

TABLE I.

NAME OF DENOMINATION.	Total No. of Churches in U. S.	Total No. of Churches Contributing to Foreign Missions Last Year.	Percentage of Churches Contributing to Foreign Missions.	Total No. Ordained Ministers in U. S.	Total No. Ordained Foreign Missionaries	Ratio Between Ordained Ministers in the U. S. and Ordained For. Mis.
1. Baptist (North)	8,162			9,000	159	57:1
2. Baptist (South)	17,346			9,610	44	218:1
3. Christian	1,711	255	15	1,381	4	330:1
4. Congregational	5,140	3,061	60	5,003	184	27:1
5. Cumb. Presb.	2,881	932	32	1,708	6	285:1
6. Disciples	7,246	1,806	25	3,897	27	144:1
7. Ev. Luth. (Gen. Coun.)	1,832			1,094	8	187:1
8. Ev. Luth. (Gen. Syn.)	1,491			1,088	10	109:1
9. Free Baptist	1,537	585	38	1,338	6	243:1
10. Ger. Baptist Breth.	650	158	24	2,300	4	575:1
11. M. E. (North)	24,535	23,000	93	16,800	220	76:1
12. M. E. (South)	13,185	13,135	99	5,487	46	119:1
13. Presb. (North)	7,387	4,947	67	6,641	208	32:1
14. Presb. (South)	2,713	1,640	60	1,319	50	26:1
15. Prot. Episc.	5,724	2,615	46	4,300	82	49:1
16. Ref. Ch. in U. S.	1,591			923	5	184:1
17. Ref. Ch. in Am.	589	494	84	595	24	25:1
18. Ref. Presb.	119			109	5	21:1
19. U. B. in Christ	4,188			1,649	53	28:1
20. United Presb.	939	769	82	893	23	30:1
21. Wesley Meth.	652			300	2	150:1
Totals	109,618			75,275	1,186	64:1

TABLE II.

NAME OF DENOMINATION.	Total Communicant Membership.	Total Amount Contributed to Foreign Missions last Year.	Average Contribution Per Member Last Year.	No. of Members in U. S. Who Support one Ordained Foreign Missionary.
1. Baptist (North)	800,000	\$485,000	\$ 0.61	5,063
2. Baptist (South)	1,363,351	110,803	0.08	30,983
3. Christian	100,000	5,414	0.05	25,000
4. Congregational	542,735	705,133	1.29	2,950
5. Cumb. Presb.	184,138	24,429	0.13	30,690
6. Disciples	641,050	73,258	0.11	23,743
7. Ev. Luth. (Gen. Coun.)	315,658	16,982	0.05	39,457
8. Ev. Luth. (Gen. Syn.)	169,689	56,904	0.34	16,969
9. Free Baptist	82,694	31,725	0.38	13,782
10. Ger. Baptist Breth.	65,000	3,225	0.05	16,250
11. M. E. (North)	1,397,439	568,904	0.41	6,352
12. M. E. (South)	1,345,210	244,735	0.18	29,244
13. Presb. (North)	895,997	841,553	0.94	4,308
14. Presb. (South)	199,167	137,337	0.69	3,983
15. Prot. Episc.	570,000	238,102	0.42	6,477
16. Ref. Ch. in U. S.	216,436	31,791	0.15	43,287
17. Ref. Ch. in Am.	98,882	106,571	1.08	4,120
18. Ref. Presb.	9,787	19,255	1.97	1,957
19. U. B. in Christ	208,452	29,665	0.14	3,594
20. United Presb.	104,058	112,315	1.08	3,716
21. Wesley Meth.	15,106	4,000	0.26	7,553
Totals	9,324,114	\$3,847,191	\$ 0.40	7,862

The average amount per member given to the foreign work last year by the religious bodies named was forty cents per member. It took on an average 7862 church members to support one foreign missionary.

Reader, what did you give toward enlightening those in heathen darkness? Will the measure of your past benevolence be the gauge of your liberality for 1895? Ponder well your obligations to those outside of Christ.

SUGGESTIVE PROGRAM FOR MISSIONARY MEETING.

THE manner in which the missionary meeting shall be conducted must be left largely with the leader of each society. Together with his assistants he should arrange for the exercises of the meeting in the way best suited to the needs and condition of his members. But let an unsystematic, haphazard way of doing be avoided. A poor method is better than none at all. In all meetings two extremes should be avoided: first, having no definite idea or purpose in the exercises, so that disorder ensues as a consequence; and second, making the exercises so stiff and stereotyped that the spirit of Christian freedom is crushed out.

For the benefit of those who may desire suggestions in conducting the missionary meeting, we present the following outline:—

PROGRAM FOR MISSIONARY MEETING.

1. Singing.....	MIN. 05
2. Prayer, in which several might join.....	10
3. Report of Secretary.....	05
4. Business—new and old.....	10
5. Singing, either solo, quartet, or by the congregation.....	05
6. Lesson recitation.....	20
7. Missionary letters and reports.....	10
8. Singing.....	05
Totals.....	70

This program is only suggestive, and should not be taken as an invariable rule for each society. We shall be glad to learn how the missionary meetings with which our readers are connected, are carried forward, and the success attending the various methods employed.

WHAT AM I DOING?

THAT we are living in most momentous times, cannot be doubted by any Seventh-day Adventist. But we are becoming accustomed to looking at the great events that are passing about us in a common-place way, as though they did not possess the great amount of meaning that is wrapped up in them. The greatest privileges of all the ages are accorded to those that are living at the present time. God has called us to a close connection with him in the closing work of the salvation of man; and since God has called us to such a work, it is certainly very proper that each

should ask himself the question day by day, "what am I doing?" Am I availing myself of these great opportunities in this important time? or am I simply passing along heedlessly, and disregarding the heavenly calling? Those who are really connected with the True Vine will be doing as Christ did when he was here. They will not be doing this work because they feel compelled to do it as an irksome task, but they will find in their hearts a power that is continually drawing them on to what is the most pleasant of all duties and privileges,—work for the Master.

Now if, when you ask yourself the question at the head of this article, you find that you are doing nothing for the advancement of the Master's cause, you may know that you are not connected with him, and therefore you are in a most dangerous situation. Every individual who is really connected with Christ will be found doing his work; so do not allow yourself to be deceived upon this point.

But the question arises, What can I do for the advancement of this cause? and what is my work? This is a very practical question, and every individual should be seeking for an answer to it. The Saviour tells us (Mark 13:34), that he "gave authority to his servants, and to every man his work." Then *the Master himself* has given to you a work, and this work that he has given you is adapted to your case, so that you can do that particular work better than any other individual. Then do not think that because you cannot preach or something of the kind, that therefore you do not have an important work to do for the Master. There may be something that he wants you to do that is more important to you as an individual, than preaching. If preaching is the work he has given you to do, then do that; if it is something else aside from preaching, then do that with the same earnestness, knowing that you have a commission to do it from the court of heaven. When every individual in our ranks realizes the importance of the work that God has planned for him, and will stand in his place and do it, we will see this message spread over the earth with mighty power and in a short space of time.

If you are connected with Jesus Christ, it is just as impossible for you to keep from doing faithful missionary work as it is for a living branch on a living, fruit-bearing tree to keep from budding in the spring-time and bringing forth fruit. And we wish to impress the thought that Christians, while ceasing from their own works, have nevertheless entered most heartily and earnestly into the work

of their Master, and that his work is now being carried on through each individual who is connected with the True Vine.

Now a word or two, and that merely suggestive, in regard to plans of work. We are making at the present time, quite an earnest effort to increase the circulation of the *Signs of the Times*. The mark has been placed at one hundred thousand copies, and the very low rate at which this excellent paper is furnished is based upon the idea that we will give it this wide circulation. This may seem a difficult task to accomplish, but if every individual connected with this cause will simply do what God has asked him to do, we know there will be no difficulty in reaching this mark; and while we are thus getting this increased circulation of the *Signs of the Times*, we will not be forgetful of our other journals. There is the *Good Health*, our pioneer health journal; the *Review and Herald*, our standard church paper; the *American Sentinel*, our pioneer in the religious liberty line; the *Youth's Instructor*, adapted especially to the young people, and the HOME MISSIONARY, devoted to discussing the plans and principles of our missionary work.

Then besides, there are hundreds of thousands of tracts that should be circulated; there are our subscription books that should be sold; trade books, setting forth the principles of present truth that should also be circulated; and so we might go on speaking of various lines of work that should be carried forward. Now, says one, If we present all these plans and all of these periodicals together, it will simply be confusing, and we will accomplish nothing. A little consideration will make this seeming difficulty clear. Our work should be so organized in the local societies throughout the entire field that all these lines can be carried forward together harmoniously and prosperously. Our librarians and church elders will need to study together more than ever before how they may advance in their communities these several lines of work.

Suppose that our church elders and librarians instead of having to plan for our missionary work, have a number of buildings to erect. There would be the excavation to make for the cellars, the foundations to lay, then the frame work of the structures would have to be put up; by and by the painting, etc., would have to be done, and they would be under contract to have these buildings all finished at a given time. Now how would they go about it? Would they say since they have a half dozen or a dozen

structures to build that it so confuses them that they can do nothing? or would they start in getting a lot of men with picks and shovels to make the excavations, the masons to lay the foundations, the carpenters to put up the frame-work, and the painters to do the painting; and by thus having their work organized, carry it forward to completion? Just so in using some such practical ideas in our several neighborhoods in regard to the advancement of our missionary work much can be accomplished. Here are individuals who can write missionary letters, and send out the *Signs of the Times* through the mails; let them club together and buy papers with which to do the work.

Here are individuals who can do work in the health department; then why not obtain copies of *Good Health* to use in that way? Others have the talent to interest their neighbors in religious liberty work; let them go to work in that line with the *Sentinel*. Still others seem to have a faculty of selling papers from house to house, or in taking subscriptions for the same; they can labor in that direction. Then there are some brethren and sisters that can sell the tracts and pamphlets or can hand them out on the envelope plan, let them work at that. Then there are still other classes that can go out into the field and devote their whole time to selling our subscription books; let them do this with the earnest prayers and support of their brethren.

So when a plan is proposed, instead of becoming confused because two or three other plans are suggested besides it, simply sit down and study over the situation and see who there is in your church who can do this line of work to the best advantage. Perhaps there will be some that can carry two or three lines of work together, but in any case, let the librarians and church elders study the field, the plans and the abilities of our brethren, and seek God daily for wisdom to direct them in setting all these individuals to doing what needs to be done in the missionary service. Usually our people are ready to work as soon as something is open before them that they think they can understand and do. If one individual cannot be interested in one plan, try another; but do not stop until every one is faithfully engaged in the work. Certainly here is a field for study that our ministers, and especially our tract society presidents and secretaries should think over most carefully, most earnestly, and prayerfully, in order that they may render the assistance to our librarians and church elders in their respective localities, that may be needed.

A. O. T.

SALE OF PERIODICALS IN NEW ZEALAND.

