

# THE HOME MISSIONARY

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

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## LESSON STUDIES FOR MISSIONARY MEETINGS.

SEVERAL years ago the plan was followed of publishing in the HOME MISSIONARY, lessons from month to month for the benefit of our church missionary societies. Four lines of thought were followed in these lessons; viz., Religious Liberty, Health and Temperance, Home Missions, and Foreign Missions. This made four lessons for each month, one for each weekly meeting. A large proportion of our church missionary societies took up these studies in their meetings.

While the practical work of each society — the sending out of literature, the writing of missionary letters, etc. — gave zest and interest to the missionary idea, these lessons gave mold to the work and workers. Their tendency was to educate the worker for greater efficiency, and they brought a much-needed element into the missionary meetings. In all of our churches there were some who had little interest in missionary work, and, until that interest could be aroused, the reading of missionary letters or the routine work of sending out tracts or periodicals were to them dry forms. They needed to see in the meeting something from which they could derive benefit, something that was educational in its nature. This want was met by the introduction of these lessons.

However, regardless of the good which these lessons accomplished, there came a time when interest in them seemed to wane, and many of our societies ceased to make the lesson exercise a part of their missionary program. This brought about a change in the HOME MISSIONARY, and the lessons were gradually dropped or so modified in form that their force and distinctiveness were really lost. More recently some of the departments devoted to these lines of

thought have been entirely omitted from the journal. But of late something of a revival has been taking place, many of our missionary workers desiring to return to the old plan. It has been felt that our missionary meetings have been lessening in interest and that, as there was no definiteness of purpose in the exercises many times, they were losing their character and force as an important part of our church work. The leaders of missionary meetings are oftentimes those whose hands are full of other duties, and consequently they can give but little time and study to preparation for the meeting. They attend the missionary meeting with but little thought, and but little definite purpose in mind as to the turn which is to be given the same. In consequence but little is accomplished, and disappointment and lack of interest are the results.

Numerous pleas have been made to the publishers and editors of the HOME MISSIONARY to return to the old lesson plan. The following words from the corresponding secretary of one of our largest State tract societies, but illustrates the requests which have been received from representative workers in different parts of the field: —

"There has been a general use in this State of the lessons in the HOME MISSIONARY in the past. We have been much disappointed in the change which has been made in this journal. Unless lessons are given on the subjects of health and temperance, religious liberty, etc., those who have been in the habit of using these lessons in their work will not be satisfied. They begin to turn to the *Review* and *Sentinel* for the reading there found on these subjects, and are willing to drop the use of the HOME MISSIONARY. We cannot consistently advise them to use the HOME MISSIONARY if such lessons are not to be inserted. We will patiently wait until after the General Conference with the hope that something may be done in this direction."

In response to these requests from leading workers from various parts of the field, both at home and abroad, and also with the firm conviction that the revival of this plan will greatly tend to increase the interest in our missionary meetings, the publishers of the HOME MISSIONARY have decided to return to the plan inaugurated several years ago,—that of furnishing lessons on religious liberty, health and temperance, and home and foreign missions. This change will be inaugurated in the next issue, the May number of this journal, and we are glad to report that we are enabled to start out with the promise of some excellent help in the carrying out of this purpose.

The lessons on health and temperance will be furnished by Dr. J. H. Kellogg and other physicians at the Sanitarium. The subjects which will be embraced in these studies for the next year will include ventilation, diet, exercise, cookery, simple treatments, etc. The writers will take special interest, in furnishing carefully prepared lessons on these subjects.

The lessons on foreign mission fields will be continued. They will be furnished as in the past by the superintendents of our mission fields who are actively engaged in the work. From their practical experience in the countries which they represent, they will be able to furnish information first hand and reliable in every particular. We shall present in the May number, mission studies on Scandinavia, from the pen of Elder L. Johnson, the president of the Scandinavian Conferences. Later there will come lessons on Mexico from Elder D. T. Jones; on Central America from Elder F. J. Hutchins; on West Indies from Elder D. A. Ball and our workers in these islands; on British Guiana from Elder G. W. Kneeland; on Argentina from Elder F. H. Westphal; and on other countries from representative and leading workers.

The Religious Liberty lessons will be written by Elder H. P. Holser and Prof. P. T. Magan. As is generally well known, Elder Holser has had practical experience in maintaining the principles of which he will speak. He has passed through a crisis in connection with the work in Basle, and has experienced what it is to suffer persecution for the truth's sake.

The style of these lessons will be somewhat unique. The answers will not be appended to the questions raised, but will be found in publications to which reference will be made. During the recent persecution in Switzerland, special study was placed upon the writings of Sister White. "Patriarchs and Prophets," "Volume IV," "Early Writings," and Testimonies Nos. 31, 32, 33 were especially studied.

The answers to the questions embraced in these lessons will be found principally in these volumes. Therefore in the careful and thorough study of the religious liberty question in the HOME MISSIONARY, it will be necessary for our readers to provide themselves with these books. We presume that most of our people already have these volumes. They certainly should be in every household in the land. All can readily see the value that will attach to lessons prepared in this form, in case they are faithfully and carefully studied. It will make the student acquainted with the utterances of the Spirit of prophecy upon this important question. If any of our readers have not in their possession these books, we trust that they will provide themselves with the same before our next issue, in order that they may begin with these lessons from the first.

We have not yet spoken of the articles from the pen of Sister White. It will be noticed that she has written much of late with reference to the ways and methods of doing missionary work. We hope to receive future contributions in this same line from her pen. This will be a very valuable feature in connection with the work of the journal and something we know that all of our readers will prize most heartily. In addition to the above, we shall give reports from our missionary workers generally, and many items of interest regarding the missionary cause in home and foreign fields.

We are satisfied that if all will take hold of this plan of making a portion of the missionary meeting educational in its nature, that it will not only increase the interest in the missionary meeting, but it will likewise have a most salutary effect in giving to every worker an education upon these great underlying principles of truth. Certainly no one can hope to do intelligent missionary work with his neighbor unless he understands these great fundamental principles, and why should not the missionary meeting be the place where to some extent such an education can be obtained.

We would not advise that the whole of the meeting be devoted to these lessons. If half an hour, or at most forty minutes could be thus used, it would prove much more profitable than where the whole hour should be thus filled in. In connection with every meeting there should be missionary letters to read, interesting missionary experiences to relate, and other items of interest and importance to give. If the leaders of the missionary meetings will study to give something of a variety to their work, the various tastes

and desires of the members will be met, and all will take deeper interest in the general missionary work than where the time is wholly taken up with one line, thus making the meeting monotonous and lifeless. Where nothing definite is presented, thus leaving the meeting to go along as best it may, without any particular form or character, the results are still more disastrous.

In this connection it might be well to urge that all interested in missionary work make a special effort to induce every family in the church, as far as possible, to become subscribers to the HOME MISSIONARY, in order that they may obtain the benefit of the instruction given. We hope to receive during the next few weeks a hearty response from our people, and believe that there will be a most gratifying increase in our list of subscribers. The HOME MISSIONARY has enjoyed an excellent patronage during the last two or three years. It has a list of some eight thousand subscribers at the present time. This is truly encouraging, but there is ample opportunity for a much broader circulation, and we trust its friends may rally to its support and extension.

