in administering to their wants, had given them exalted views of his character; while the promised privilege of spending eternity with him, had enhanced their delights for a time, and allied their interests with his.

But though they had been encouraged to become his disciples with a view to their own and others' happiness, they had been frequently reminded that they would meet tribulation before their work was done. The Saviour had even hinted to them that he would be removed from them by violent hands; but at the same time he charged them, under all circum-

stances, to "be of good cheer," knowing that he, in their behalf, had overcome the world.

In view of all this, being in one of his ardent moods, Peter declared to Jesus that he would never be offended because of him. The Saviour, however, knowing Peter's temperament, and the terrible temptation to which he would almost immediately be brought, said to him sadly, "This night, before the cock crow, thou shalt deny me thrice." More impetuous than ever was the reply, "Though I should die with thee, yet will I not deny thee." How little did the fervid apostle know of his own weak nature under temptation!

The story of his terrible fall the same night, and of his bitter repentance, is well known. The experience of that time was indeed a bitter one for the self-confident Peter. He had not only denied his Lord with wicked words, but had seen him, soon after, crucified as a vile criminal, without a single word of pity or consolation from any one. Peter's boasted courage had vanished, and he found himself condemned, and weakened morally by the conflict.

Though Peter's spirits had been somewhat revived by the appearance of the Saviour to him after his resurrection, he so far lost sight of his holy calling that, shortly after, he induced others of the disciples to return with him to their old occupation of fishing. Toiling all night and taking nothing, the next morning the Saviour appeared, and hailed them from the shore. To restore their confidence in his mission, and beget again in them a desire to co-operate with him in his work, he wrought a miracle before them. At his word they let down their net only a few feet from where it had been let down before, and it was immediately filled beyond their power to draw it up again.

Immediately the word was whispered among them that the mysterious person whose command they had obeyed, was the Lord. At this, Peter's enthusiasm was rekindled, and without waiting for the vessel to take him ashore, he plunged into the water and swam to where his Saviour stood. What a meeting that must have been! How the memories of the recent past must have thronged Peter's mind, as he saw the same loving look of former days turned upon him. With what mingled feelings of wonder and joy must they all have sat down to that morning meal, miraculously provided by him who had so lately died on the cross.

After all had eaten, and were enjoying the quiet peace of the Master's presence, the current of thought was changed by the direct question of the Saviour: "Simon, son of Jonas, lovest thou me more than these?" The idea to be conveyed is; since you have heretofore boasted of your great love for me and what you were willing to forego because of that love, tell me, do you now love me more than do these other disciples? The immediate response was, "Yea, Lord; thou knowest that I love thee." Upon this confession, the Lord said to him, "Feed my lambs."

What a charge was this; not merely a general commission given to all, which any might or might not heed as they felt impressed, but a personal call to the work. Could any one to-day have the Saviour appear to him, call him by name, ask him for his love, and upon a personal confession to the Saviour, have him speak in audible tones, as he did to Peter, saying, "Feed my lambs," would he not deem it the richest experience of his life, and hasten to obey the command?

And yet this is just what every one does have to whom the Spirit speaks, asking for his love. This Spirit represents the Saviour himself, and when it speaks to us, it is the voice of Jesus.

He says to all to-day, as plainly as he did to Peter, "If you love me, feed my lambs." The reason for this is obvious; all who are called to follow the Saviour, are to enter into his work. His work as the chief Shepherd is to care for his flock on the earth, but this he does through those who have already become the recipients of his grace. The expression in the text means more than to toss carelessly to the hungry lambs of Christ's flock a handful of food, and then leave them without providing for their safety while feeding. To *feed* the lambs in the sense conveyed by the original word, means to "tend while grazing." In order to do this, the responsibility rests not alone upon the ministers,

but upon the elders and members of our churches, the officers and teachers of the Sabbath-school, and we might add, upon parents as well, not only to give counsel and instruction occasionally to the lambs of the flock, but to tend them while they feed on the words of life.