FROM a communication recently received from the Secretary of the New Zealand Tract Society, we subtract the following interesting items:—

"Some months ago the Juvenile Missionary Bands were organized in several of our churches for the purpose of selling our periodicals. A few older persons have given some time to this work. Considering all the unfavorable circumstances, this plan has proved quite successful. Two members of the band in Wellington began with a round of seventeen weekly subscribers. Brother Currow (the office assistant), in addition to his other duties, sold one hundred copies the first week, resulting in a regular subscription list of thirty, which are delivered each week. The same encouraging reports are coming from all our other bands who have taken up the work, and the circulation of the paper has been increased by this means more than we even hoped when these little ones began.

"Brother E. Hare writes from Auckland about the success of their society and the interest people take in reading. He says, 'some of the people say the Lord has sent them the papers;' last Sabbath we had three new faces in the church. One of these visitors spoke in most glowing terms of the papers, and what they had done for him. The Palmerston band through the able leadership of sister Steed, is a most earnest and willing little corps of workers.

"From another brother we learn that the work is progressing in his district. 'Several new faces are seen in our meetings and others are becoming interested, though I find it hard to persuade them to continue the *Echo*. Sometimes when they have had one or two copies, they don't want any more, but as they refuse, I travel along and find others to take their place, and so I sell the lot.'"

BROTHER A. FORD, who has been engaged in the sale of our publications in eastern Ontario, gives the following account of his work:—

"In a little over a year I have sold here in eastern Ontario 656 'Social Purity' pamphlets, 124 'Steps to Christ,' over 732 of 'Christ and the Sabbath,' a large number of 'Glorious Appearing,' a few 'Bible Readings,' 'Man's Nature and Destiny,' French Bibles, 'Eden to Eden,' a large number of tracts, etc. One 'Social Purity' pamphlet and a French 'Eden to Eden,' was purchased by a French Catholic; another 'Social Purity' and 'Eden to Eden' by a French Protestant minister, who, it is said, is raising up quite a church, and some of his members are from the Romish church.

"I believe that the most successful way to sell our literature in this country is by carrying as large a variety as possible at the same time. Introduce the least objectionable ones first, such as 'Social Purity' for the Catholics, and 'Steps to Christ' for the Protestants. If they desire, show them others. There are persons who may pick out and purchase the very books that we would least expect they would, but we need much of the help of God in this matter. Never pass a house by because they who live there are Catholics. God is working for them, and many books can be sold to them. By talking of the love of God, their hearts can be won, and the year can be brought to a knowledge of the truth as it is in Jesus."

TAUGHT OF GOD.

WE meet so many who want to know about the tract work. They want to know the way to work, and then they are willing to give a portion of their time to the work. Christ has not given us a work to do and then left us in darkness as to the manner of carrying it forward. He says, "Search the Scriptures. . . for they are they which testify of me." In searching, we find in Psalms 25:9, "The meek will he guide in judgement, and the meek will he teach his way." So there is the promise; and shall we believe it and be taught by the best Teacher man ever had? If we do, we will make no mistakes, and we will all work in the same systematic way, for in Jer. 32:39 he says he will give us one heart and one way. Again in John 14:6, "I am the way." Then the first thing is to receive the Way by faith and then we are equipped with the whole armor. Isn't it a delightful thought that he is working for us, with us, and through us? Can we help making a success with such a teacher and guide? But can he guide us before we start? Certainly not; but just as sure as we start, just so sure we will be guided. Try and see. But remember the promise is for the meek. If he is guiding, we will all work in unity, for Christ is the same yesterday, to-day, and forever.

He has promised to teach us his way, so we should be careful not to take our own way, for when we have our way, "The Way" vanishes from us, and, "Without me ye can do nothing." How many are ready to testify to the truthfulness of this statement? With him all things are possible, and asking what we will, we shall receive. So if we really believe we can do nothing without him, we will do a great deal of asking, and just as much receiving.

All are not to work in the same place, but all in the same way, for Christ is the way, the truth, and the life. Some think that handing out tracts is such a little work, but is there anything little in even the smallest portion of God's work? If we cannot preach, we can carry the silent messengers to the houses of the people who will read them at their homes when they would not go to hear a sermon be it ever so eloquent. But whether they read them or not, we have done what we could. We don't want to have to answer for something that we have not done that we should have done. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Let us all go to work, and whatsoever we do, do all to

the glory of God; if we have given out twenty tracts or two tracts, let us ask God's blessing on them and on the people, that he will open their eyes and give them understanding hearts, and grace to walk in his way. The peace of God which passeth all understanding will be with one who works that way. Let us not try to do more than we are able to carry through and finish with thoroughness. Better attend to two or three interested ones as it should be done, following up the interest already gained than to get too many slightly interested and then let them drop, and seek for more. Let us finish what we begin, and then finally hear the well done, faithful servant, "thou hast been faithful over a few things, I will make thee ruler over many."

MRS. E. C. FAIRCHILD.

THE following extract is taken from a letter written by Brother Bodos, formerly an American Bible Society colporter, but who has recently lost his position through his observance of the Bible Sabbath. He is now doing what he can to advance the truth in Turkey:—

"As now I have no salary, I am obliged to do some business over in Adana or Mersine, but I leave all in the hands of God to guide me where to locate. I intend to visit Aleppo and work there, and travel a few months, and then return to Aintab. This week, I received a letter from the brethren in Aleppo. They unite in the house of Brother Ohanness every Sabbath day and study the Bible and pray. Brother Bedros suffers persecution both from his wife and his relatives; but he endures it patiently. We must have a minister there to establish them in the faith. They desire me to come over and help them; so I think to remain there a few days and work. Here a brother has begun to keep the Sabbath, and he also suffers persecution. His wife said she would not have a Jew husband, but would go to her father's house. Just see how many devices Satan will employ against the truth.

"This (Sunday) morning, I went to the first church in Aintab where they had Sunday-school. Just before the pulpit there was a class of about one hundred persons, and the preacher was leading. They had begun the study of Genesis and had reached the deluge. He explained that there never was a deluge, and that that was only the thoughts of ingenious people, because the Bible was lost during the captivity of Israel in Babylon, and afterward Ezra and others wrote a Bible. Then I showed a verse from the gospel where Christ confirms that there was a flood; but he answered that Christ did not come to correct the errors, but only he taught according to the ideas of the people.

"After the services, about twelve came into my house to listen to the truth, and though there was another service in the church, they did not go there, but we continued our study. I hope that when Christ comes with his glory, there will be some here to welcome him. This city is full of people whose doors are open for us to come and preach in the families. I do not wish to leave the city in this condition, therefore when I return from Aleppo, I intend to remain here as long as circumstances will allow. Pray for us."

BOGOTA, COLOMBIA, SOUTH AMERICA.

THIS city had a population of 120,000 at the last census. The streets run north and south, and are nearly all paved with small cobble stones. The side walks are generally about three feet wide, but the whole street is used for footmen. There are only a few vehicles to be met with in the streets. Pack animals and men do all of the transferring of articles. The houses are built after the old Spanish style, and even those of later construction vary little from it. Few of the houses are three stories in height, the greater part being only one. If it is possible, place yourself back two hundred years, and then you can get a faint idea of the manners and customs of these people. It is only the past few years that changes have begun to come in, and to illustrate how difficult it is to introduce new ways among them, I will give an incident or two.

I have been told the following stories. A gentleman whose home is only a short distance from this place desired to introduce the American plows. He therefore sent to the United States and purchased four. When they arrived, he took them out into his field, and, after instructing the men how to use them, returned to the house. A day or two afterward the men came to him saying, "the plows will not work." He went to the field to see what was the trouble, and found that the plow points had been taken off and thrown into the river. Another gentleman nearer the city, who has a small place and desired to raise some feed for his horse, bought a plow and after having his man instructed in its use (which took a long time), has continued to use it. But he himself is not a Columbian; and in order to use the plow now that he has it, he must almost use force, the prejudice against its use is so great.

The working people are the Indian and mixed races, and, for the most part are not educated to any extent. Their plows consist of two pointed sticks of the same pattern that Abraham used, or the ground is broken up by using a heavy hoe. It is in this way that all of the land is cultivated. Their produce is taken to market either upon their own backs or that of some animal. The soil is rich and under proper cultivation could be made to produce many times more than it now does.

Another example of the way business is transacted here. Suppose that you wish to buy a can of coal oil. The merchant will sell it to you as cheap by the

quart as he will by the can, and this can be said of all classes of business.

In respect to religion, I am told by the missionaries who are here that it is very hard to get one to change.

I will now try to give some more facts about Bogota, and report the way in which I am trying to work, in another letter. Bogota was founded on the 6th of August, 1538, and is the capital of the Republica de Colombia and the Department of Cundinamarca. The conqueror Don Gonzalo Jiménez de Quesada selected the pleasant site called by the Chibchas Teusaquillo, "the residence of pleasure of the Zipa de Bogota. On the 27th of July, 1540, it was raised from a village, to the position of a city, and given a coat of arms.

The city lies at the foot of the mountains named Monserrate and Guadalupe, which are to the eastward of the city; and their tops are nearly 11,000 feet above the level of the sea. Bogota has an elevation of 8750 feet. It is said to be one of the prettiest cities of South America, has a fine climate, with an abundance of pure water and building materials, and is surrounded by a rich and fertile agricultural district, which extends nearly fifty miles north and south, and about thirty miles in width. The distance from the port of Honda on the Magdalena river is eighty-five miles, and from Honda to the ocean is about six hundred miles by the river. The land between Honda and Bogota is rich and would sustain a large population if properly cultivated.

The annual income of the city of Bogota for 1893, was \$173,000. There is, of necessity, a large import and export trade. Exportations are coffee, hides, rubber, emeralds, quinine, tobacco, and gold, and the importations are general merchandise.

Bogota is the educational, commercial, social, and political center of the republic. The influence of this city upon the general advancement of the republic, and its intellectual, material, social, and political importance, is clearly seen. From it sounded the first cry of independence from Spain. To it belongs the glory of the memorable 20th of July, 1810. Many of her sons filled the front ranks in the army of the patriots, and fought upon the immortal battle fields of Boyaca, Carabobo, Pichincha, Junin, and Ayacucho. It has two holidays; August 6, in remembrance of its foundation, and the 20th of July, the date of the proclamation of independence. Among its buildings are numbered thirty-three churches, an astronomical observatory, several palaces, the various government buildings, theaters, and some other buildings of in-

terest. There are four parks. In three of them are bronze statues of Bolivar, Santander, and Mosquera, who were the leading generals in the wars for independence. Bolivar is the Washington of Colombia.

Two lines of cars run from the city of Bogota. One to Facatativá, twenty-five miles, and the other to Chapinero, four miles. The concession has just been granted for another line to run to a point on the Magdalena river, called Jiredo. Work has already commenced and by the terms of the concession it is to be pushed until it is completed. When done, it will make this city much easier to reach, and will form another link in the proposed lines of railroads of the country. There are also street cars, electric lights, gas, and the telephone in use in the city. Water is supplied from a public aqueduct to both private houses and to the public. There are six banks with capital ranging from \$50,000 to \$2,000,000 each. Much more can be told that might be of interest.

F. C. KELLEY.

COLPORTER WORK IN CHILI.

OUR publications are selling fast here now. Some of the best families have our books, and they are talking of the questions of the Sabbath and other subjects. All we need is a good minister to develop the work. I do not think there is a better country in the world for our people to spread the truth. A man in charge of the Bible depository in Valparaiso is very much interested in the truth and our work. He has published in his paper an article about the name and number of the beast, and in the next paper will publish a piece on the changing of the law of God by the Catholic power.