### "THE SIGNS OF THE TIMES."

MANY of the readers of the HOME MISSIONARY no doubt read what was said in the *Review and Herald* of March 26, by Elder O. A. Olsen upon the subject of circulating the *Signs of the Times*. Thinking possibly that some of the readers of the HOME MISSIONARY do not take the *Review*, and would not have read the article referred to, we take this means of calling your attention to it, and would ask that you secure of some one the *Review* of the above date and give it a careful reading. We are putting forth an effort to give the *Signs of the Times* an extensive circulation.

We believe it will do a great deal for the advancement of present truth. Our tract societies are working this matter up in their fields; and doubtless you have already received a letter from the secretary of your tract society, calling your attention to this line of work.

If any readers of the HOME MISSIONARY have not made arrangements to assist in this plan of circulating the *Signs of the Times*, we trust you will write your State secretary about it at once, asking for suggestions and plans of work.

In this connection, we will take occasion to mention that *Good Health* is one of our oldest publications, and occupies the same relation to the health work that

the *Signs* does to other features of the message. It seems to us that it would be very fitting that these two publications should be worked together as the pioneer exponents of the whole truth. Many individuals would no doubt be glad to read the *Good Health* who might not be interested in the other form of publication. We believe that all may esteem it a privilege to take hold of this work, and that these pioneer publications, with the *American Sentinel*, will receive an extensive circulation.

We will have more to say on the subject later.

A. O. TAIT.

## Foreign Missions

### THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND.

[First week in April.]

THE United Kingdom with its nearly forty millions of people occupies a very small territory. Its area is about equal to that of New Mexico, or about twice the size of New England with the States of Connecticut and Rhode Island thrown out. Roughly speaking Great Britain is about six hundred miles long by two hundred miles wide, and is one of the most densely populated countries of the globe.

In the matter of commerce by sea this country stands unequaled, the English being the greatest carrying traders of the world; and this fact alone gives to Great Britain a prominence and importance second to no other country.

With her possessions of the Dominion of Canada, her islands in the North and South Atlantic and in the Indian Ocean, her Asiatic possessions, and her extensive interests in Africa, the British empire presents a picture unique among the nations of the world. Her varied interests in the different quarters of the globe mentioned, give her a claim on our attention as bearers of light and truth, that would not exist under other circumstances.

Comparatively speaking, the climate of the United Kingdom is mild. We have neither extreme heat in the summer nor great cold in the winter. \*Notwithstanding that the most southern point of England is farther north than Winnipeg, we have very few days in winter that are cold enough to freeze the ground. Very little snow is seen. I am speaking now of the central and southern parts. Of course in Scotland it

is somewhat colder, and they there have snow. In summer the thermometer seldom rises above seventy-five degrees, and is oftener below seventy than above it at that season of the year.

The supreme legislative power of the British empire is by its constitution given to Parliament. The sovereign is the head of Parliament, and as such, alone can summon it. The government is a hereditary limited monarchy. The executive government is vested nominally in the Crown; but practically in a committee of ministers called the Cabinet.

The state church is the English Church, but all sects of every kind, or dissenters, as they are called, are at liberty to disseminate their views with little hindrance.

This land was the home of Wycliffe, Tyndale, Cranmer, Latimer, Ridley, Baxter, Bunyan, Milton, the Wesleys, Whitefield, and many others who were eminent for their piety, and who were noble reformers in their day, and not a few of them died for their faith.

Here were taken the first steps to get the Bible in a cheap form into the hands of all the people. In 1804 was organized the British and Foreign Bible Society, which has translated the Scriptures into more than two hundred tongues. Over the hills and through the valleys of this country, to city and town and hamlet, must go the gospel of the kingdom with all its strength and power till from the teeming millions of this land shall be gathered all who will follow the Lord fully in all things. To us has been committed this work, and in our next lesson we will consider the beginning that has been made toward the accomplishment of that end.

1. What is the population of the United Kingdom of Great Britain and Ireland?

2. What is its land area?

3. What can you say of its commerce?

4. Tell where Great Britain has dominions outside of these islands.

5. How does the British empire compare in this respect with other nations of the world?

6. How should we as light bearers view this fact?

7. What is the government of Great Britain?

8. Where does the legislative power rest?

9. Who stands at the head of Parliament?

10. In whom practically is the executive government vested?

11. What is the established religion of Great Britain?

12. What is the condition of the dissenting bodies?

13. Name some of the noted reformers and martyrs of this land.

14. Tell when and what important organization was formed here.

15. Into how many languages have the Scriptures been translated?

16. What must yet be done in this country?

17. Who are to do this work?

[Second week in April.]

#### THE BEGINNING OF OUR WORK.

The first Seventh-day Adventist to visit Great Britain was Brother William Ings, who paid a short visit to his native land in May, 1878. In the autumn of that same year, the General Conference decided to send a laborer to this field, and Elder J. N. Loughborough was chosen to take charge of the work. He landed in Southampton, December 30, and began meetings in a public hall in that town six days later. During the winter, several embraced the truth. The following summer a tent meeting was held in Southampton, when a number more began to observe the Sabbath. The organization of a church there seems to have been deferred till September, 1883, when one with a membership of twenty was organized. Southampton was the center of operations till the spring of 1884, when the mission was removed to Grimsby.

In November, 1881, Elder Loughborough returned to America to attend the General Conference and to secure the assistance of other workers for the British field. On his return, there accompanied him Elder A. A. John, who labored in Great Britain till the early summer of 1889, when he returned to America, Brother George R. Drew who went to engage in the ship missionary work which work he has successfully carried on till the present time, and Sister Jennie Thayer, who went to act as secretary and treasurer, and later as one of the editors of *Present Truth*. She returned to America in the summer of 1888.

For about one year a supplement to the *Signs of the Times* was issued at Southampton, which was attached to that paper and used in the missionary work until the appearance of the *Present Truth* in 1884.

In February, 1884, Elder M. C. Wilcox, present editor of the *Signs of the Times*, and Elder J. H. Durland left New York for England, the former laboring there till the autumn of 1886, and the latter till the spring of 1889. Elder S. H. Lane labored in this field for about two years from the spring of 1885, when he returned to America; also Elder R. F. Andrews spent about eighteen months here from the date last

mentioned. His work was chiefly in Ireland. During these years, Elders S. N. Haskell and Geo. I. Butler visited this field and gave such assistance as they were able to render. It was during the visit of the latter that the recommendation of the General Conference to publish a paper in this country was carried out. The proper premises were secured at Grimsby; type and the necessary material were purchased, and the first issue of our paper the *Present Truth* appeared in May, 1884. It was a sixteen-page journal, and was printed monthly. In November, 1893, the paper began to be issued semi-monthly, continuing thus till July 6, 1893, when it began to be issued as a sixteen-page weekly.

At Grimsby, where the office was located, a goodly number accepted the truth. Meanwhile canvassers were enlisted to sell the paper from door to door. Through the labors of the ministers already mentioned, companies of believers were gathered out at Ulceby, Wellingborough, Kettering, Keynsham, Southampton, and Clones, Ireland. We are thus brought down to the close of the year 1886. The next year important changes were made, and a new epoch was reached in the work, which will be considered in the next lesson.