But who constitute the lambs? Evidently those who, if permitted to become mature, would sustain the same relation to the church that a full grown sheep does to the well regulated flock of the shepherd; in other words, the young people, before whom the older ones go in and out daily. These should be guarded by every means from perverse influences, against which they may not be naturally steadfast enough to prevail. Their minds should be constantly directed to that source of unfailing strength which may be freely theirs through the prayer of faith, and they should be taught that reliance upon the Saviour which will, under disappointments and trials, give them courage cheerfully to meet the demands of the gospel upon them.

But arbitrary measures can never do this for the young. If accomplished at all, it will be by the patient labor of love. The deportment of those who would engage in this work must be of that character which will recommend their labors. They are then prepared to speak a word in the right place to all whom they meet. If they really love the Lord, they will have love for those for whom he died, and will almost intuitively engage in feeding "the lambs." If any do not get a burden to do something in the way of helping others, they may well question whether their love for the Saviour is genuine.

It may, however, be a question with some how to engage in such a work. Let not such lose present opportunities which are all around them, in the delusive hope that there will be pointed out to them a "royal way" in which they may commence their work. Do willingly the little errands of love, and greater opportunities will present themselves, by which may be mounted step by step the ladder of usefulness in the cause of the Master.

J. O. C.

WEEKLY MISSIONARY MEETINGS.

As a letter recently received from one of our State agents presents several points of general interest, I give it entire as follows:—

"DEAR BROTHER: Thinking perhaps you would be interested to know how the new plans for Wednesday evening meetings are working in our

State, I write you in regard to the matter. I cannot speak for the whole State, but I have done considerable visiting among the churches, and I find that where our people have taken hold in earnest to have missionary meetings on Wednesday evenings, there has been a great increase in labor for souls, and a marked change in the spirituality of the church. Some members have become so much interested that they have walked three miles to attend, even some sisters walking that distance.

"There is one difficulty, however, which seems to trouble some of the leaders. Some think they must have the regular prayer and social meeting at all events. Then if they devote a season to missionary work, it makes the meeting very long. They do not seem to realize that they are bearing testimony when they are talking about missionary work. Cannot you write something on the subject that will help us and others? or are we the only ones who are troubled by such discouragements? I know if the plan can be carried out, it will do much good. I know of some local societies that are now doing more work in two weeks than they were doing before in a whole quarter."

We feel very thankful to learn concerning encouraging features of the weekly missionary meetings, such as are stated in the foregoing letter. On the other hand, the difficulties mentioned may in some degree exist in other States or localities also; hence I comply with the brother's suggestion, and write something on the subject.

Some of the results of the Wednesday evening meetings which he mentions are those which it was hoped and confidently expected would follow the adoption of the plan for weekly meetings, — "a great increase in labor for souls," and "a marked change [increase] in the spirituality of the church." Now if these results were not produced by the regular Sabbath-day prayer and social meeting, is it likely that they would be produced by a repetition of such a meeting in the middle of the week? One of the very designs in introducing the missionary feature prominently into the weekly prayer meeting, was to avoid the monotony of a repetition of the regular prayer and social meeting of the Sabbath. The Sabbath meeting itself cannot fail to lose something in interest also, if the week-day evening meeting is conducted on a plan so similar as to appear to be a repetition of it. Our people, on account of receiving so little labor from the minister, are largely dependent upon the prayer and social meetings for their mutual encouragement and edification; and other meetings should not partake so largely of the nature of these as to rob them of their freshness and interest as they return from Sabbath to Sabbath. They have their importance, but they

cannot take the place of other meetings. The weekly missionary meetings will not at all meet the object for which they were designed if they are conducted on the plan of the regular Sabbath meeting, and they will as certainly become wearisome also.

The weekly missionary meeting was designed not only to increase the interest of the church in labor for souls and consequently increase "its spirituality," but also to become a kind of weekly school, that all the members might become more intelligent workers. The plan of having all write Bible readings would result in greatly enlightening us upon the teachings of the Bible and the grounds of our faith. The reading of individual missionary letters and the exchange of letters with other societies and between States and countries, would keep us informed of the inside spirit of the advancing work, and thus lead to greater devotion.