I have sold about forty "Bible Readings" in Valparaiso, and Brother Davis is doing well in the country among the Germans and English. Brother Nowlen has gone to the Strait of Magellan; he will canvass among the English sheep raisers, and will probably sell many books. I expect to go north soon along the coast.

Chili reaches from Peru to Cape Horn, extending over two thousand six hundred miles along the Pacific Ocean, and is from forty to two hundred miles in width. From its situation, it enjoys a great variety of climate, from the tropical heat of Atacama to the perpetual winter of Cape Horn. The fruits of the several zones abound. The products of the country are principally agricultural and mineral. In the

agricultural lands about twenty million bushels of wheat are grown yearly, besides eight million bushels of other cereals; and the various vegetables and fruits of the temperate zones yield abundantly. The annual wine production is about twenty-four gallons. There are about twelve million sheep, and plenty of cattle, and the finest kind of horses in the world, also a number of flour mills and other manufacturing establishments, such as sugar refineries, woolen, cotton, and paper mills.

Chili has one thousand six hundred and eighty-two miles of railroad, and has started to build six hundred and twenty-four miles additional. One line crosses over the mountains to the Argentine Republic from the Pacific to the Atlantic Ocean, a distance of nine hundred miles. The vessels entering the ports of Chili in 1889 numbered one thousand one hundred and nine. In 1890 the commerce of the country amounted to one hundred and thirty-six million two hundred and eighty thousand four hundred and sixty dollars. The population of Chili is about three million five hundred thousand. Santiago is the capital, a city of about two hundred and twenty-five thousand inhabitants. The people of Chili are very desirous to learn. There are one thousand two hundred and one free public schools with an attendance of one hundred and one thousand nine hundred and fifty-four pupils, a normal school for the preparation of teachers, and an institute for the deaf and dumb. A university with one thousand one hundred and seventy-five matriculates, and a national institute in Santiago, with five thousand one hundred and ten matriculates provide professional instruction. In the departments and capitals of the provinces are colleges and lyceums. Besides these there are five hundred and forty-seven private schools, having twenty-seven thousand five hundred and seventeen pupils, also a naval school at Valparaiso and a military school. The Roman Catholic is the recognized religion of the state, but religious liberty is guaranteed by the constitution. The Roman clergy are subsidized by the state, and consists of one archbishop, three bishops, and two vicars.

I am glad to be here, and I know there is plenty of room for hundreds of our people or others if they will only come, and now is the time. I have wanted for nothing since coming here. If some one were here to look after the books and other business, I would go to the south to Valdivia, a German colony; but as some one must stay here in Valparaiso, I will for a time.

I do not know why more of our people in America are not moving out into the different countries of the world. If they go now, they will be getting an experience and learn how to get along among the people of the world, and when the time of trouble comes, they will know better what to do. It is good to be cast about in the world like a ship at sea. Most any ship can float in a calm and pleasant bay, and of course some ships are made for pleasant places; but some are made to go to distant lands, and so it is with people. I am sure there must be many in the United States who are able to ride safely over the rough and troubled sea of life, and no doubt many of them must have a good cargo on board, for they have been loading long with truth. What are they waiting for? The weather is pleasant now. I hope soon to hear of many going away from the United States, into the unenlightened regions.

F. W. BISHOP.

NOTES OF INTEREST.

NOTHING is more cheering than to learn that in spite of all difficulties the work of God moves steadily forward. If sometimes the billows threaten to swallow the ship of truth, and the sailors begin to fear, they again and again realize that our Saviour is a sure pilot, and that wind and billows are at his command. Thus two of our ministering brethren who lately came into difficulty while laboring in Bessarabia, in the southwest of Russia, writes as follows:—

“With this we inform you that we had here many precious seasons, while presenting the word of truth, but on Friday, January 18, we were accused, and after our meeting in the evening taken before the authorities; but as it was too late for a hearing, we were kept under guard till Sabbath morning. We had an excellent opportunity to present to the different officials the reasons of our hope and faith, and finally after retaining our passports, and after we had promised not to escape, they set us at liberty. We can make good use of our time, and are therefore of good confidence that the Lord will turn all things to his glory.” Under February 14, they write: “These experiences we now undergo will be useful to us in the future, and thus far we can but see the Lord’s hand in this. We can often make excellent visits, and thus make good use of our time.” And finally, under February 21, they write: “We are set free, and have received our passports without any charge

forbidding us to continue. The higher official even reprimanded the police because they troubled us while we prayed and had meetings, and yet he would let others go unmolested who did altogether worse things to us. The more self vanishes in our work, the clearer the Lord shines in us, for to him belongeth all. Our last experiences have only increased our courage, for we see the clearer that the Lord is on our side.”

Another interesting notice I glean from a letter of a minister in Dakota. He writes: “Last summer our church had eight additions by baptism and two by vote; among them was Brother T., who is now our Sabbath-school superintendent.” In order that the reader may get the full import, I will explain why this minister mentions this name. In 1882 while laboring in Dakota, after a number of months a church was formed, and one of our brethren who had employed on his farm a young man, a Mennonite-Baptist, was left in the midst of the harvest without help. The Baptists persuaded this young man’s father to take him away from our brother, so that he might not be led astray by us; and thus our brother knew not what to do for help. His brother-in-law, the above mentioned minister, then a preacher in the Mennonite church, helped him, and thus it happened that we both worked side by side in the harvest field. While binding the sheaves, our conversation turned naturally on the various points of the truth. Several years passed, and the above minister and his family finally yielded, admitting that during our conversation in the harvest field the precious truth took root. Thirteen years passed, and now the notice comes that this very young man, whom his friends had guarded so carefully, has also been gained, and is now an active and useful member among us. Surely this ought to cheer our hearts and encourage us to labor in hope, if it even should take thirteen years to bring it about.”

L. R. CONRADI.

SHIP MISSIONARY WORK IN LIVERPOOL.

It is generally known that Liverpool has ships in her harbor representing almost all nations of the earth, and her own ships are daily bound for all parts of the globe. Liverpool at the present time takes the lead for the fastest and finest ships that are to be seen anywhere. This is the finest port that is known, with the greatest facilities for loading and discharging ship’s cargoes, and they are continually

making improvements. Over four million dollars is being expended on the various improvements of the harbor. It is fully determined that this wharf shall be equal to the best. In entering the Mersey River, only ships of a small draught of water could enter at low tide, so that the large lines sometimes had to wait for two or three hours outside until high tide. Powerful dredges are continually working and keeping the harbor free from mud. Liverpool has seven miles of docks on the Lancashire side, with an overhead electric railway which covers the whole distance in thirty minutes, giving the people a beautiful view of the different docks.

During the last three months, our work has been very interesting in the shipping department. The publications have gone around the world over and over again; but, as all are no doubt aware, the work, or rather the fruit of the seed sown on ships, will not be seen or known very much about until the sheaves are gathered in; therefore above all kinds of missionary work, the ship work offers the least inducements for the faint-hearted or for those who are depending on appearances for encouragement.

Being in this work for about thirteen years, I have not only watched the fulfillment of prophecy, but have also watched the nature of the ship work, and in doing so, it has often reminded me that the end is drawing near. Yet amid the great darkness that seems to be surrounding the people, we are at times wonderfully reminded that the third angel's message will gather many who go down to the sea in ships, and number them with the one hundred and forty-four thousand who will welcome the dear Saviour when he comes.

We try to get those who are interested to buy our books, and our efforts in this direction have not been in vain. A few days ago we saw an old steward to whom we had sold five dollars' worth of books; also the same amount to his son. This man is delighted with the books, and I think that he has all that our people have published, medical and all. A Norwegian captain offered me \$2.50 with which to do missionary work on ships, so I began with him and let him have "Patriarchs and Prophets." When I visited his ship again, he said he never saw such a good book, and bought all we had in that language. He then bought the "Two Republics," and said that he should spend many happy hours reading the book during the long winter days at home. This is the time to give the truth to the people, while the angels are holding the winds.

GEO. R. DREW.

A GLIMPSE AT THE RELIGIOUS HISTORY OF SWEDEN.

THE emancipation of Scandinavia from the darkness and superstition of paganism reads like a romance. In a short article like this we cannot by far do justice to the subject.

It was not till the year 829 that the first efforts were made to introduce Christianity into Scandinavia, if indeed the papal system of those times can be called Christianity. A monk from the monastery in Corbey, France, by the name of Ansgarius, was first to begin to disseminate the doctrines and practices of the church of Rome in this northern country.

Ansgarius continued his labors for four years, when a change of rulers brought about a terrible persecution of the propagators and disciples of the new faith. He was obliged to leave the country, and when he returned, nearly thirty years later, the work had to be begun anew. At this time his labors were attended with such success that hundreds embraced Catholicism in a day.

But, as is always the case with the dissemination of Catholicity, it was Romanism rather than the gospel that was promulgated. The missionaries tried more to make adherents to the pope than to make converts to Christ. Thus things went on for about a century.

In the year 993, another king ascended the throne of Sweden, and he embraced the new religion with such zeal that he commanded the heathen temples to be destroyed, the idols to be broken, and forbade under penalty, heathen sacrifices. All these efforts, however, did not much improve the condition of the people, because it was only a false form of Christianity that had supplanted paganism. The real gospel was yet unknown to the people, and for several hundred years a brief epitome of the religious history of Sweden might be stated in the following words of the historian: "The light of Christianity, or rather *the power of the clergy* was spreading itself in Sweden."

During the tenth and eleventh centuries, a great number of slaves were brought from Germany, England, and France, into Sweden, so that the country became filled with them. During this time an incident occurred which shows that the then reigning king had some idea of the Christian religion. He prohibited the sale of slaves, giving as a reason "that it was unjust that Christians should sell each other when Christ had made us free at the price of

his own blood." But ignorance and superstition still reigned. The work of the Catholic Church had accomplished but little in emancipating the people from this condition, as is shown by the description a recent historian gives of the morals of those times :—

"The care which the Swedish Church, in the Middle Ages, gave to the interests of the Lord, was not calculated to accomplish the transformation of a heathenish into a Christian people. Its righteousness of the law could not restrain and check the natural pride of the heart, or only so long as compulsion rendered necessary a specious submission. This compulsion kept pace with the papal hierarchy, and necessitated more than once, both nobles and people, with weapons in their hands, to protect their human and Christian rights against bishops and priests."

After all the work that had been carried on by the Catholic Church during a period of 700 years, such were the results. The thralldom of the people had simply been transferred from paganism to papacy, and this church now had become a powerful political engine and was producing effects in Sweden similar to those witnessed in other countries. It went so far in oppression and atrocities that the people were exasperated; its own cruel course prepared the way for its downfall.

The particular event which caused the inceptive revolt occurred in 1520, when through the instigation of the papal church no less than ninety-four of the most prominent senators, noblemen, and citizens of Sweden were executed on the scaffold at one time. This left an indelible mark on the hearts of the Swedish people and sealed the doom of the papacy.

One of those who were executed was Erik Wasa, the father of Gustavus Wasa, who, aroused to action by this inhuman deed, soon after raised the standard of revolution. His language was, "This act of severity which threatens our commonwealth with such disasters, we shall endeavor to arrest with our blood, if so required, and to show, if necessary, in the face of all Christian princes, how justifiably we have resisted such an outrage." And he adds, "The Swedish Church shall be reformed by our royal authority, . . . since it is altogether necessary, and the sooner the better, that a reformation shall take place in their spiritual and temporal condition."