1. Who first visited Great Britain in the interests of our work?
2. When did the General Conference decide to send a laborer to that field?
3. Who first took charge of the work?
4. When did he reach the field?
5. Where did he begin his labors?
6. When and where was the first tent meeting held?
7. At what time and place was the first church organized?
8. When and to what place was the mission removed from Southampton?
9. Mention the laborers who went to assist Elder Loughborough in 1881.
10. When was the paper, the *Present Truth*, first issued?
11. What other laborers took up the work besides those mentioned?
12. How was the *Present Truth* gotten into the homes of the people?
13. Mention the places where churches were raised up.

[Third week in April.]

#### AN IMPORTANT CHANGE.

We have already taken a brief survey of the work from the time of its first inception down to the close

of the year 1886. During those years, a good beginning was made, and their experience taught us much. It was doubtless well that our printing operations were begun not in London, but in a small provincial town. Time and opportunity were needed to learn how to carry on the work, and the initial lessons were more easily and economically learned in the small town of Grimsby than they could possibly have been learned in the great city of London. But as a center from which to issue our publications in the United Kingdom, London stands at the head. It is the great book center of the English speaking world.

In 1887 at the request of the General Conference, Elder S. N. Haskell went to England to assist the laborers then in the field in making such changes as seemed to be imperative. Doubtless the most important and far-reaching in its results was the change made in moving the printing business from Grimsby to London. This was accomplished in September 1887. The premises now occupied where the work is carried on at 451 Holloway Road, London, N., were secured, and the plant and workmen were transferred from Grimsby thither. At the same time a city office where our books could be on sale was rented in the world-renowned Paternoster Row. At this time there was but one Seventh-day Adventist—a lady—in this great city of nearly six million people. Since then her heart has been made glad to see a son and daughter accept the truth so dear to her.

In the spring of the year last mentioned, there accompanied Elder Haskell to England three Bible workers. These were located in North London and the best advice that any one could give them was to do the best they could. They did not know how to go to work, and humanly speaking, there was no one who had the wisdom to tell them how. But He to whom the work belongs led the way, and they endeavored to follow. Some progress was made during the summer, and a few began to follow the light.

At the same time that the office was removed to London, a mission house, The Chaloners, was secured which served as a home for the workers and the missionaries passing through London. It was also used for Bible readings and for meetings for about two years, when it became necessary to find a larger place for public meetings.

The London church was organized in 1888. The first baptism taking place on June 9 of that year. As yet there has been no especial effort in the way of public meetings made in this city. The full enrollment of members of the London church is one hun-

dred and seventy-four. Twenty-eight of these have gone to America, two have died, a very few have given up the faith, some have taken letters to other churches, leaving the actual membership 144. It is interesting to note that about thirty per cent of the membership of this church consists of persons who are devoting all their time to some branch of the work; while others who cannot do this are holding forth the light of life among neighbors and friends, far and near, as opportunity permits.

We now have churches at Belfast and Banbridge, Ireland, and in England, at Bath, Keynsham, Southampton, London, Wellingborough, Kettering, Hull, Ulceby, and Grimsby. There are small companies at Birkenhead, Birmingham, West Dulwich, Glasgow, and Plymouth, with a good many scattered believers at a number of other points in the kingdom. In every direction the outlook is most encouraging.

1. Where in Great Britain was our paper first published?
2. But where is really the great book center in the United Kingdom?
3. When was our publishing work started in London?
4. What other step was taken that year to open the work in London?
5. When was the London church organized?
6. What per cent of the membership is engaged directly in the work?
7. How many churches and small companies are there in this country?
8. Point out on the map and name the places where these are located.
9. What is the present outlook?

[Fourth week in April.]

#### THE CANVASSING WORK.

In June 1889 the Pacific Press undertook the work of publishing in London. In October of that same year, the first company of canvassers came to this field from America, and from that time the regularly organized canvassing work dates. This work has gone forward in a most encouraging manner. To America we are indebted for men who have demonstrated that books can be sold as well in this country as in America. They came here and labored hard and faithfully. This has contributed materially in developing others in this country who have gone and done likewise.

But the great need is for many more to take up the same line of work. When we consider seriously that

there is a population here nearly two thirds as great as that of the United States, and then remember that the force of workers is less than it is in a single State in some instances, the need of more to go to cities, towns, villages, and hamlets throughout this land, stands out in painful relief. Are there not those in America, who, at their own charges, will volunteer to devote themselves to this work?

By mutual consent the General Conference Association took over from the Pacific Press the publishing work in the spring of 1892, since which time it has been carrying forward the work under the name of the International Tract Society. This society by complying with the registration laws of Great Britain secured a legal existence in August, 1884, and is now known as the International Tract Society Limited. It has a capital stock of ten thousand pounds, divided into shares of one pound each. No shareholder receives any dividend whatsoever from stock taken. Persons in any part of the world may become shareholders by taking one or more shares. The address of the Society is 451 Holloway Road, London, N., England.

*Selling the "Present Truth."*—The circumstances in this country have driven us to adopt the plan of selling our paper from door to door. At present it seems to be the only way to get the paper into the hands of the people. At first this appeared to be a calamity, but experience is teaching us that it is not so bad a thing after all. Nine or ten thousand copies of the paper go out every week, and with the exception of a very few hundred copies, these are purchased by people who are investigating the truths which the paper teaches. Week after week the worker calls to deliver the paper and soon forms an acquaintance. He is then able to call attention to other reading matter besides the paper and often makes sale of books and pamphlets that would not be called for were it not for the weekly visits of the canvasser.

Many cases of an exceedingly interesting character are frequently coming to light in different parts of the country, showing the good work the paper is doing.

About a year ago, one of our brethren sold several hundred copies of the paper in a town near Manchester. After a time he dropped his list and left the place. One gentleman who had taken the paper was so much interested in it that he ascertained the names of several who were taking it in the same place and then wrote to the office, sending his cash order from week to week for a parcel of papers. Several persons

there are now deeply interested. The gentleman mentioned is a deacon of a Baptist church. The Sabbath had been alluded to in a Bible class which this deacon conducted. The minister challenged him to prove his position, and then after he had done so, attempted to review him, but placed himself in a very awkward position. A number there are anxious to know the truth and steps have been taken to look after this interest. In another church, a leading member takes a club of the paper and collects her money for them every Sunday at the close of the morning meeting.

With the live issues that are constantly coming to the front, the circulation of the *Present Truth* is one of the most efficient means we have of getting the truth before the people. When the question of Brother Holser's imprisonment was discussed in the paper, it began at once to create a stir.

The Sunday issue is upon us here in London. Judging from present appearances, it is only a question of a few weeks' time before our goods may be confiscated. In fact it is not improbable that before these lines are read, a case of prosecution will be on our hands at the office here. If when these questions do come, we had a circulation of fifty or one hundred thousand copies weekly instead of about ten thousand, the situation would not seem so painful.

The following statement will show the developments already reached in connection with the Sunday issue: In January of the present year we were warned by the authorities to desist from employing women and children on Sundays. Since these persons desired to work and we wanted their services, and since the Lord had given us the right to work, we quietly went on with our business.