Again: the study of the peoples, customs, habits, and needs of the countries where present truth has either not yet entered, or is just entering, would give us correct and intelligent views of the work before us. In order that these features may be brought into the weekly meetings, it is necessary that more time should be allotted to them than can possibly be, if a regular prayer and social meeting precedes. It is also evident that more than one person should be at work thinking, planning, and praying over the matter. The time occupied in the weekly meeting should not exceed *one hour and fifteen minutes* at most, and many of our largest and most successful societies confine theirs to *exactly one hour*, commencing at the appointed time, as promptly as if it were the Sabbath-school, and closing when the hour is up.

Now what can be more appropriate, after fifty minutes have been occupied in some one or more of the lines suggested above, than to kneel together and close the meeting with a good, earnest season of prayer of ten minutes' length? In this let several take part, asking God to increase in us and all his people the missionary spirit that brought our Lord Jesus Christ from heaven to labor for us, and also asking that he will send forth faithful laborers into the various fields now standing ripe for the harvest. I hope our churches everywhere will unite in giving the weekly missionary meetings a thorough trial. By varying the programme each week, the interest may easily be kept up; and these meetings cannot fail of being a source of great blessing to all, and a means whereby many will yet receive their first call and education for earnest work.

G. B. STARR.

The Children's Page.

Wherever practicable, the children should meet by themselves, at least a portion of the time, even if there are but two or three present. Some person of Christian experience who is otherwise qualified for the work, should, before the meeting, be selected to take charge of it. After the reading which is prepared for them, it may be well to let them have a social meeting in which they can express themselves upon the subject presented. The exercises should be conducted in a way to impress them with the sacredness and reality of the work.

LET YOUR LIGHT SHINE.

THE words of our Saviour to his disciples in his sermon on the mount, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," were not spoken alone for the benefit of those who heard him, but to his believing children everywhere; not only to the old and middle aged, but to you, dear children. He wishes *you* to let *your* light shine.

Some children seem to think that they were placed here just to have a good time, to be petted and dressed like dolls in a show window. Is this really the case? — Far from it. There is a nobler mission than this for the lambs of Christ's flock; they should grow and develop sweet traits of character that will make them worthy to be members of the heavenly fold at last. They are here to let their light shine. You ask when? — Every day — all the time. Jesus in speaking of his followers says they are a city set on a hill which *cannot be hid*; therefore the light of their influence is shining forth upon others continually.

Again you ask, "How shall we let our light shine?" The answer is, "For good." You may imagine that you are exerting no influence at all; but you are, either for good or evil.

There are many ways in which to "shine." Perhaps the words and actions exert the strongest influence, but the very countenance may shine with a tender, loving light, or it may have pictured there the ugly looks of anger and hatred.

A cheerful, happy disposition is something of precious worth; not only will it help to smooth down many a rough place for the feet of the possessor, but it may be the instrument to scatter light and blessing in the path of others.

It was once said of a little girl that, on account of her sunny disposition, she was called by her friends "that little bit of blue sky." To you, children, we would say, "Try always to be "blue sky," and not the dark, forbidding storm cloud.

Opportunity is given you daily whereby you may show that you are trying to be true children of God.

You need not boast of your goodness, for your actions will tell the story.

Many times children are brought into places where as much true courage is needed as in the experience of older people, and where they will have to make decisions for right or wrong. Perhaps they may have to brave the ridicule of their young associates, but there is an opportunity for them to let their light shine.

Jesus loves the children, and he invites their love in return; he says, "give me thine heart." He died to redeem them. And shall they not show by their daily words and actions that they appreciate the sacrifice, — the "spilled blood" in their behalf?

In Vol. IV. of the "Testimonies" are found these words: "The soul of the little child that believes in Christ is as precious in his sight as are the angels about his throne." What a privilege to the believing child to be enshrined in the love of such a being.

Oh that *all* the children would accept the invitation of the Saviour to give him their hearts, that their light might always shine in acts of loving obedience.