In this work of reformation Gustavus Wasa was ably assisted by the two brothers, Olaus and Laurentius Petri, who may be said to be the chief instrumentalities in the establishment of the reformation in Sweden. Assisted by Lars Anderson they translated the Bible into Swedish, and soon through a discussion of its truths, especially among the clergy, the Scriptures came to be regarded as the final appeal in all

religious inquiry. Thus the Roman Catholic system was gradually undermined.

The papal party of course made a long and determined opposition against the Reformation, but to no avail. On Feb. 25, 1593, the council of Upsala declared that "the confession of the Swedish Church consisted of the Holy Scriptures, the Apostles, the Nicean, and the Athanasian creeds, and the Augsburg Confession." But the new religion thus established was a union of Church and State, governed by Diocesan bishops.

It was during this time that the bold and daring champion of Protestantism, Gustavus Adolphus, reigned and made such great achievements for the advancement of the Reformation not only in Sweden but also in other countries. His death on the field of Lutzen, in his warfare against the papal power, will ever occupy a prominent place in the history of Protestantism.

Although a gradual advance toward true Christianity now began, yet the usual consequences of the union of Church and State were apparent, and the Lutheran Church in Sweden became the most despotic ecclesiastic body at that time, not excepting even the papacy. It bound its members to absolute and unreasoning submission, and was intolerant of the actions of Christians without and within its pale. Its power was as ubiquitous as it was dominant. It followed a man into all the circumstances and relations of life and left him a free agent nowhere.

Thus matters continued for some two centuries, during which time God now and then raised up men who were zealous for the truth, and stood like the prophets of old to protest against the ungodliness of priest and people and to promote real Christianity. These were bitterly persecuted by the state church. In the year 1830 a Wesleyan minister, Rev. George Scott, began to labor with marked success. He had learned the Swedish tongue, and preached the gospel by voice and pen with such power that great crowds gathered to hear him. Through Providence he accomplished a good work, until finally the persistent rabble of the state church succeeded in getting the government to put a stop to his labors. Mr. Scott had not sought to build up an ecclesiastic polity. His only offense was seeking to diffuse the knowledge of the gospel and true religion.

Through the influence of the labors of such men as Mr. Scott, the religious intolerance of the state church of Sweden gradually subsided. In 1856 King Oscar proposed in the convened Diet that banishment for

leaving the state church should be abrogated, but the measure favoring this proposal failed. Yet it was a step in the right direction. The spirit of these times showed that a necessity of change was beginning to prevail, and every new instance of persecution was a nail in the coffin of intolerance, which was, as it were, in its death struggles, and which it was to be hoped would soon be ready for burial.

Thus matters stood, when a few earnest, God-fearing souls began to receive new light, which led to the development of the Baptist denomination in Sweden. In 1839 a Swedish sailor, F. O. Nilson, who had been laboring as tract distributor among the immigrants landing in New York, commenced to preach Christ from house to house among friends in his native country. His work was attended with great success, so that many souls found peace by faith in Jesus Christ.

This earnest brother soon began to question the right of admitting unconverted persons to the Lord's supper, and whether it was right for the Church of God to be under the rule of the State, and also whether sprinkling of unconscious infants could take the place of the baptism of believers. This was in 1845. Becoming acquainted with a young Baptist brother from America, his attention was often called to the new light, and he was led to search the Bible as never before.

In 1847 he went to Hamburg and spent several weeks in studying the articles of faith and Christianity of the Baptist church of that city. On the first of August he was baptized in the river Elbe. Returning to Sweden, he began to disseminate the new light with zeal and power. Sept. 21, 1848, the first Baptist church in Sweden was organized. Scarcely ten years from that time, the work had increased to that extent that there were one hundred and two churches with a total membership of four thousand five hundred and forty-eight. The work had met with much opposition, and the laborers had experienced severe persecutions. Mobs would often collect about the house in which Mr. Nilson and his little flock were assembled for worship, smash the windows, break in the doors, and assail the worshipers with stones and other missiles. In 1850 while he was holding a meeting with a little band at Elfsburg, a mob surrounded the house, a deputy sheriff entered and dragged Mr. Nilson out with him, threw him into a sleigh and hurried him off to the county jail. Here he was confined for six days, after which he was transferred to Gothenburg and lodged in the district prison. A friend who saw his

wife weeping and wringing her hands, advised her to go to the governor and relate the facts to him. She did, and secured Mr. Nilson's release. Shortly after that, he was summoned to appear before the High Court of Justice in Jönköping. Great crowds assembled to listen to the trial. Many shed tears, so great was the interest in this cruel and unrighteous persecution. The minutes of this trial were printed, and thousands of copies scattered throughout the land, and many of the journals also commented on it.

Mr. Nilson says himself of this:—

"From this day, the Baptists and their doctrines were no longer confined to an obscure corner of the land, and to a few poor despised laborers. The truth was with trumpet voices proclaimed on the house-tops, and the sound thereof re-echoed from cottage to palace, throughout the length and breadth of the land. Thus my appearance before the high court at Jönköping was the public introduction of Baptist principles into Sweden. Let now the poor sailor be banished from the realm! What matters that! The truths that by his trial have been disseminated in Sweden can never be banished. *Soli deo gloria!*

With the progress of religious liberty and general enlightenment, the power of the papacy has gradually diminished, until now the Catholic Church has scarcely a thousand communicants in Sweden. From time to time during the last decades, enactments have been made favoring a more general education, and at the present time Sweden is one among the foremost of European countries in that respect. The rigid state-church laws have also given way to more liberal laws, which have almost entirely banished religious intolerance from the country, so that at present almost absolute liberty is given dissenters to promulgate their religious views. The present king, Oscar II, is one of the most educated potentates of Europe, and a very gifted man. He is heartily in favor of liberal education and religious freedom, and during his administration, the country has made rapid strides in general enlightenment and the diffusion of Christian principles.

The Swedish people are pre-eminently a missionary people. During the last century, several societies have been organized for the purpose of carrying on missionary operations among the heathen. One of these, the so-called "Fosterlandsstiftelsen," is a very extensive affair, sending out a great number of missionaries to Africa, India, China, and Japan as well as other countries.

Thus, although Sweden was one of the last nations to come under the influence of the Reformation, it has advanced rapidly, until it at the present time is one of the foremost nations in religious development and general enlightenment.

A. SWEDBERG.

LESSON SERIES.

THE SCANDINAVIAN MISSION FIELD.

[For the First Week in May.]

THE Scandinavian Mission consists of Denmark, Norway, Sweden, and Finland, and I will speak of them in the order they have been entered.

DENMARK.

The kingdom of Denmark embraces the northern part of the peninsula of Jutland, and a number of smaller islands, nearly all of which lie between it and southern Sweden. Not including Iceland and Greenland, and its possessions in West India, it only has about 14,700 square miles with a little over two million inhabitants. The capital, Copenhagen, on the east side of Seeland, which is the largest island, has at the present time with its suburbs about 312,000 inhabitants. The other cities in Denmark are small compared with it; the next in order, Aarhus has a population of about thirty-five thousand. Denmark possesses no mineral resources. The largest income is from agriculture. Over half of the population are engaged in this industry. The value of the yearly crop averages about \$75,000,000. The exports consist mostly of cattle, hogs, butter, and eggs, of which the larger part is sent to England. The climate is damp, and not so cold as in larger countries of the same latitude. The Lutheran Church is the state religion, but religious liberty is granted to all, and other Protestants as well as Catholics are represented.

To this country Elder J. G. Matteson was sent by the General Conference in the spring of 1877. He began to labor in the northern part of Jutland, where some had become interested by reading. He also held some meetings farther south in the vicinity of Wejle, where three families were keeping the Sabbath. His meetings were well attended and some began to obey the truth. In 1890, we started a school in Copenhagen for young persons who desired to prepare themselves for the work of God. During last year a school was built at Frederikshavn, where thirty-six students from Norway and Sweden as well as Denmark are receiving instruction.

At the present time the Conference consists of ten churches, of which the one in Copenhagen is the largest. The total membership of these churches is four hundred and thirty-three. Two ordained min-

isters and three Bible workers are giving their whole time to the work, and besides this we have four persons teaching in as many church schools. The truth has been proclaimed this winter for the first time in Kallundborg and in the vicinity of Nykjöbing, Seeland, and we are also holding meetings with good interest in Copenhagen and at Frederikshavn. During the last six months ending December 31, the tithe amounted to nine hundred and forty-two dollars. The Sabbath-school tract and missionary work is also increasing.

NORWAY.

THE kingdom of Norway consists of the northern and western portion of the Scandinavian Peninsula, and contains about one hundred and twenty-two thousand square miles. On account of the Gulf Stream, which brings warm water up along the west coast, it is not nearly as cold as other countries of the same latitude, and people live farther north than they otherwise could. Hammerfest, with some over two thousand inhabitants, is farther north than any other city in the world.

The inhabitants of Norway, of which there are about two million, are all Norwegians except about eighteen thousand Laplanders and eight thousand Kväner. Their main occupations are agriculture, fishing, mining, navigation, and timbering. It is said that Norway is second only to England in the number of its trading vessels, and the Norwegians are known all the world over as good navigators.

The capital, Christiania, is located at the end of Christiania Bay and has about one hundred and sixty thousand inhabitants. Here is the king's palace, the university, Parliament, etc. The Lutheran Church is the state church, but as in Denmark many other Protestants are represented. There are also a few Catholics.

Elder Matteson went from Denmark to this country in the fall of 1877, and in October, 1878, he located in Christiania and began to hold meetings in private rooms. The interest increased so rapidly that he was obliged to hire large halls for Sundays, while he continued to hold week-day meetings in his rooms.

June 7, 1879, a Seventh-day Adventist church was organized at Christiania with thirty-eight members, and there were about twenty others who had begun to keep the Sabbath. This angered the priests so that they began to speak and write against the truth, but

all this only increased the interest, so that sometimes the attendance at our meetings was upward of two thousand. Finally it was thought necessary to secure a permanent place for meetings, and an opportunity presented itself to purchase property on Akersgaden. In February, 1879, a Building Association was formed, and said property was bought for \$14,580. About the same time, was begun the publication of *Tidernes Tegn*. Fifteen thousand copies were sold every week for one and one-half cents a copy. Finally in April, the same year, it became a regular eight page, semi-monthly subscription paper at fifty-four cents a year. The first of July, 1881, the health paper *Sundhedsbladet* was started. It is still published and has about four thousand subscribers.

In 1884 it was decided to put up a new building for a printing office and also for a hall for meetings. This work was begun in the spring of 1885 and the meeting hall was dedicated March 14, 1886. The building is forty-six by sixty-nine feet in size with two stories and basement. Many thought at the time that it was much larger than necessary, and that we would never need all that space for our work, but at the present time we are not only using all the new building, but the old, large, two-story building on the next lot is also occupied. Over fifty persons are at work continually, and during 1894 the work done for ourselves and outsiders amounted to nearly \$40,000. The total net value of the property at the present time is \$31,910.33. During 1894 the subscription books sold in Scandinavia, which were sent out from this office, amounted to \$42,545.75.