The result was that on Feb. 13, 1895, Brother John I. Gibson, secretary of the Board of Directors, was called into court to answer to the charge of violating the law, and a fine of about \$19 was imposed. Brother Gibson replied that he could not in conscience pay this fine. He was then told that our goods at the office would be taken to cover the bill. At the latest account this had not yet been done.

The London papers have taken the matter up, and have spread the news far and wide that Seventh-day Adventists are on the ground, that they teach that Saturday is the Sabbath of the Bible, and that Sunday is not the Sabbath. By this means millions have had their attention called sharply to the Sabbath question during the past few weeks. Our paper, the *Present Truth*, has taken the question up, and

presented the whole issue to the people as it has been developed. A new interest has been awakened to read the paper, and its circulation has materially increased since our brethren were called into court.

It is interesting to note that circumstances connected with this case have forced the question upon members of Parliament.

These are stirring times in which we live. Fines and imprisonment are becoming very common things for Seventh-day Adventists. Blessed is he indeed who hears in these things the voice of God, and who places himself, his means, his all, on the altar of sacrifice for God. The Testimonies declare substantially that the needs of the cause is the voice of Providence to those who have means to place where they can be used for the advancement of the work. Means are needed now as never before to push with all possible speed the work into the regions beyond, to plant the standard of the cross in every city, town, village, and hamlet of all these countries. The all-important question for each one now to ask himself is, Have I consecrated all things to Him who gave all for me? With lightning rapidity the work is closing up, and soon He who is to come will come and will not tarry.

1. When did the book canvassing work begin in Britain?
2. How does the population of this country compare with that of the United States?
3. When and under what name did the General Conference Association begin the work of publishing here?
4. When did the society secure a legal existence?
5. What is its capital stock?
6. Can anybody become a shareholder, and are you one?
7. Describe how the *Present Truth* is circulated, and to what extent.
8. What can you say of the Sunday question in Great Britain?
9. Consider what you can do toward the advancement of the work in this field?
10. What can be said of the Sunday question in Great Britain?
11. When was the first prosecution?
12. Give in brief, the first steps that led to this. (See *Bulletin*, pages 255, 256, also *Review* for March 5, page 156).
13. How much was the fine and costs?
14. Why would it be inconsistent for us to pay the fine?
15. How has this prosecution affected the work in that field?

16. How extensive has the knowledge of this matter become?

17. What have the Testimonies said of the needs of the cause?

18. What is true with reference to the demand for means at the present time?

19. What question may we each seriously ask ourselves?

D. A. ROBINSON.

### FROM RAIATEA, SOCIETY ISLANDS.

BROTHER GEO. O. WELLMAN, who, with his wife and Miss Lillian White, sailed on the "Pitcairn" on its last cruise, locating at Raiatea, Society Islands, writes as follows with reference to their work there:—

"We arrived here the tenth of November after having sojourned at Tahiti for two months, during which time we were busy studying the language and assisting the laborers there as best we could. Before this reaches you, you may have realized how disappointed we were in not finding things here as expected. When we arrived at Tahiti, we found that the law permits no one but French citizens to teach either public or private schools in the French colonies of Polynesia. As Brother Cady's school at Tahiti had already been closed by the officials, we could see that there were no hopes for our engaging in school work in Raiatea. We were left at Raiatea to work the best we could. We are visiting, scattering tracts, selling Bibles, etc., and expect to do some teaching in private families after New Years. It is somewhat slow learning the language without any one to help us, Brother Cady being several miles away in the queen's village.

"The people are very friendly and glad to get our reading matter, and some who understand English have asked me to hold meetings. Henry Dean, brother of Paul Dean our half-caste preacher of Tahiti, was arrested here a few weeks ago for working in his garden on Sunday. The sheriff had previously skulked about the house on Sunday in order to find some one transgressing the Sunday law. On this occasion, Brother Dean went to the French resident who promptly dismissed the case, threatening to depose the sheriff 'if he did n't leave those people alone.'

"Nearly all business is suspended here for a few weeks while the natives celebrate the holidays. It is customary for the sovereign to suspend all law on such occasions except that relating to murder and

theft. This is to recompense the people for public work and to insure their favor. A meteor flashed past us one evening this month, and the natives were quite terrified, thinking it an evil spirit. There still remain their old pagan altars here, and the people declare that if any one cuts wood on these grounds, they will be punished with elephantiasis, and as that disease is extremely prevalent, the tradition is about as safe as the ancient Roman oracles; and yet some persons who have been so bold as just to dare the wrath of the gods, are still free from the penalty. When those who have not so done are afflicted by that malady, natural causes are ascribed, such as exposure to water or cold.

"The 'L' in the English words is very difficult for the Tahitians to pronounce, and as they must needs have a vowel sound after each consonant, our name is transformed into 'Wer-ry-mon-ny,' while Lillian (Sister White) is called 'Rir-ry-an-ny.' Our possessions are found to give envy to the natives. One asks whether I have not many coats so that I can give him one. Another, less beggarly, wishes to buy one; and they hint in reference to many things, 'A nice thing that; have you many of them?' Some wheat we brought with us, is a curiosity here; such also is the type-writer, many thinking it a musical instrument, and asking us to 'make it cry.'

"These people formerly ate dogs, and a few still do; nor can I contradict them when they say, 'All the same as pig.' An octopus, with its eight arms all hanging in one slimy string, was a dainty recently brought to us by a generous neighbor. The centipedes, which many Michigan people suppose to be deadly, are less dreaded by some persons here than are the wasps. I was bitten by one because I chanced to thrust my hand under the pillow where it was ensconced; but I immediately applied baking soda, and suffered but slight pain from the sting, except at the first moment. From the mosquitos, though, we do not escape so easily."

SISTER GEORGIA BURRUS who, under the advise of the Foreign Mission Board, sailed from London in December, for Calcutta, India, writes, under date of January 27, as follows:—

"I arrived in Calcutta, January 23, after a voyage of thirty-three days from London. The first two weeks of the trip were very rough, in fact we had but one calm day from London to Suez. The boat acted like a feverish patient, turning first on one side then on the other, and then, as the sailors ex-



pressed it, 'put her nose into it.' Old seamen said they had never seen anything like it in the Mediterranean. I was entirely free from sea-sickness, however, and with the exception of becoming somewhat wearied from loss of sleep on account of the rolling of the boat, suffered no inconvenience whatever.

"Brother and Sister Masters met me at the boat and took me to a temporary lodging place. The next day Sister Masters and I called at the Young Woman's Christian Association House to learn if I could get permanent board and lodging. I had been recommended to this place by Dr. Alice Ernst, a missionary to whom I had sent the *Health Journal* for about a year. When the superintendent learned that Dr. Ernst was my friend and had recommended me, she was quite willing to take me into the home. It is a large, beautiful building in what is called the European quarter, although natives even here are greatly in the majority. It is designed to be a Christian home for teachers, medical students, young ladies in business, missionaries, and visitors passing through Calcutta. At present there are about twenty-five young ladies connected with it, who are both European and native. The ladies who have charge of this home are women of deep Christian experience, I am sure, and they have made me feel perfectly welcome among them. I told the matron the first day, that I was a Sabbath-keeper, but, while she was surprised, it made no difference whatever in her treatment of me.