Yes, let it shine wherever you are. Remember that the angels of God are watching you to see if you are true to the principles of right. Shine, that you may help your friends, your brothers, and your sisters to shine too. Shine, that you may prove to the world around you that you believe what you profess, that Jesus is coming soon to reward you according to your works. And, finally, let your light so shine here for good, that others, seeing your good works, may be led to glorify God, and with you at the appearing of the Saviour, shine as the stars forever in the kingdom of our Lord.

F. H. S.

THE BLIND GIRL'S GIFT.

A BLIND girl came to her pastor, and gave him a dollar for missions.

Astonished at the large sum, the minister said: —

"You are a poor blind girl; is it possible that you can spare so much for missions?"

"True," she said, "I am blind, but not so poor as you think; and I can prove that I can spare this money better than those that see."

The minister wanted to hear it proved.

"I am a basket-maker," answered the girl, "and as I am blind, I can make my baskets just as easily in the dark as in the light. Other girls have, during last winter, spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries." — *Wesleyan Christian Advocate*.

National Reform.

QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

LESSON TWENTY-SIX.

[Answers found in "Civil Government and Religion."]

1. WHAT United States senator has made himself conspicuous in endeavoring to secure religious legislation in this country? — *p. 65.*

2. From what State is Mr. Blair a senator? — *p. 43.*

3. When did he introduce into Congress a bill proposing an amendment to the Constitution of the United States, respecting the establishment of religion? — *p. 65.*

4. When did he introduce his Sunday-rest bill? — *Idem.*

5. Of what part of the Constitution would the passage of such a bill by Congress be a direct infringement? — *p. 173.*

6. Repeat the first part of Article I. of Amendments to the Constitution.

7. Desiring such a bill passed, can we not see a good reason for Mr. Blair's introducing, but four days later, his other bill, proposing an amendment to the Constitution touching this very point.

8. What are the two objects of the Sunday-rest bill, as set forth in its title, or preamble? — *p. 65.*

9. How enjoyable would a day of rest be to a man who desired to work on that day?

10. How can the observance of a day "as a day of religious worship" be promoted among the irreligious? *Ans.* — Only by compulsion.

11. Is such service acceptable to God, and does he seek such worshipers? John 4: 23, 24.

12. Instead of the word *promote*, what word has the American Sabbath Union thought better to use in the preamble? — *p. 156.*

13. Is it the *people* who religiously observe the day, or the *religious observance* of the day they wish to protect? — *Idem.*

14. Are not the people already protected in their religious observance of the day? *Ans.* — Yes; in every State and Territory in the Union. Religious worship upon any day is protected by peace regulations in all parts of the land.

15. Then what must be the purpose of the bill? *Ans.* — To compel those to observe the day who would not otherwise, though they could and would be protected in doing so.

LESSON TWENTY-SEVEN.

[References same as last lesson.]

1. WHAT kind of work is forbidden on the first day of the week by the first section of the Blair Sunday-rest bill? — *p. 65.*

2. What indefinite and capricious qualification is made to the performance of such work?

3. Should a person choose to engage in such work, to whose whim would it be left to decide whether or not it was a disturbance? — *p. 67.*

4. Could a person receive pay for such labor, even though it were performed without disturbing any one? — *Sections 1 and 5 of Sunday-rest Bill.*

5. What city in the United States had an ordinance in 1887 that was likewise uncertain as to its meaning and operation? — *p. 68.*

6. What was the uncertain limitation in it?

7. According to the decision of the Superior Court, what classes of citizens were liable to be regarded as criminals under this ordinance? — *p. 69.*

8. Of what does a law which is so framed as to make its meaning depend upon the discretion of the court, savor? — *p. 70.*

9. Why should such terms not be employed in laws? — *Idem.*

10. How should laws be framed? — *Idem.*

11. What besides secular work is prohibited by the first section of the Sunday-rest bill?

12. To whom does the preamble and first and fourth sections of this bill represent the first day of the week as belonging?

13. If an individual should observe the Lord's day simply because the government requires him to do so, to whom would he be rendering obedience?

14. With what plain declaration of Christ's, then, is this bill in conflict? — *p. 67.*

15. What, then, may properly be said of this and all other such bills? — *Idem.*

LESSON TWENTY-EIGHT.