The Conference was organized in 1887, and at the present time it has nine churches with four hundred and fifty members. The amount of tithe for the last six months, ending Dec. 31, 1894, was one thousand two hundred thirty-eight dollars and thirty-four cents. Elder N. Clausen, O. J. Olsen, and O. P. Norderhus are at present holding meetings in Bergen, a city of over fifty thousand inhabitants, and are having good interest.

SWEDEN.

The kingdom of Sweden consists of the east half of the Scandinavian Peninsula. It contains about one hundred and seventy thousand square miles and has about five million inhabitants. Stockholm, built on some islands in Mälaren, is a very fine city with splendid surroundings. It has about three hundred and fifty thousand inhabitants. The occupation of the people is about the same as in Norway, only the work

is carried on to a much greater extent, except fishing and navigation, in which Norway is much ahead. The Lutheran Church is supported by the state, but there are many earnest workers outside of this church all over the kingdom.

Many of our brethren in America and Norway had sent papers and tracts to Sweden before any minister entered that field, and this had awakened quite an interest in a number of places. Finally J. P. Rosquist, who had embraced the truth in Norway and gained quite an experience, began to preach in Åmot, a few miles from the line between Norway and Sweden in April 1880, but after laboring there for about a month he went to Grythytted. Here many became interested and embraced the truth. After about four months' labor a church was organized with forty members. He was, however, imprisoned in Örebro for preaching different views from those held by the state church. Still the work of God went on, and the believers increased.

Brother Matteson visited Sweden in 1882, and at that time a conference was organized. By the faithful labor of a few colporters, the truth became known to many.

The canvassers in Sweden have for a number of years done good and faithful work, and as their numbers have steadily increased, they have been able to place our books in every city and also a good many in the country. During the six years I have been here, they have sold according to the reports, which to my personal knowledge have always been incomplete, \$66,783, and they are still meeting with very good success.

The Publishing Board at Christiania decided last fall to print a paper in Stockholm, as the expense of sending papers from Christiania is very large, owing to the high postage in Sweden on foreign matters. Accordingly an eight-page weekly paper, by the name *Tidens Tecken* was started the first of January, 1895. The list of subscribers is rather small as yet, but we hope by patient labor to gain more right along, and that by the help of the Lord it will do much to enlighten the people in that kingdom. Brother E. J. Åhren is the editor.

At the present time we have in this Conference twenty-one churches with five hundred and six members, and for the last six months, ending Dec. 31, 1894, they have paid into the treasury \$1087.72. Including Brother Åhren we have four ordained ministers and two licentiates and two Bible workers. We are in need of many more laborers, but the Con-

ference, with its limited amount of means, is not able to support any more. We have over forty canvassers who support themselves by the profit on the books they sell, and besides help the work by their tithe.

FINLAND.

This province formerly belonged to Sweden, but has, since the peace at Frederikshavn in 1809, been united to Russia. It joins Russia on the east, and on the west and south it is surrounded by the Gulf of Bothnia and the Gulf of Finland. It contains about one hundred and forty thousand square miles and has about two million five hundred thousand inhabitants. Its capital, Helsingfors, has a population of about seventy thousand, and is located on the south by the Gulf of Finland. Its fort, Sveaborg, is considered to be one of the strongest in the world. The people in Finland are engaged in about the same industrial pursuits as are the Swedes and Norwegians. Although under Russian rule, they have their own constitution and parliament, and are considered by the Russians as one of the most peaceable governments in their great dominion. The Lutheran Church is also still the state church, but nearly all different religions are represented. The people are not so well educated as in Norway and Sweden, but still much better than in Russia.

In 1892 Brother O. Johnson with two Bible workers went to this country and began work in Helsingfors. It moved slowly at first, and it took some time before we found how much we dared to do, but while the priests have considerable authority in regard to those who hold and teach views that differ from the state church, yet they have not hitherto interfered. We began to give away tracts and papers, as we are not allowed to sell any literature, but such as is printed in their own country. A large majority speak the Finnish language, and perhaps not more than one fifth speak the Swedish. We have therefore found it necessary to print our books in both languages. The first we translated and printed in the Finnish language was the pamphlet written by Elder E. J. Waggoner, entitled "Christ our Righteousness;" but last year we got out an edition of six thousand of the "Prophecies of Jesus" in the Finnish language, and one of four thousand in the Swedish. We have now decided to print "Steps to Christ" in both languages. We find to our surprise that the canvassing work goes about as well here as in Scandinavia. Although the people are very poor, the Lord moves upon them to

buy our books. Last year thirteen canvassers labored more or less and sold \$6300 worth of publications.

We have now about sixty-five brethren in Finland. The church at Helsingfors has about fifty members, and the truth has also been preached at Åbo, a city by the Gulf of Bothnia with about thirty thousand inhabitants, which used to be the capital, and here we have about fifteen brethren, but some of them belonged to the church at Helsingfors. Besides this we have scattered brethren in many places. Many letters are received from those who have bought our books, with inquiries concerning the truth, and we feel satisfied that it was the will of the Lord that we should enter this field, and his blessings have attended our efforts from the beginning. At the present time Brother O. Johnson is holding meetings at Ekenäs near the southwest coast, with good interest. The attendance is from one to two hundred.

1. What does the Scandinavian mission field comprise?
2. What is the size and population of Denmark?
3. What is its capital? How does it compare with other cities in population?
4. What proportion of the people engage in agriculture? and what is the yearly value of the crop?
5. What can you say of the climate, exports, and religion of Denmark?
6. Who and when was the first Seventh-day Adventist minister sent to that country? and where did he begin operations?
8. When was the first school established? How has it progressed?
9. What is the total membership of the Conference? and what is its working force?
10. Describe how the work has progressed, and state the steps that have been taken for its advancement?
11. Describe the location of Norway; also its size and climate.
12. How many inhabitants has it? and in what are they engaged?
13. Describe the capital.
14. How and by whom was our work first started in Denmark?
15. Give a synopsis of the work since that time.
16. What is the geographical position of Sweden? What is its size and population?
17. What is the condition of the people religiously?
18. How was the knowledge of the truth first carried into this country? and when was the Conference organized?

19. How is the canvassing work prospering in Sweden? and what is the value of books sold during the last six years? How many canvassers are now at work?

20. When was the publication of a paper first begun, and what was it called?

21. State the number of churches and their present membership.

22. To what country does Finland belong? State its size and population.

23. Describe the condition of the people as regards education, religion, government, and industry.

24. How was our work first started there?

25. What books have been published, and in what languages? What is the value of the publications sold?

26. What is the present number of Sabbath-keepers? and in what encouraging manner is the work going?

4. The mind should not be permitted to wander upon anything and everything that pertains to religious liberty. It is better to know a few things well than a great many things not so well. Only a few points are brought forward in each lesson; but it will pay to follow these to their utmost limit.

5. The question should be carefully studied before the answers are sought out. Often the answer does not seem to be clear, simply because the question has not been understood.

6. When a somewhat lengthy reference has been given to answer a question, it will be necessary to keep the question in sight while the reading is being done. Read only to answer the point in question. Pay no attention to anything else in the reference. If this rule is carefully followed, much good will accrue.

7. Seek God earnestly for a meek and teachable heart, for it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

[For Second Week in May.]

STUDIES IN RELIGIOUS LIBERTY.—No. 1.

INTRODUCTORY NOTE.

1. WHAT follows is a *study* in religious liberty, and not a *reading on* religious liberty. Consequently in order to obtain the greatest amount of benefit, it must be *studied*, not merely *read*.

2. What follows is a study *in religious liberty*. Therefore the mind of the student must constantly be exercised to see the connection between the several points made and religious liberty as men and Christian men have to deal with it here on earth. This is the primary thought to be kept uppermost in the mind.

3. The specific phase of religious liberty considered is the revelation of that grand principle in the character of God as evidenced by his plan of government. The subject is not a consideration of God's power to free from sin, but a consideration of God's willingness to let angels and men sin if they want to. It is, in fine, designed to show that in the fundamental law which God has ordained to govern all the inhabitants of the universe,—religious liberty, to worship the Creator or not to worship him,—is a basal principle. So keep in view, not only the general subject—religious liberty—but also the specific phase of that eternal principle; namely, religious liberty a foundation stone, not merely in the divine character, but in the divine plan of government.

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

[P. & P. stands for "Patriarchs and Prophets." To facilitate the finding of the passages, reference is given to the chapter and paragraph, as well as to the page, as the different editions are differently paged. The edition quoted from is the subscription edition.]

1. What is the character of God? 1 John 4:8; "P. & P." chap. 1, par. 1, p. 33; Gen. 24:6, 7.

2. God being love, what is the nature of all his acts? "P. & P." chap. 1, par. 1, 3, 6, 10, pp. 33–36.

3. What is the result where love is the basis of every act?—Perfect joy. Phil. 2:2; Ps. 16:11; "P. & P." chap. 1, par. 7, p. 35.

4. What is another condition where love rules?—Perfect liberty. Compare 1 John 4:3 with 2 Cor. 3:17, and Rom. 8:14, 15 with verse 21.

5. God's acts all being acts of love, what is necessarily found in all his dominions?—Perfect liberty. "P. & P." chap. 1, par. 6, p. 34.

6. Do the angels have freedom of choice or power to obey or disobey God? Jude 6.

7. How is it with man? Joshua 24:15; 1 Kings 18:21; John 6:66, 67; Rom. 6:16.

8. By whose power do men and angels exist? Heb. 1:3; Acts 17:28.

9. While sustaining them, does God grant men power to disobey him and serve idols? Joshua 24:15.

10. When placed in Eden, did our first parents have power to disobey God? Gen. 3:1-6; "P. & P." chap. 2, pars. 17, 18; chap. 3, pars. 4, 8, 16, pp. 53-56.

11. What was the result of this disobedience?—all the woe and suffering of all times. "P. & P." chaps. 3, pars. 34, 35, p. 61.

12. Could God have withdrawn his sustaining power, which would have reduced man back to the dust of the ground, and thus have saved the race from all this suffering? Mark 10:27.

13. Why did not God do this and create another race?—He preserved the race in order that he might vindicate the character and principles of his government against the charges of Satan.

NOTE.—God gave man power to sin. He did not blot man out of existence immediately after his first transgression for very good reasons. Satan has said "that in requiring submission and obedience from his creatures, he [God] was seeking merely the exaltation of himself." See "Great Controversy," chap. 29, par. 15, p. 498. The truth of the matter was far different: "It [the working out of Satan's rule] would testify that with the existence of God's government and his law is bound up the well being of all the creature's he has made." *Ibid.*, par. 18, p. 499. But Satan had enticed the woman with the words, "Ye shall be as gods." If therefore God had at once destroyed our first parents, it would have appeared to the universe that Satan's charge was true, and that God "was merely seeking the exaltation of himself" and that now that Adam and Eve were as gods, he—the Creator—blotted them out of existence so that he might enjoy his prerogative of being God all by himself. Therefore God permitted them and their posterity to live with the option of sinning so that it might be manifest to themselves and all others, that, as far as he himself was concerned, they never could injure his greatness, and also on the other hand, that "with the existence of God's government and his law is bound up the well-being of all the creatures he has made."