"They have morning and evening worship and a Bible reading twice a week and occasionally gospel and missionary meetings through the week. There is a large sitting room where all connected with the house can have access to the principal missionary journals of the day. I have a large, pleasant, and well-ventilated room all to myself, and with my books and pictures of dear ones in America, it looks quite home like. Under the upper part of the wall near the ceiling, there are a great many openings like pigeon holes for the air to come in. The little birds come flying in at these openings and fly about the floor constantly reminding me that He careth for me. Even now they are singing and twittering around me.

"When I left London, I did not know where I should find a home in Calcutta, but I know that God knew, and the message God gave me was, 'Fear thou not, for I am with thee; be not discouraged for I am thy God, for I, the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will lead thee.'

"I expect to begin studying in a few days. I shall take up Bengali, as that language is the most generally used and understood throughout India. In almost every part of India we can speak with the people in Bengali and be understood.

"Through the courtesy of Brother and Sister Masters, I have already made the acquaintance of a number of missionaries and Christian workers who have given me a hearty welcome to India. One gentleman who has a school for native girls has invited me to teach them English."

### OUR WORK IN NORFOLK ISLAND, SOUTH PACIFIC OCEAN.

NORFOLK ISLAND was visited during the first cruise of our missionary boat. Elder A. J. Read and wife spent some time at that place, and, as the result of their labors, several embraced the truth, and others became deeply interested. Brother and Sister Read were called to New Zealand to care for Captain Marsh during his sickness, and from there, with the homeward return of the "Pitcairn," came to the Society Group where they have been laboring. On the second cruise of the "Pitcairn," Elder J. M. Cole and wife were stationed on Norfolk. Brother and Sister Cole have worked faithfully and perseveringly to establish the truth in that field. The work, of necessity, has moved somewhat slowly. However, as the result of the effort made, some half a dozen souls are now rejoicing in the truth, forming the nucleus for what we trust may be a future church.

Elder Cole has felt for some time that an experienced lay-member could carry forward the work on Norfolk, leaving him free to go forward in more aggressive labor in some other field. Accordingly, there was sent recently from Australia, Brother and Sister Belden to carry forward the work in Norfolk Island, and Brother Cole and wife were recommended to proceed to Fiji to open up the work in that group.

The Foreign Mission Board recently voted one hundred dollars for the purpose of a church building in Norfolk. This, together with some thirty dollars donated by the Australian brethren, has been sufficient to put into good repair an old building secured on the island so that in the future our brethren and sisters will have a place of their own for public services.

Brother Cole is still in Norfolk waiting for a steamer to convey him to Fiji. In his last letter under date of January 20, he says:—

"I wish to return thanks for the one hundred dollars donated by the Board, together with the thirty dollars given by the Australian brethren, for a church building here. This money will very nearly complete our work as far as money goes. We have been for the last three weeks busily engaged in getting material for the church, such as burning lime for plastering, also obtaining material for the roof, such as shingles, etc. I have given my whole time to it, and worked with others in order more quickly to accomplish our task.

"We are permitted to use this building, but can obtain no deed for the same. It would be impossible for us to buy land here, as no one but a citizen is allowed to do so, and to be a citizen of Norfolk Island, is considered as great a privilege as it was to be a Roman citizen in the days of Paul.

"We have secured a good home for Brother and Sister Belden. They seem to be well pleased with the island, and who would not be? for it is indeed a paradise. Their home is not purchased, of course, but they have the use of a house and a piece of land.

"I have already written to you about my desire to go to Fiji. Fiji is a large field. The group covers an area of 550 square miles. It has 225 islands of which about 140 are inhabited. The population is estimated at 250,000, of whom 4000 are whites. The largest island is 25 by 115 miles. Its laws are very favorable, and, last but not least, it is under British government. On the first voyage of the 'Pitcairn' many of our books were sold there, which created quite an interest, and when we called on the second voyage, we found people still inquiring.

"I feel quite different about the island work now than I did before I came to this field. Then I had no particular burden for the islands, but now it is the most important place in the world to me."

As our readers have noticed by the General Conference *Bulletin*, it was decided to send Brother and Sister Butts, of California, and Dr. F. E. Braucht and wife to the Fiji Group. We know that our people will follow these workers to this new field, and we trust that the Lord may indeed go before them, opening the way, and watering the seed that may be sown. It will be remembered that Suva, the chief city of this group, is the burial place of Brother Tay, who, after disposing of a number of books and doing other missionary work in the group, died some two years ago in that place. Let us remember the different workers as they scatter to the different portions of the earth carrying the message of truth for this time. Every advance of the message calls for additional workers and additional means. While we give of our means to extend the work, let us also consecrate ourselves to God's service, standing in that place where we may discern the leadings of his Spirit, and ready to respond to his call with the answer, "Here am I, send me."

## GENERAL REPORT OF ANNUAL OFFERINGS, AND FIRST-DAY OFFERINGS

*For Quarter Ending Dec. 31, 1894.*

	Annual.	First-day.
<b>DISTRICT NO. 1.—ATLANTIC.</b>		
Atlantic.....	\$ 409 64	\$ 71 37
Maine.....	352 75	88 48
Maritime Provinces.....	75 95	6 40
New England.....	1,295 73	98 11
New York.....	165 00	194 65
Pennsylvania.....	374 11	97 15
Quebec.....	72 80	3 94
Vermont.....	652 75	46 40
Virginia.....		
West Virginia.....	99 34	12 95
Totals.....	\$3,498 07	\$619 45
<b>DISTRICT NO. 2.—SOUTHERN.</b>		
Florida.....	\$ 222 76	\$ 81 17
Southern Mission.....	270 09	29 60
Tennessee River.....	151 66	
Totals.....	\$ 644 51	\$ 110 77
<b>DISTRICT NO. 3.—LAKE.</b>		
Illinois.....	\$1,345 93	\$ 92 09
Indiana.....	501 00	
Michigan.....	4,234 98	180 09
Ohio.....	1,036 28	151 87
Totals.....	\$7,118 19	\$ 424 05
<b>DISTRICT NO. 4.—NORTHWEST.</b>		
Iowa.....	\$2,775 31	\$ 152 99
Manitoba.....	13 25	
Minnesota.....	1,317 66	1 00
Nebraska.....	503 00	286 38
South Dakota.....	440 28	74 44
Wisconsin.....	1,857 48	166 79
Totals.....	\$6,906 98	\$ 681 60
<b>DISTRICT NO. 5.—SOUTHWEST.</b>		
Arkansas.....	\$ 45 10	\$ 5 00
Colorado.....	302 50	
Kansas.....	973 25	364 95
Missouri.....	1,026 41	64 99
Oklahoma.....	92 10	24 14
Texas.....	698 09	67 34
Totals.....	\$3,137 45	\$ 526 42
<b>DISTRICT NO. 6.—PACIFIC.</b>		
California.....	\$2,008 85	\$ 267 96
Montana.....	136 35	23 77
North Pacific.....	599 10	82 07
Upper Columbia.....	617 02	51 59
Totals.....	\$3,361 32	\$ 425 39
<b>FOREIGN DISTRICTS.</b>		
England.....	\$ 4 59	
Honolulu.....	2 50	
Polynesia.....	34 60	
South America.....	10 48	
West Indies.....	56 69	\$ 35
Totals.....	\$ 108 86	\$ 35
Graud Totals.....	\$24,775 38	\$2,788 03

## GENERAL SUMMARY.

Annual Offerings.....	\$24,775 38
First Day Offerings .....	2,788 03
Miscellaneous Offerings.....	2,467 96
Sabbath School Offerings .....	4,278 19

Grand Total..... \$34,309 56

## MISCELLANEOUS DONATIONS TO FOREIGN MISSIONS.

FROM OCTOBER 1 TO DECEMBER 31, 1894.