[References same as last lesson.]

1. ACCORDING to Section 1 of the Sunday-rest bill, what is the extent of its jurisdiction?

2. Would it be any worse for people to work or engage in plays, games, or amusements in places subject to the exclusive jurisdiction of the United States than elsewhere?

3. If the bill is to be so limited in its application, why should National Reformers, who desire the same things enforced in the States, be so apparently satis-

fied with it? *Ans.*—They wish the national precedent for the States to follow.

4. What has Mr. W. F. Crafts said upon this point? *Ans.*—“The national law is needed to make the State laws complete and effective.”—“*Christian Statesman*,” April 11, 1889.

5. What expression in Section 6 of the bill shows that the evident intent is to make Sunday rest and worship general throughout the land?—*p. 67.*

6. Are there any exemptions made in the bill for those who conscientiously observe another day?

7. What has Mr. M. A. Gault said respecting such observers? *Ans.*—“You know we always excuse those from keeping the first day who conscientiously observe the seventh.”—*Letter to W. A. C., dated June 3, 1889.*

8. How have the promoters of this bill sought by it to have the first day of the week observed?—*p. 72.*

9. What word is not used in the bill?—*Idem.*

10. How do the different sections refer to the day?—*Idem.*

11. What kind of bill is it then?—*Idem.*

12. How have Mr. Crafts and Joseph Cook expressed themselves in regard to enforcing the day upon other than a religious basis?—*p. 73.*

13. As a day of rest and worship, what is Sunday?—*Idem.*

14. What has Dr. W. W. Everts, of Chicago, declared it to be?—*Idem.*

15. What, then, would the enforcement of it be?

16. To what article in the Constitution would this be in direct contravention?—*p. 173.*

LESSON TWENTY-NINE.

[References same as last lesson.]

1. WHAT kind of powers are those possessed by Congress?—*p. 73.*

2. What article of the Amendments to the Constitution shows this?—*Idem.*

3. What part of the Constitution enumerates the things which Congress has power to do?—*p. 168.*

4. In all this is there a hint of any power to legislate upon any religious question, or in regard to the observance of any religious institution or rite?

5. Then Senator Blair's Sunday bill is not only unchristian, but what else?—*p. 73.*

6. Is it possible to legislate upon religious matters, and not in some way interfere with religious freedom?—*p. 74.*

7. Is not this as true, in principle, of States as it is of the United States?

8. What is the legitimate relation civil government sustains to religious matters? *Ans.*—“To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion.”—“*Great Controversy, Vol. IV., p. 159.*”

9. When men make religion a subject of legislation, what do they thereby virtually confess?—“*Civil Government and Religion, p. 110.*”

10. After a national Sunday law shall have been secured, what do National Reformers propose to do? *Ans.*—“We propose to incorporate in our national Constitution the moral and religious command, ‘In it [the Sabbath] thou shalt do no work’ except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law.”—*M. A. Gault, in letter dated June 3.*

11. What did Paul say of the weapons of his warfare? 2 Cor. 10:4.

12. What is the only sword he mentions in his enumeration of the whole armor of God? Eph. 6:10-17.

13. Then can the proposed course of the National Reformers be in harmony with the means with which God has provided his laborers for the promulgation of his truths?

14. Have we any record that Christ or any of his apostles sought such assistance in carrying forward the gospel in their time?

MR. CRAFTS'S LECTURE TOUR.

It is perhaps quite generally known that Mr. Crafts, the Field Secretary of the American Sabbath Union, is now making a tour over the country in the interests of that Association, organizing State and local societies. His announcements for the next five or six weeks as given in the *Christian Statesman* of June 6 are as follows: July 13-17, Helena, Montana; July 20-26, Puget Sound, Wash.; July 27, 28, Tocoma, Wash.; July 29, Salem, Oregon; Aug. 2, Reno, Nev.; Aug. 3-5, San Francisco and Oakland, Cal.; Aug. 6, San Jose, Cal.; Aug. 7, Alameda, Cal.; Aug. 8, Napa, Cal.; Aug. 9, Grass Valley or Marysville or Nevada City, Cal.; Aug. 10-12, Sacramento, Cal.; Aug. 21, Fresno, Cal.; Aug. 23, Santa Barbara, Cal.; Aug. 25, Los Angeles, Cal.; Aug. 26, San Diego, Cal.; Aug. 27, San Bernardino, Cal.; Aug. 30, Flagstaff, Ariz.