14. What did man's fall make necessary?—The suffering and death of the Son of God. Acts 17:3. *This is God's estimate of the value of the right of free choice.* This was more precious in the sight of God than the life of Jesus Christ. It is impossible for the God of love, and hence his own universe, to exist without it. Should God violate the principle of liberty, he would no longer be true; love perfect liberty.

NOTE.—It will be seen from the foregoing references that God has maintained for all his creatures the right of free choice. There can be no love, there can be no happiness where there is no choice. And this is why God made man free. Through all eternity man will be free. It is true that he will be "sealed," and that he will never sin; but he is nevertheless free. He will worship God because he loves to do so. Love is, and will be, the great law of the kingdom of heaven. God himself is free; he possesses perfect liberty. God cannot lie (Titus 1:2); God cannot be tempted with evil (James 1:13); but this is by reason of his nature, and not on account of any arbitrary law that he has

made for himself, forbidding himself to do these things. So with the redeemed; when they are sealed, it is not that a spiritual straight-jacket is put upon them, rendering it physically and mentally impossible for them to transgress. It is simply that sin has been eradicated from their beings, and they have such a thorough knowledge of what it has cost to accomplish this that they never desire to be sinful again. Satan and all his host will have been destroyed so that there is no one to tempt them to sin. From their own personal experiences they have become painfully aware that there is no freedom in sin. There was a time when they were beset by the devil and the hosts of evil. These offered sin to the children of God. All the sin in the universe was offered them, and all of it was refused. Then when they had refused it all, God blotted it all out. So they are everlastingly free from sin because they have chosen to reject it all, and not because God arbitrarily forbids their sinning. Thus the character of God and the character of the children of God are based upon the principles of free choice, the principles of religious liberty.

15. What is another characteristic of love? John 3:16; 1 Cor. 13:5. "Seeketh not her own." Love, forgetting self, flows out to benefit others.

16. How is this principle illustrated in the life of Christ as revealed in the gospel? 2 Cor. 8:9.

SETTING THE HOME IN ORDER.

[For Third Week in May.]

In all presumably well-regulated households there is an attempt to put the house and premises in order from a sanitary standpoint, at least once a year. We do not much believe in annual house cleanings, as hygiene requires that the house as well as its inmates should be clean all the time, and if proper attention is given to the daily removal of dust, debris, and dirt in every form, the annual house cleaning will be unnecessary. Nevertheless, time and custom relegate to the springtime the general overhauling, renovating and expurgation of germs, which is certainly better done once a year than not at all. It is not the purpose of these paragraphs to undertake to give explicit directions for house cleaning, but we cannot forbear to call attention to a few points which ought to receive special attention.

In the first place, let it be remembered that the real purpose of house cleaning should be to get rid of the germs which, through the neglects of a year, are certain to be found perching on every window-sill, picture frame, and stationary article of furniture; nestled among the folds of lace curtains, lambrequins, and upholstery; hidden slyly among bits of bric-a-brac and curiosities; stored in vast quantities underneath rugs and carpets, under and behind chests, dressers, drawers, the family organ, and per-

haps the time-honored family clock; growing luxuriantly in dark corners, unventilated closets, and especially within the pantry and about the kitchen sink; swarming in millions from the musty cellar, the laundry, and the dark space underneath the house; and even haunting with a stale and pestilential breath the sacred precincts of the parlor, the guest chamber, and the spare bed,—the all-prevailing, unseen, but mischief-working germ is the thing to be gotten rid of by the spring house cleaning.

The purpose of the renovating process is not simply to make the house and premises look bright and fresh, or, in other words, to give to them a sort of polish, inviting to the eye, except so far as improved appearance is an evidence of increased cleanliness.

A year's accumulation of germs is by no means easy to be gotten rid of. Bacteria are exceedingly tenacious of life, and cling with marvelous obstinacy to everything with which they come in contact, and after a year of almost undisturbed possession of the premises, it cannot be expected that they can be easily ousted.

House cleaning is seldom thoroughly done, and the consequence is, a few weeks after the annual scrubbing and overhauling has been completed, the premises from a sanitary standpoint are in a condition almost equally as bad as before. The ancient Jewish housewife understood better than does the modern housekeeper, the importance of thoroughness in domestic sanitation. If she found a brown or yellow spot of mold growing upon the plaster, she did not simply wipe it off with a moist cloth and then give the matter no further attention, as the average modern housewife would do, neither was she satisfied with what our modern housekeepers would consider going to the full length of sanitary scrupulousness,—the application of a coat of whitewash or calcimine. No, indeed; instructed by the priest respecting the danger of living in a house inhabited by mold and the myriad kindred germs which accompany such unsanitary conditions, the Jewish wife and mother, on the discovery of a plague spot, in other words a patch of mold, in her dwelling, immediately moved her family out of it, with all her store of mats, rugs, robes, blankets, quaint wooden bowls, brass pots, gourd drinking cups, and strange-looking goat-skin water bottles. The whole family moved out of doors, camping out in a tent or under a palm-tree, and then the priest came down and looked the premises over, and ordered a house cleaning such as would frighten a modern Bridget quite out of her wits.

Instead of going into that germ-infected house with a handful of chloride of lime to sprinkle about the floors, and a pail of whitewash to spread on the walls, or a few rolls of paper just come up from Damascus, decorated with the newest designs, to paste upon those germ-covered walls and ceilings, the priest, with his servants, comes with shovels, trowels, baskets, and probably a train of donkeys with their drivers, and he attacks that house in a fashion to make one think that he intended to tear it down, and he is not satisfied until he has scraped off every particle of mortar and laid bare the smooth surface of the great stones composing its walls.

One can picture in his mind what a commotion must have been set up by such a house cleaning. A great ado about nothing, doubtless some of our modern housekeepers would say; but Moses, although he had never seen a microscope, and hence had never beheld a germ, knew well the mischief-working and death-dealing potency of these parasitic organisms, and put into the Jewish law directions for house cleaning, which, if carefully carried out, left little chance for even a solitary microbe to remain behind; for the germ-infected mortar which was so carefully scraped off the walls, was not carried out and spread over the garden, or dumped into a neighbor's back yard, but was placed upon the back of a donkey, and carried off to the Gehenna outside of the city walls.

The Jewish house-cleaning process did not stop even here. After new plaster had been put upon the walls, and the whole house had been renovated, it was shut up for a sufficient length of time to give a new crop of germs an opportunity to grow to such proportions as to be visible to the eye, and then if it was found that the mold had reappeared, there was no more trifling with that house. Even the walls, the mortar between the stones, possibly the stones themselves, had become infected by these all-penetrating microbes; and down came the priest with his servants again, this time with axes and more shovels, and pick-axes, and more donkeys and a bullock cart, and they attacked those germs with a vehemence which left not one stone upon another. The whole house,—every brick, every rafter, every lintel, every window casing, every door-sill, every tile on its roof, every stone slab on its floor, every plank, every spike, even to the last foundation stone was torn away, pulled down, broken up, and carted off, and dumped so far away from any human habitation that those deadly microbes would never again have any chance to do anybody any harm.

Our modern house cleanings are not after that fashion. Indeed it is not necessary that they should be quite so radical, as modern science has given us a knowledge of disinfectants, which are nature's antidotes for germs, and which, when properly applied in conjunction with thorough means for cleansing and the bodily removal of germs, enable us to disinfect in a most thorough manner the most infected premises. We need not tear off the plaster from our walls, for example, since we have learned that the fumes of burning sulphur will penetrate wherever germs can go, and follow these invaders to their most secret hiding places.

The average housewife is, however, quite content with mere scrubbing and white washing. This means, though most essential and of undoubted efficiency, needs to be supplemented by the cleansing of such places as cellars, pantries, wash-rooms, as well as sick rooms, and every place where must or mold have made their appearance, by means of sulphur fumigation. The method is easy of application. It is only necessary to get a quantity of sulphur (not brimstone) sufficient to provide three or four pounds of sulphur for every 1000 cubic feet of space to be disinfected. It is needless to add that the amount of cubic space is obtained by multiplying together the length, breadth, and height of the room or rooms to be disinfected.

To burn the sulphur, mix with it an equal quantity of powdered charcoal, which is easily prepared by quenching some coals from the fire, putting them into a paper flour sack and beating them with a mallet or the end of a stick of wood until finely broken. Put the mixture of sulphur and charcoal into an old iron kettle, set this on some bricks in a tub containing water to the depth of about one inch. Pour a little alcohol upon the mixture of sulphur and charcoal, then drop into the kettle a little roll of paper which has been lighted at one end. The tub should have been previously placed in the middle of the room, and all windows and doors except the one means of egress should have been tightly closed, the cracks having been stopped by pasting paper over them. Get out of the room as fast as you can, close the opening, making it as tight as possible, by pasting paper over the cracks on the outside. Allow the room to remain closed for twenty-four hours, then open the doors and windows and air for twenty-four hours more. Then it is safe to move into it; it is thoroughly clean; there is not a live germ in it.

A room cleaned in this manner after having been

thoroughly scrubbed and dusted, is in as good sanitary condition as a house in old Palestine that had had its walls scraped and newly covered with mortar.

One more thing we must mention, the absurdly unclean habit which some slack housekeepers have in papering walls, — putting new paper on without pulling off the old. By this method the myriads of germs which have accumulated upon the old paper along with the dirt which has defaced it, are covered up under the new paper; but instead of being destroyed, they are encouraged to greater development and activity by the food furnished them in the paste with which the paper is attached. Papering walls is certainly objectionable from a sanitary standpoint. Papered walls are not easily cleaned. The old-fashioned calcimine is also objectionable. It readily absorbs moisture in consequence of the glue which it contains; the development of germs is encouraged, as glue furnishes the best kind of food for some of the most deadly germs, and with all the rest, it has little durability in consequence of the readiness with which it peels off when exposed to moisture. The invention of alabastine has furnished an article which is less objectionable from a sanitary standpoint, and as this preparation is now furnished in a great variety of colors, any desired effect as to coloring and decoration can be produced without resorting to the use of the very objectionable wall paper or the scarcely less desirable calcimine.

Do not forget to clear out from the cellar and other places of storage, all odds and ends of perishable things which have been accumulating during the winter. Clear away from the back yard the accumulation of chips and garbage, and rubbish of all sorts, which have been allowed to gather during the winter months when the frequently falling snows have hidden these sanitary sins under a mantle of white. If they are not removed, the warm spring sunshine will speedily set them into an unhealthy ferment, sending out myriads of active and disease-producing germs, a potent cause of "spring fevers," "diphtherias," and "malaria." The best remedy for germs is starvation. Furnish them no food, and like tramps and other vermin, they will patronize some other back door where they find a more hospitable reception.

1. What is the object of house cleaning?
2. How particular were the Jewish people respecting domestic sanitation?
3. Find and read the Bible account of this regulation.

4. What simple disinfectant may be employed in the destruction of bacteria?
5. What amount is required for this purpose?
6. How can the number of cubic feet in a room be obtained?
7. How should the disinfection be carried on?
8. What regulations should be observed in repapering rooms?
9. What regard should be had to the cellar, back yard, and premises generally?
10. What is the best remedy for germs?

STUDIES IN RELIGIOUS LIBERTY.—NO. 2.

[For Fourth Week in May.]

INTRODUCTORY NOTE.