FOREIGN MISSIONS.		CENTRAL EUROPE.	
Arkansas,	\$ 25	Wisconsin,	\$133 15
California,	25 75		
Illinois,	3 00	HAMBURG MISSION.	
Indiana,	2 00	Indiana,	\$ 8 80
Iowa,	292 59	Michigan,	50 00
Kansas,	118 75	South Dakota,	1 50
Manitoba,	3 00		
Michigan,	389 02	Total,	\$ 60 30
Minnesota,	30 60		
Missouri,	245 21	HAMBURG BUILDING FUND.	
Nebraska,	4 00	Upper Columbia,	\$ 1 00
New York,	27 00	Vermont,	50 00
North Pacific,	50		
Ohio,	35 50	Total,	\$ 51 00
Pennsylvania,	11 00		
South America,	11 00	INDIA.	
South Dakota,	33 29	Iowa,	\$ 18 00
Southern Mission,	5 00		
Tennessee River,	3 95	JAPAN.	
Texas,	8 00	Iowa,	\$ 10 00
Upper Columbia,	6 40	Michigan,	42 00
Utah,	3 00		
Virginia,	35 50	Total,	\$ 52 00
Vermont,	6 00		
West Virginia,	1 00	SCANDINAVIA.	
Wisconsin,	183 45	Iowa,	\$ 24 00
		Wisconsin,	199 75
Total,	\$1,484 76	Wisconsin(for Danish work)	200 00
		Total,	\$423 75
AFRICA.			
California,	\$ 10 00	SOUTH AMERICA.	
Michigan,	100 00	Kansas,	\$5 00
Total,	\$110 00	Grand Total,	\$2,467 96
AUSTRALIA.			
Michigan,	100 00		
New England,	30 00		
Total,	\$130 00		

## FOREIGN MISSIONARY OFFERINGS.

The first column shows annual offerings, and the second, first-day offerings, for quarter ending Dec. 31, 1894.

MICHIGAN.			
Allegan,	\$ 14 79	\$ 98	
Alaledon,	26 62	4 36	
Alma,	19 50	1 00	
Ann Arbor,	28 22		
Allendale	4 51		
Arbela,	22 86		
Alden,	12 58	1 50	
Ashley,		50	
Benton Harbor,	21 35	6 81	
Bancroft,	38 15	87	
Battle Creek,	2,934 70	25 97	
Bedford,	16 20	1 58	
Birmingham,	2 25	1 18	
Brookfield,	10 00		
Bushnell,	39 00	35	
Bunker Hill,	26 92	75	
Byron Center,	22 00	56	
Bay City,	13 50	4 95	
Blendon,	11 71	1 42	
Bannister,		1 65	
Bloomington,		1 66	
Bear Lake,		2 77	
Chippewa,	10 00	1 00	
Carson City,	29 17	1 56	
Carlton Center,	5 76	1 82	
Cedar Lake,	18 16	3 05	
Cedar Springs,	2 25		
Ceresco,	12 11	25	
Cleon,	3 12	80	
Charlotte,	26 25	2 35	
Clark,	20		
Camden,	3 00		

Coldwater,	2 13	60	
Crooked Lake	2 67		
Colon,	9 00	25	
Convis,	3 00		
Crystal,	11 96	1 92	
Chesaning,	12 50	1 95	
Dighton,	2 10	50	
Decatur,	9 90	76	
Denver,	28 40	1 00	
Detroit,	67 47	9 79	
Douglas,	18 25	3 08	
Duffield,	1 25		
Entrican,	1 30		
Eaton Rapids,	9 00	95	
Edenville,	2 30	1 55	
Edmore,	5 76		
Elmwood,	4 65		
Ely,	26 75	1 50	
Escanaba,	10 00		
Frankfort,	10 75		
Fairgrove,	13 81		
Freeland,	10 50	36	
Freemont,	2 50		
Fenton,	5 00		
Gowen,	4 70	25	
Greenbush,	12 50		
Gaylord,		40	
Greenville,	153 21	5 10	
Grand Rapids,	35 39	1 00	
Grandville,	6 75	30	
Hastings,	26 60	85	
Holly,	50		
Hanover,	50		
Hillsdale,	30 00	1 20	
Hazelton,	45 00	5 07	
Howell,	9 99	1 20	
Ithaca,	24 20	68	
Jefferson,	7 68	2 94	
Jackson,	67 40	3 58	
Kent City,	12 55	2 20	
Kalamazoo,	64 37	1 00	
Lakeview,	10 90	1 89	
Lapeer,	17 40		
Leslie,	10 50	50	
Lowell,	27 66	2 34	
Lansing,	6 05		
Lyons and Muir,	13 37	2 45	
Maple Grove,	3 75	60	
Mundy,	27 00	1 75	
Matherton,	6 18		
Memphis,	23 87	3 33	
Monterey,	42 57	8 38	
Morrice,	55		
Morley,	2 45		
Mt. Pleasant,	6 75		
Manistee,	1 50	1 00	
Montague,		19	
Montrose,	3 05		
North Branch,	4 30		
Niles,	8 25		
Napoleon,	6 00	1 25	
Orange,	13 00	95	
Orleans,	12 70	1 50	
Otsego,	33 75	4 00	
Ogden Center,	4 00		
Onaway,	4 90		
Odessa,	4 79		
Ovid,	48 00	9 57	
Owosso,	10 21		
Pottersville,	31 10	50	
Parkville,	27 46		
Palo,	1 10		
Prattville,	5 70		
Petoskey,		2 82	
Pinnebog,	2 75		
Quincy,	184 85		
Ransom,	2 00		
Reese,	18 50		
Rockford,	1 50		
Sand Lake,	9 67	1 73	
St. Louis,	12 50		
St. Charles,	25 20		
Saginaw,	17 00	1 48	
Sparta,	32		
Shelby,	5 85	67	
Stambaugh,	13 50		
Sumner,	12 00		
Scottville,	2 00		
Saranac,		25	
South Haven,	3 03	49	
Thetford,	3 03	42	
Traverse City,	7 00	1 00	
Union City,	10 00		
Vassar,	43 80	3 16	
Vermontville,	7 10		
Watrous,	11 65	2 96	
West Leroy,	7 00	25	
Westphalia,	6 52	50	
Webberville,	4 54		
White Lake,	3 50		
Willis,	13 20		
Wright,			144 55
Waverly,			2 60
Individuals,			11 55
Ontario,			33 32
Totals,			\$ 4,234 98 \$ 180 09
			IOWA.
Afton,	\$ 8 13		
Atlantic,	19 15	\$ 4 29	
Audubon,	3 767		
Adel,	6 20		
Atalissa,	16 14		
Albia,	1 00	2 35 65	
Beaman,	69 11	2 90	
Blencoe,	8 30	5 40	
Bonsaparte,	8 55	50	
Burlington,	7 25		
Clarinda,	5 90		
Castana,	6 35	65	
Coon Rapids,	4 55	2 00	
Centerville,	4 50		
Croton,	3 35	75	
Cedar Rapids,	8 28	2 80	
Council Bluffs,		10 14	
Confidence,	10 00		
Corning,	3 35		
Cedar Falls,	1 10		
Des Moines, Eng.,	100 23	3 78	
Scand.,	22 50		
Dayton,	2 61		
Eddyville,	24 39	81	
Exira,		4 50	
Elkhorn,	57 05	9 47	
Fairfield,	17 58		
Forest City,	8 80		
Fontanelle,		7 76	
Floyd,	11 01		
Payette,	3 25		
Gilman,	2 65	42	
Grinnell,		2 30	
Graettinger,	26 16	7 50	
Hartley,	32 55	3 34	
Harlan,	4 30	1 69	
Hawleyville,	4 28		
Hawkeye,	14 50		
Iowa City,		1 00	
Keota,	5 00	1 05	
Kelley,	24 51	6 25	
Knoxville,	30 70	1 00	
Lisbon,	27 20		
Ladoga,	5 00		
Logan,		1 28	
Mt. Pleasant,	75 11	3 50	
Mona,		1 03	
Marshalltown,		1 10	
Maquoketa,	5 00	6 52	
Monroe,		1 00	
Moravia,	5 00	1 20	
Milford,	10 76		
Monroe,		1 00	
Nanson,		1 35	
Nevada,	18 70	57	
Olin,	32 95	4 35	
Osceola,	32 21	3 30	
Osage,	8 50		
Pilot Mound,	13 70	1 00	
Parkersburg,	30 26	2 86	
Pulaski,	22 94		
Ruthven,	36 37	2 00	
Riverton,	8 90	3 35	
Radcliffe,		1 00	
Sigourney,	27 00	6 50	
Storm Lake,	24 20	2 75	
State Center,		20	
Sioux City,		1 30	
Smithland,	45 00		
Sandyville,	8 95	49	
Sheldon,	19 65		
Sharpsburg,	20 00	75	
Salina,	4 00	1 00	
Spirit Lake,	2 00		
Springville,	10 00		
Shelby,	13 00		
Traer,	6 00	4 00	
Urbana,	1 71		
Waukon,	150 00	77	
Woodburn,	22 00	2 90	
Winthrop,	15 00	3 15	
Winterset,		1 00	
Waverly,	7 00	1 80	
Wilton,	3 73	1 80	
West Union,	2 50	29	
West Grove,	3 52		
Wesley S. S.,	10 00		
Miscellaneous,	1464 41	8 23	
Totals,	\$2,775 31	\$152 99	