The month of September he is to spend in Arizona, New Mexico, Texas, Indian Ter., Oklahoma; Sept. 21, 22, at Kansas City, Mo.; Sept. 24, at St. Louis, Mo.; and Sept. 28, 29, at Indianapolis, Ind.

Workers' Department.

THERE IS WORK FOR ALL.

FROM the distant isles of ocean,
Mountain high and sunny plain,
Loud and long the anthem swelleth,
"Jesus soon will come again."

Faithful reapers now are needed,
Earnest hearts, and willing hands;
"Go ye forth to every creature,"
As of old, our Lord commands.

Talent, strength of mind and muscle,
These are needed by the Lord;
Power in earnest prayer to wrestle,
Humble faith, and trust in God.

Lo, the calls come faster, louder;
Ye who have the strength to do,
Dare ye stand thus idly waiting?
Feeble ones, there's work for you!

Pray ye for the toil-worn reapers,
Fainting 'neath the burning sun:
Pray that God will give them courage;
Strength to work till day is done.

Pray for those who wander blindly;
Pray that they may see the light;
Pray that God will send forth workers;
Cease not praying till the night.

O'er the earth the sound is going
Forth to every nation, tongue;
Blessed Saviour, haste the message,
Haste the time when thou shalt come.

Laura C. Bee.

TALKS ABOUT VARIOUS COUNTRIES.

THOSE who have believed that the Lord's work in the earth would be finished in this generation, have been working for many years to carry the tidings to various parts of the earth; but sometimes questions arise as to how much has been accomplished, and what remains to be done, in reaching all nations, tongues, and peoples with the truth for this age. With a view of bringing before our minds a few facts concerning these features, we begin, this month, a series of articles in the form of familiar conversations about different countries of the world, hoping we may thereby get a clearer and perhaps a broader view of the work in which we are all more or less interested. We will first take —

SOUTH AMERICA.

We all know that South America is the southern half of the western hemisphere.

1. Is South America an independent country? *Ans.* — Formerly nearly all of it was owned by Spain and Portugal; but for many years it has been independent, except the Guianas, which are owned by the British, Dutch, and French.

2. What sort of country is it? *Ans.* — It has sublime mountain scenery, fertile valleys and plains, and in many parts fine farming lands; there are also vast wastes of deep sand, and immense tracts in the equatorial regions too hot and unhealthful for mankind, being occupied only by animals suited to the tropics.

3. How does it compare with North America in size? *Ans.* — It contains about 7,000,000 square miles, being smaller than North America by about 1,000,000 square miles.

4. What is the number of its inhabitants? *Ans.* — More than 30,000,000.

5. Are they all united as one people, under one government? *Ans.* — No; South America has fourteen separate republics, each with its own independent government, which are not subject to one general government, as in the United States.

6. Of what races are the people? *Ans.* — About one-fourth are native Indians; the others, whites and mixed races, are descendants of the Portuguese and Spaniards, with a goodly number of Germans, English, and French. There are also many negroes in Brazil and the north, who were formerly slaves, but are now free.

7. What is the prevailing language? *Ans.* — The Spanish; English is also spoken quite extensively in the northern part.

8. What can be said of their schools? *Ans.* — Their school systems are hardly equal to those of most civilized countries; yet in some provinces they enjoy common school privileges, which are free, but education is not compulsory.

9. Are other enterprises carried forward? *Ans.* — Railways, telegraph lines, postal arrangements, etc., are established or in process of establishment in many parts of the country. Cotton and woolen goods, coal, iron, etc., are largely imported; while cocoa, caoutchouc, Peruvian bark, etc., are exported.