THE one central thought in the lesson is the *Object of the law of God*. Was it or was it not enacted for arbitrary and despotic purposes? This is the thought to be kept uppermost in the mind. In reading the references cited from "Patriarchs and Prophets" and "Great Controversy," sift out all that is said concerning the *law* and the *government* of God and pay no attention to the rest. A little knowledge thoroughly digested is better than a mass of material badly digested. The march of these lessons advances but slowly, but it is hoped that they may be of assistance in laying up a firm foundation against the evil days to come.

THE OBJECT OF THE LAW IN THE GOVERNMENT OF GOD.

1. What is the character of God? 1 John 4:8.
2. What is the law of God? Matt. 22:33. "P. & P." chap. 3, par. 3, sentence 1, p. 52, *Ibid.*, par. 24, sentence 3, p. 58, Deut. 33:23.
3. Did God ordain his law for the purpose of exalting himself, or for the purpose of securing happiness to his creatures? Deut. 33:2, 3, "Great Controversy," chap. 29, pars. 14-41, pp. 493-499. "P. & P." chap. 1, pars. 1-6, pp. 33, 34.
4. Can the following points be established from the foregoing references?
 - (a) That the law of God is a law of love.
 - (b) That its object is to secure the happiness of all created intelligences and not primarily to exalt God.
 - (c) That God asks for no allegiance to his laws but that which springs from love.
5. Are the following thoughts correct?

That which is forced is not love. Love, to be love, must be free and purely voluntary. The law of God is a law of love. The government of God is based upon the voluntary consent of the governed; therefore there is nothing arbitrary, nothing despotic, nothing savoring of "self-exaltation" in the law or government of God. It is a kind of heavenly democracy rather than a monarchy in the ordinary acceptation.

NOTE.—This last thought that the kingdom of God "is a kind of heavenly democracy rather than a monarchy in the ordinary acceptation," is evidenced by the conduct of the Lord at the time when Israel desired a king. The Lord was their king. Judges 8:22, 23; 1 Sam. 8. The people rejected him, and coming to Samuel the prophet, they said, "Give us a king." Though they had rejected God from being their king, they were willing that he through his prophet should nominate his successor. God did not force himself upon them, when they did not want him. He simply told Samuel to anoint Saul. When this was done, it lay with the people to ratify the choice. They had the power even then to reject the choice of God. This same was true in the case of David, and both cases show that the kings of Israel were not by the arbitrary imposition of God; but by the free will of the people.

6. What definition does the Bible give of the law of God? James 1:25; 2:12.
7. What was the object of Christ's mission to earth? Isa. 42:21.
8. Then in the magnifying and making honorable of God's law, what was magnified and honored?
9. Does the law of God exist simply for the purpose of restraining men from doing certain things and enjoining upon them the doing of certain other things?—No, it exists for a higher purpose—it is a "perfect law of liberty."

NOTE.—A perfect law of liberty is one which secures to every man obeying it the greatest possible amount of liberty, compatible with a like amount to every other man. If every soul on earth would conform to the divine law, it would be absolutely impossible for any one to infringe upon the rights of any other one. This is perfect liberty. More than this is a perversion of liberty; i. e., license. There cannot possibly be a better bill of individual rights than the law of God.

10. If the individual members of a nation were to obey the law of God, every one from his own soul, what kind of a nation would there be? Deut. 4:1-13.

NOTE.—A nation cannot be "great" and "wise" and "understanding" unless it possesses liberty. The more perfect the liberty, the more perfect the "greatness" and "wisdom" and "understanding."

11. Is the law of liberty stamped upon the nature of every man? Rom. 2:14, 15.
12. What are "natural rights"?—They are the inalienable rights embodied in our very natures by the Creator. They are limited by being the same in each

one. Every man on earth knows them and knows their limitations. This is true of all from the darkest African savage to the most enlightened American or European. Every one knows that it is wrong for any one to steal from him, and conversely for him to steal from any one else. The same is true in regard to murder, false witness, etc. These laws are a part of our very natures, hence the words of the apostle concerning the Gentiles that they "do *by nature* the things contained in the law," showing "the work of the law written in their hearts." It is clear from this that *natural rights*, i. e. "nature-al rights" are the law of God. And is it not further proved that the law of liberty—the ten commandment law—is not *arbitrary*, not *despotic*, but designed to secure the most perfect happiness to all the created intelligences.

13. Unto what was the commandment ordained? Rom. 7 : 10.

THE SCIENCE OF CANVASSING.—NO. 8.

THE INDIVIDUAL CANVASSER—SELECTION OF HIS BOOK.

In a former article mention was made of some of the necessary qualifications which a successful canvasser should possess. It will now be proper to notice some of the points upon which the majority of prospective canvassers need assistance or special instruction, or both.

One of the first things a person will need help on is to decide which book he or she had best work for. Shall all take "Bible Readings," or "Patriarchs and Prophets," or "Great Controversy," or "Two Republics," or shall only those of experience be encouraged to work for the books above named, while those of little or no experience are recommended to select a smaller and cheaper book and one more adapted to their capabilities?

Manufacturers and others who employ large numbers of men, make it a study to place every man at such work as he is best fitted to do. If a man is a skillful workman of longer or shorter experience, he is given work that demands tact and skill. If, on the other hand, he is an unskilled workman, he is given work that requires less skill and experience, and every one says that is business-like, and good sense also.

Now let us apply these same principles to the canvassing work, and I am certain that better results will be obtained than we have found in the past.

We will suppose that we are now at an institute, and must decide at once what book each person shall handle. Here are twenty agents present, varying from twenty to forty-five years in age. A very few have had some experience, but the majority have had no experience in the work; now what book shall be recommended to each? Answer: Place the experienced agents on the large and highest-priced books, and for those of little or no experience select the following excellent works: "Prophecies of Jesus," by Elder J. G. Matteson; "Forty Thousand Miles by Land and Sea," by Elder G. C. Tenney; or "Sunshine at Home," a book that has proven very successful for beginners. This book has been reduced in price to \$1 for plain and \$1.25 for gilt edge.

All of these books are attractive, well illustrated, and easy to sell. True, some of them, strictly speaking, are not theological books, but they are all good books and contain valuable and instructive reading, and are sold at "hard-times" prices. With at least two of these books the whole world is practically new territory, which is one very strong point in their favor.

From this list of books select the one best adapted to each individual in this class of workers, then thoroughly instruct and set them to work. Their first year's experience shall be to learn how to meet successfully all classes of people in the different walks of life, in a gentlemanly and Christian-like manner, with a book that will almost sell itself. If they can thoroughly learn this lesson in one year, and meet necessary living expenses, they may count that year's work a first-class success, and by next year they will be able to successfully engage in the sale of the larger books.

Had this plan been followed in the past, much better results would have been obtained from inexperienced agents, far less failures would have been recorded against the canvassers, and to-day we would have a much larger number of experienced agents in the field than we now have.

PREPARATION FOR WORK.

Having selected a book adapted to each one's ability, the next thing to do is to give the workers instruction upon how to present their books in the best manner. To do this, no better plan has been found than to call the workers together at some convenient place, and there spend a season in studying their respective books, chapter by chapter, and also in studying the best methods of conducting their work

while in the field. The length of time to continue this instruction depends largely upon the class of workers attending. For experienced workers one or two weeks each year will be sufficient to compare past experiences, and consider new plans and methods that have been devised to keep pace with the advancing message; but for beginners much more time will be needed in order to give them a proper understanding of their book, and their work, and with these, the length of time necessary will vary from six to twelve weeks according to the quality and quantity of work desired to be accomplished.

KNOWLEDGE OF THE BOOK.

In book study great care should be exercised to do thorough work. It is not enough that the agent learn a printed description of the book, and be able to repeat it correctly, and apply it to his book rapidly. This is all well as far as it goes, and drill upon this should be the principal work during the last ten days of the canvassers' school, but this alone does not go far enough. The canvasser must have a thorough understanding of the book he purposes to sell or he cannot properly represent it to others. He needs to become familiar with his book, both generally and specifically. He needs to know his book so thoroughly that he can give a general outline, or description of it in a very few words, and yet in such a way as to give a clear comprehension of the book to a prospective customer. He should continue this study of his book until he can give a spirited, intelligent description of it without the book or prospectus in his hand. In addition to a thorough knowledge of his book, the canvasser needs instruction upon how to conduct his work in the field, how to meet different classes of people, what to say, how to say it, and especially upon what not to say; in fact it sometimes seems as though some people need more drill upon this point than upon any other thing.

F. L. MEAD.

NOTES FROM THE FIELD.

"PROPHECIES OF JESUS" in English will be ready to deliver May 1. A few advance sheets were hastily placed together for use in the State canvassers' institutes, and those who decided to work for this book, and studied it through the institute are much pleased with it. This book has been published in the Scandinavian language some three years, and it has been a ready seller.

Our agents will be glad to know that the new "help," "Bible Sketches of Child Life," will soon be ready for use. This help will be appreciated, as the matter was written expressly for a help and the illustrations it contains are new. It is owned by the General Conference, and all profits derived from its publication will go to the General Conference.

Brother A. F. Harrison of Dist. No. 2, has been assisting in institute work in Texas and Arkansas the past few weeks.

Brother Ellis Burnes, of Lincoln, Neb. takes the State agency of Nebraska in the place of Brother J. J. Devereaux, who was sent to Colorado to act as State agent in that Conference.

Brother F. L. Downs, who has been laboring as State agent in Maine for a year or more, has been obliged to resign his work in that field on account of the ill health of Sister Downs.

The prospect for a large number of students to engage in the canvassing work during the coming vacation is very encouraging. With new books at moderate prices, old books at reduced prices, and a good list of "helps" to select from, providing times are reasonably good, nothing stands in the way of their selling thousands of books during the vacation. The outlook is quite good now, and as evidence that books can be sold quite readily we are able to state that since returning from the convention at Battle Creek, one of the State agents in two consecutive weeks secured orders for "Great Controversy," to the value of over \$173.

Some encouraging reports have been received from those who have entered the field to canvass for *Good Health*. One agent in Colorado secured ten orders for *Good Health* in three days.

Brother C. F. Parmele, formerly State agent of the Atlantic Conference, has lately gone to the Bahama Islands to engage in the canvassing work.

Brother C. L. Holdeman has been in Manitoba assisting in the canvassers' institute held at Winnipeg. He will visit the German canvassers in southern Manitoba, and assist them a short time in their work.

Recent rains in different sections of the country have brightened the prospect for a prosperous season for the canvassing work.

F. L. MEAD.

MISSIONARY WORK IN WELLINGTON, N. Z.

WE must tell you about some of the ship missionary work in this city. It has been attended with many good results. Not half the time that is neces-

sary for this important branch of the work is at our disposal. Large steamers call at this port regularly from London, some with crews numbering from eighty to one hundred and twenty men. The majority of these men care but little for God, and speak his name only in blasphemy. Yet there are some

honest hearts among them. When spoken to in a kindly manner, responsive feelings are awakened and they begin to tell of the good home influence they once had, and deplore their present condition. They condemn their own course, and acknowledge their weakness and inability to uplift themselves. This gives an

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

(Furnished by the General Canvassing Agent.)

	STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....	10	8	84	615	490	.....	497	\$ 279 55	\$ 116 61	\$ 396 16	
	Maine.....	3	2	13	133	79	.....	68	171 75	22 50	194 25	
	Maritime Prov.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	New England.....	9	6	87	462	70	\$ 181 50	225	595 75	15 30	611 05	
	New York.....	14	4	200	1182	105	227 75	407	979 25	114 15	1093 40	
	Pennsylvania.....	43	25	306	1512	573	384 64	968	1064 45	277 01	1341 46	
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Virginia.....	10	6	.....	252	.....	153 53	425	239 94	.....	239 94	
	Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	West Virginia.....	5	3	9	36	16	40 00	14	35 05	38 00	73 05	3949 31
No. 2.	Alabama.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Cumb. Mis. Field.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Georgia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Louisiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Mississippi.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Carolina.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	South Carolina.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Tennessee.....	16	26	107	722	311	123 40	1204	152 75	8 25	161 00	161 00
	Indiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 3.	Illinois.....	9	9	66	492	249	377 45	409	391 91	.....	391 91	
	Michigan.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Ohio.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Ontario.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	South Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Iowa.....	5	3	.....	319	60	151 60	67	103 40	56 90	160 30	
	Manitoba.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Wisconsin.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	160 30
No. 4.	Arkansas.....	6	3 $\frac{1}{2}$	45	313	6	14 00	43	84 25	20 00	104 25	
	Oklahoma.....	3	3	29	171	34	73 00	103	272 75	8 00	280 75	
	Kansas.....	3	.....	.....	354	34	89 50	79	204 50	47 95	252 45	
	Missouri.....	8	6	55	454	8	13 75	192	484 75	.....	484 75	
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Colorado.....	9	.....	193	580	22	53 25	127	246 15	70 40	316 55	1433 75
	California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Upper Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. 5.	Australia.....	37	25	425	2765	.....	.....	970	3938 24	108 62	4046 86	
	New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Great Britain.....	30	25	.....	2515	.....	.....	653	1144 60	301 00	1445 60	5942 46
	Central Europe.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Germany.....	28	21	442	2910	263	354 00	573	827 00	200 00	1027 00	
	Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Denmark.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Sweden.....	32	27	.....	2184	.....	1226 78	881	1114 09	35 33	1149 42	
	South Africa.....	7	5 $\frac{1}{2}$	67 $\frac{1}{2}$	370	83	334 68	98	432 33	105 97	538 30	2714 72
	South America.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Misc'l.	Jamaica.....	5	4 $\frac{1}{2}$	.....	.....	125	437 08	210	494 18	135 45	629 63	
	Bahamas.....	.....	.....	.....	802	.....	.....	.....	.....	.....	.....
	West Indies.....	9	.....	.....	.....	198	108 51	620	222 98	25 77	248 75	878 38
	Totals.....	301	213 $\frac{2}{3}$	2128 $\frac{1}{2}$	19,143	2736	4344 42	3833	\$13,479 62	\$1707 21	\$15,186 83	\$15,186 83

opportunity to present to them Christ, the power of God, for salvation. It is just what they need, and what we all need. We supply them with periodicals (mostly on the health lines), and tracts; these they appreciate very much; they read and discuss them over among themselves, and in this way the papers get into the hands of many whom we could not reach, and who can tell the results? We may never know what they are here, but the Lord has said, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55 : 11.

There are also many openings for Christian Help work. As a result of the efforts put forth in this direction, two ladies are now rejoicing in the truth. One of them — a helpless invalid — is a sincere Christian. Her three children now attend the Sabbath-school. They are very bright, intelligent children. We are glad to say that Sister Steed is teaching the principles of healthful cookery to the company in Palmerston. We believe this to be an important part of missionary work, and we would be glad if more time could be devoted to it. We can come closer to the people's hearts by this means than in any other way I know of, and seeds of truth are dropped into good ground, while the various dishes of healthful food are being prepared. Many questions are asked us during these visits regarding our faith. To all inquiries we try to give an answer with meekness and fear. M. H. TUXFORD. □



CHICAGO & GRAND TRUNK

R. R.

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.I. Ex.	42 Mix'd Tr'n.	2 P.H. Pass.	11 Mail Ex.		1 Day Ex.	3 R'd L'd.	23 B. C. Pass.	5 P' Ho Ex.	
a m	p m	p m	a m	.....	p m	p m	p m	.....	a m
9.09	9.10	8.15	6.00	.....	6.45	1.57	9.10	.....	7.50
11.25	6.05	10.30	6.00	.....	5.05	11.35	7.10	.....	6.45
p m	.....	.....	.....	.....	.....	.....	.....	.....	.....
1.05	6.30	12.00	10.05	.....	3.10	10.15	5.44	.....	4.10
1.46	7.12	1.45	12.40	.....	2.15	9.40	5.33	.....	3.28
2.33	.....	7.33	3.42	.....	1.20	.....	.....	.....	.....
2.44	7.55	1.48	4.50	a m	1.10	8.52	.....	p m	2.37	
3.30	8.36	2.49	6.20	7.00	12.15	8.15	8.55	9.35	1.50		
4.33	9.28	3.25	.....	7.47	11.14	7.23	3.07	8.40	12.53	
5.10	9.55	4.00	.....	8.20	10.40	6.53	2.49	8.00	13.20	
6.30	10.45	5.03	.....	9.30	9.35	6.05	1.55	6.54	11.28	
7.30	11.17	5.40	.....	10.05	8.55	5.35	1.28	5.47	10.55	
8.15	11.50	6.15	.....	10.43	7.49	5.02	1.00	5.10	10.01	
8.42	a m	6.35	.....	11.06	7.28	.....	.....	4.48	.....	
9.50	1.00	7.30	.....	12.05	6.50	3.50	11.55	3.50	8.45	
p m	.....	.....	.....	.....	a m	.....	10.40	4.05	8.45
9.25	.....	.....	.....	.....	.....	.....	.....	.....	.....
a m	p m	.....	.....	.....	.....	p m	.....	.....	p m
8.15	5.25	.....	.....	.....	.....	9.20	.....	.....	1.00
p m	a m	.....	.....	.....	.....	a m	.....	.....	.....
8.15	7.25	.....	.....	.....	.....	9.15	.....	.....	.....
a m	p m	.....	.....	.....	.....	a m	.....	.....	.....
8.12	7.15	.....	.....	.....	.....	8.30	.....	.....	.....
a m	p m	.....	.....	.....	.....	a m	.....	.....	p m
7.50	4.25	.....	.....	.....	.....	10.15	7.05	.....	2.25
a m	p m	.....	.....	.....	.....	a m	.....	.....	p m
7.00	5.40	.....	.....	.....	.....	.....	.....	.....	1.00
p m	.....	.....	.....	.....	.....	.....	.....	.....	.....
8.53	8.03	.....	.....	.....	.....	8.15	5.10	.....	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.
 Valparaiso Accommodation daily except Sunday.
 Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.
 † Stop only on signal.
 A. R. MCINTYRE, Asst. Supt., Battle Creek.
 A. S. PARKER, Pass. Agent, Battle Creek.

The Battle Creek Health Foods.

Sanitarium

FOR MORE THAN SIXTEEN YEARS the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public.

- | | | |
|---|--|--|
| Oatmeal Biscuit,
Rye Wafers,
Medium Oatmeal
Crackers,
Fruit Crackers,
Carbon Crackers, | Plain Oatmeal Crackers,
No. 1 Graham Crackers,
No. 2 Graham Crackers,
Avenola,
Granola,
Plain Graham Crackers
(DYSPEPTIC), | Wheat Granola,
White Crackers,
Whole Wheat Wafers,
Gluten Biscuit, No. 1,
Gluten Biscuit, No. 2,
Gluten Wafers,
Infants' Food. |
|---|--|--|

TO THE PUBLIC.—This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this Company, are not made or sold by any other firm or person except their duly authorized agents.
 J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following is a sample of hundreds of testimonials received from persons who have for years made use of our foods:—

"We have used your 'Health Foods' in our family for three years, and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten, are the only foods that I can eat with safety."
 "WM. M. MERWIN."

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.
 For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., MAY, 1895.

At the present time there are in the German mission fields candidates awaiting baptism in not less than fifteen different places.

"A GLIMPSE AT THE RELIGIOUS HISTORY OF SWEDEN," should be carefully read in connection with the study of the Scandinavian mission field.

Now is the time to solicit subscriptions for the HOME MISSIONARY. Every missionary worker should become intelligent regarding the principles of religious liberty and health and temperance. A rare opportunity is afforded for gaining such knowledge from our Lesson Series. Interest your friends in this new feature of our journal.

OUR LESSON SERIES.

We present in this number an interesting lesson series. One lesson is given on Foreign Missions, one in the line of health and temperance, and two on Religious Liberty. It is recommended that these be taken up for study in the order of their insertion. We trust that the study of these lessons will not be left to the time of the missionary meeting. If this is done, we fear that the time to be had for such purposes will be altogether inadequate for the demand. We recommend that every family take these lessons up in the home circle and become thoroughly conversant during the week with the precious principles of truth brought out. Let the lesson exercise at the missionary meeting be a recitation rather than a study. Every properly conducted recitation is a study of the subject in hand. No matter how thoroughly the lessons may be studied at home, many additional thoughts may, and will be brought out at the missionary gathering.

We earnestly urge that there be a concerted action on the part of all our people in the study of this lesson series. All not in possession of the books advertized in our last number; viz., "Patriarchs and

Prophets," "Great Controversy" "Early Writings," and "Testimonies" Nos. 31, 32, and 33, should provide themselves with these books at once. State tract societies keep these books in stock, and will fill orders for the same.

OUR PIONEER MISSIONARY PAPERS.

We would not neglect to keep prominently before the minds of our people our pioneer missionary journals. There is the *Signs of the Times* with which all are familiar, and for which we are especially working at the present time to give it a circulation of a hundred thousand copies each week. Do not fail to work up an interest in your locality that will result in getting up a good-sized club for this paper, to be sold from house to house in your neighborhood, or sent out through the mails accompanied by letters.

While we are working for the *Signs of the Times*, we must not forget that the *Good Health* is our pioneer health journal, and that the *American Sentinel* has an important place in the advancement of the Religious Liberty work. The club rates of the *American Sentinel* remain as heretofore. The terms of subscription for the *Signs of the Times* are as follows:—

TERMS OF SUBSCRIPTION.

Single subscription per year, postpaid.....	\$1.00
“ “ six months, postpaid.....	.50

CLUB RATES.

In clubs of 25 copies.....	.60 cents per year
“ “ 50 “ .....	.55 “ “
“ “ 100 “ .....	.50 “ “
“ “ 250 “ .....	.45 “ “
“ “ 500 “ .....	.40 “ “
“ “ 1000 “ .....	.35 “ “

The *Good Health* will be furnished at the following rates:—

TERMS OF SUBSCRIPTION.

Single subscription, per year, postpaid.....	\$1.00
“ “ six months, postpaid.....	.50

CLUB RATES

In clubs of 25 copies.....	.60 cents per year
“ “ 50 “ .....	.55 “ “
“ “ 100 “ .....	.50 “ “
“ “ 250 “ .....	.45 “ “
“ “ 500 “ .....	.40 “ “
“ “ 1,000 “ .....	.35 “ “

At these extremely low prices, certainly we should circulate a great amount of this good literature.

A. O. T.