## MINNESOTA.

Alden,	\$ 20 25
Amor,	2 78
Artichoke,	26 17
Alexandria,	7 70
Austin,	24 10
Amboy,	1 50
Brainerd,	31 85
Brookville,	5 18
Byron,	1 00
Crow Wing,	21 19
Canby,	10 46
Duluth,	20 65
Dundas,	4 95
Dassel,	14 00
Dodge Centre,	25 11
Elmdale,	4 40
Eagle Lake,	25 30
Faribault,	10 00
Fargo,	33 11
Fair Haven,	1 50
Foldahl,	8 75
Gilchrist,	18 60
Garden City,	5 88
Good Thunder,	35 00
Grove Lake,	19 23
Grand Forks, N. D.,	11 75
Golden Gate,	1 40
Hancock,	14 10
Hamlin,	4 00
Hutchinson,	25 60
Hartland,	39 05
Hankinson,	5 52
Hampton,	5 00
Jadis,	4 00
Kasota,	3 20
Lake Johanna,	3 90
Lake City,	42 88
Lakota, N. D.,	3 45
Litchfield,	34 80
Minneapolis, Eng.,	122 76
" Scand.,	25 01
Minnewaukon, N. D.,	13 32
Mankato,	44 83
Moose Lake,	1 40
Medford,	11 25
Mountain Lake,	35 76
North Branch,	2 00
New Auburn,	3 95
Napoleon, N. D.,	6 00
Oshkosh,	18 00
Owatonna,	14 13
Pewasant grove,	10 25
Pine Island,	21 80
Princeton,	1 47
Pine City,	1 00
Redwood Falls,	6 01
Richville, N. D.,	7 00
Stowe Prairie,	7 25
St. Paul, Eng.,	81 20
St. Paul, Scand.,	36 00
Sauk Center,	23 77
St. Cloud,	16 45
Verndale,	10 00
Villard,	5 60
Wells,	68 50
Worthington,	1 00
Winona,	13 77
West Union,	15 20
Warren,	7 25
Wrightstown,	5 40
Miscellaneous,	102 44
Total,	\$1,317 66

## OHIO.

Akron,	\$ 5 96	\$ 9 09
Bedford,	3 00	
Broughton,	7 00	2 84
Bellevue,	13 75	1 82
Bloomington,	5 17	2 35
Bowling Green,	22 80	45
Conneaut,	3 07	3 10
Coshocton,	1 00	
Chagrin Falls,	6 25	7 00
Cincinnati,	36 78	2 50
Cleveland,	86 05	12 42
Clyde,	25 65	2 35
Columbus,		9 08
Corsica,	17 10	
Camden,	4 75	37
Delaware,	5 82	30
Dunkirk,	12 00	
East Liverpool,	1 65	93

Elgin,	8 00	
Fostoria,	2 00	
Findlay,	15 85	4 16
Greensburg,	5 00	
Green Spring,	7 40	2 05
Girard S. S.,	6 00	
Genoa,	2 00	5 00
Grape Grove,	1 00	
Gilboa,	19 65	3 50
Geneva,	14 15	
Hamler,	25 55	7 26
Hamler S. S.,	4 51	
Holgate S. S.,	4 26	
Hicksville,	72	2 95
Kirtland,		33
Leesburgh,	4 00	2 00
Lima,	11 75	1 50
La Grange,	37 00	3 01
Lewistown,	4 00	
Laura,	8 10	
Liberty Center,	12 28	2 25
Mansfield,	1 00	
Marion,	2 75	1 00
Mt. Vernon,	284 26	20 08
Mendon,	85	40
Newark,	26 00	5 28
New Antioch,	15 96	25
Norwalk,	8 20	1 02
Olivet,	5 60	
Payne,		3 55
Piqua,	6 25	
Pemberville,	70	
Portage River,	22 25	1 50
Reedsville,	3 00	50
Spencer,	3 40	1 20
Shreeve,	5 00	1 03
Springfield,	6 25	10 23
St. Clairsville,	11 00	
Toledo,	26 80	5 47
Vanwert,	5 00	
Wheelersburgh,	15 00	
Walnut Grove,	16 60	
West Mansfield,	1 50	1 31
Washington C. H.,		3 51
Waterford,	14 60	
Yellow Springs,	39 35	3 93
Individuals,	65 24	3 50
Totals,	\$1,036 28	\$151 87