10. Have they any provision for war, like other nations? *Ans.* — Each province maintains its standing army of many thousands, and they prepare for the defensive and offensive.

11. What are the religions of the country? *Ans.* — More than half of the people are Roman Catholics, and many millions are heathen; but in Guiana,

Brazil, Peru, and other provinces, there are several thousands of Protestants.

12. Through what influences have these persons been led to believe in the true God, in Jesus as the Saviour of this world, and to take the Bible as their guide? *Ans.*—Through mission work by the American Missionary Society, Methodists, Baptists, Presbyterians, and others, from Europe and North America.

13. Does their work in any way prepare for the warning message of the third angel of Rev. 14? *Ans.*—Yes; for without a knowledge of the true God, and faith in the Saviour and the Bible, on the part of the people, they are not ready to hear about present truth.

14. Has anything been done to bring this truth before the people of South America? *Ans.*—Something has been done in the way of sending publications, and by correspondence with individuals in several provinces; and some work was done a few years since in the northern part by one of our ministers and a canvasser who visited Guiana.

15. Are there any Sabbath-keepers in the country? *Ans.*—There are a small company and a few isolated believers in the Guianas; also in Argentine Republic there are twenty or thirty earnest, devoted souls, who were led to love and obey the truth by reading our French paper, *Les Signes des Temps*.

16. Is our duty as a people done in South America? can it be done while not more than a few hundreds out of more than 30,000,000, have even so much as heard that there is an all-important message for this generation? A. S. B.

FROM SOUTH AFRICA.

To the International Society:—

A FEW items of interest have come to my knowledge since I wrote you last, which I will mention. A good interest has been awakened in Kimberly and Beaconsfield by the publications sold there. It is among a good class of people, and we confidently hope to see results of our work there in the near future.

A minister of the Dutch Reformed church of B— (Abraham Kreil) has become much interested in the truth. He purchased "Thoughts" in both Dutch and English, and has committed himself on several points of our faith. He has recently sailed for America, and we wish some of our people could meet him there. He told some of his brethren that he might come back a changed man, or that his religion might be changed. Some of his own members say he is almost a Sabbatarian. I would not be surprised if

he should visit some of our institutions in America; some think he has gone for that purpose.

There is also another minister of the same place, a Presbyterian, in whom we are much interested. He left this week for Scotland, his native place. Some one in America has been sending him the *Signs of the Times*; and some one here in Africa, the *Present Truth*. He has also read a number of our bound books, among them the "Atonement," which is, he says, one of the best books he ever read. He has adopted the views therein advocated, as his own, and also agrees exactly with the truths found in "Man's Nature and Destiny," which he has read. He told a member of our family that he could not join in church membership with his Presbyterian friends in Scotland, their views are so unscriptural; and he thinks church creeds are an abomination.

At Bethlehem, several hundred miles from here, there is a company of about a dozen persons who received light on baptism, left the Dutch Reformed church, and were baptized. While Bro. S— was traveling to the Transvaal, he met the leader of this company. Bro. S— talked with him, gave him some reading matter, and held some Bible readings with him. A few weeks later he called to see Bro. S— (my husband was there at the time), and received further instruction. He had begun to keep the Sabbath, and was received into our church. He feels quite hopeful that when he takes the truth home to the little company, they will all embrace it. He is a fine appearing man.

I think there are nine of our young men ready to go out canvassing, and there may be more. The canvassing work looks more encouraging now than ever before. Instruction has been given to a regular class during our general meeting just past. Some of our canvassers have had a good experience, others have had none. It is to be hoped they will all make a success of it. We are exempt from license this year, and this will be a great help to us. It seems to me we must depend mostly upon our literature, as it is so difficult to reach the people by means of preaching, and I am very thankful that the Lord does bless the canvassing work here. I believe our young men will go out from this meeting with new zeal and devotion to the cause of God. We have a general agent, and hope there will be system and order in all our undertakings.

The mission property purchased here by some of the brethren is quite a nice place, for South Africa, and the friends are exercising a commendable zeal in paying for it. We see many evidences of God's love and care, and take courage.

Yours in the precious work,
Mrs. M. S. BOYD.