## CALIFORNIA.

Arroyo Grande,	\$ 7 60	\$ 7 26
Bakersfield,	7 55	
Crystal Springs,	40 00	31 45
Calistoga,	21 65	45
Centralia,	14 50	3 60
Crow's Landing,	11 65	
Con Cow,	5 50	
Dows Prairie,	3 65	80
Dayton,	5 00	
Eureka,	17 15	5 09
East Los Angeles,	2 88	
El Monte,	11 50	3 25
Fort Bragg,	1 50	
Forestville,	7 35	
Fresno,	91 60	
Ferndale,	12 20	3 65
Grass Valley,	24 00	
Grangeville,	66 00	3 00
Guadalupe,	1 75	
Healdsburg,	189 85	5 50
Hanford,	5 50	
Little River,	5 00	
Laytonville,	40 50	20 00
Los Angeles,	104 10	20 04
Lemoore,	11 35	
Lockwood,	16 00	3 15
Lodi,	10 00	80
Los Angeles, C. M.,		53 54
McDiarmids Prairie,	27 55	
North San Juan,	3 00	
Napa,	18 00	
Nipomo,	4 50	
Norwalk,	17 50	11 20
Oakland,	343 75	1 00
Paso Robler,	5 30	
Petaluma,	22 60	4 40
Pomona,	21 50	7 07
Pasadena,	35 90	8 65
Placerville,	14 85	
Paradise,	8 00	
Phoenix,	1 00	
Rough & Ready,	1 00	
Reno,	38 00	2 50
Riverside,	9 50	
San Pedro,	3 00	
St. Clair,	23 34	10 05

Santa Barbara,	9 00	3 95
Santa Rosa,	41 90	1 65
San Jose,	20 90	
Santa Ana,	27 85	14 90
San Diego,	102 00	10 00
Sacramento,	100 18	12 10
Sebastopol,	6 50	1 20
Stockton,	74 65	2 25
Selby Flat,	7 50	
San Pasqual,	34 15	
Santa Cruz,	20 00	
Soquel,	11 00	1 75
St. Helena,	30 50	
Smith River,		25
San Francisco,		16 65
Tulare,	2 50	1 75
Ukiah,	1 00	50
Vacaville,	31 10	
Ventura,	7 00	
Williams,	32 60	
Woodland,	18 90	3 45
Individuals,	111 00	6 10
Totals,	\$ 2,008 85	\$ 283 76
Belong'g to prev. qr.,		287 96
Total for two qrs.,		\$ 551 72
Rec'd by Treas. too late to appear in gen'l rep't,		283 76
Am't in gen'l report,		\$ 267 96

## NEBRASKA.

Auburn,	\$ 2 56	
Arlington,	3 40	\$ 3 55
Aurora,	3 75	45
Albion,	5 76	35
Alma,	2 10	
Brownville,	2 62	
Brayton,	4 13	
Blair,	9 00	
Blair Country,	8 00	
Box Butte,	6 50	
Beatrice,	7 26	
Beaver City,	13 80	50
College View,	507 16	2 58
" Ger.,		1 00
" Scand.,	75 08	10 15
Chadron,		1 00
Crawford,	3 07	
Culbertson,	14 40	
Damabrog,	10 47	
Decatur,	11 60	25
Freemont,	20 36	1 40
Ft. Calhoun,	3 84	
Grand Island,	12 25	4 40
Hastings,	6 22	1 90
Harold,	2 80	
Lavaca,	7 80	1 75
Lincoln,	85 85	13 70
Liberty,	2 55	
Lime Grove,	6 22	2 60
Minden,	2 00	
North Loup,	1 00	
New Era,		2 50
Omaha,	12 91	86
Peckham,	5 00	
Princeton,	3 60	
Platte Center,	1 69	1 00
Petersburg,	3 67	
Red Cloud,	3 35	
Stromsburg,	25 80	
Seward,	3 10	
Sett,	3 00	
Shelton,	6 00	
Superior,	1 10	
Miscellaneous,	29 89	37 93
Totals,	\$988 66	\$87 87
B'ning to prev. qr.,		198 51
No rec'd by Treas. \$ 435 66		
Am't in gen'l rep't,	\$503 00	\$286 88

## WEST VIRGINIA.

Amos,	\$ 2 50	\$ 3 00
Berea,	3 12	
Debby,	3 20	
Kanawha,	10 20	1 80
Mason City,	1 48	
Newark,	16 04	
Newburg,	2 75	8 00
Parkersburg,	60 05	15
Totals,	\$ 99 34	\$ 12 95

## SOUTHERN MISSION.

Alabama,	\$ 10 30	\$ 7 01
Cumberland Mis'n,	133 50	4 43
Georgia,	31 65	6 42
Louisiana,	27 05	2 30
Mississippi,	1 25	
North Carolina,	14 00	
South Carolina,	21 60	9 44
Tennessee,	30 71	
Totals,	\$270 09	\$29 60

## KANSAS.

Atchison,	\$ 7 65	\$ 2 00
Amboy,	2 40	
Argonia,	3 69	
Alton,	3 00	
Busby,	7 29	
Beardsley,	1 00	
Concordia,	5 82	
Centerville,	75 45	
Columbus,	5 15	
Colony,	6 00	1 00
Chetopa,	15 76	
Clinton,	3 65	
Clyde,	15 70	3 19
Clay Center,	50	70
Cedar Vale,	40	
Deer Creek,	25 82	
Devizes,	10 50	
Dennis,	10 00	
Eureka,	3 00	
Emporia,	30 00	1 35
Elk City,	8 30	2 82
El Dorado,	3 00	
Fowler,	5 00	
Greenleaf,	7 70	3 10
Girard,	1 50	
Galena,	4 10	
Grand Summit,	5 00	
Holton,	3 20	
Howard,	4 54	
Herington,		6 23
Hutchinson,	40 98	5 45
Halstead,	13 19	4 70
Hillsboro,	40 75	4 51
Horton,	1 94	75
Iola,	9 21	
Jefferson,	8 20	
Kirwin,	1 60	
Kansas City,	16 81	3 09
Loraline,	17 75	
Lebo,	6 94	95
Leavenworth,	9 05	3 95
Lehigh,	56 06	8 20
Liberal,	6 30	
Lowe,	503 90	1 70
Moline,	110 85	8 45
Mound City,	65	
Medora,	87	
Marion,	32	
Newton,	7 31	25
Nortonville,		76
Ozawkie,	12 80	
Ottawa,	18 30	
Otis,	4 98	1 75
Portis,	7 65	
Palermo,	23 40	2 60
Pleasanton,	8 35	
Rose Creek,	1 35	
Rotata,	1 00	
Stover,	5 00	
Springside,	2 00	1 00
Severy,	8 04	
S. Cottonwood,	81 23	1 65
Sterling,	12 75	
Salina,	11 93	
Spring Valley,	2 50	
Toronto,	1 06	
Thayer,	21 85	
Tampa,	11 10	5 50
Tisdale,	2 11	
Topeka,	32 92	9 70
Valeda,	1 00	
Valley Center,	50	
Winfield,	9 91	
Wichita,	34 35	6 00
Wamego,	4 70	
Yates Center,	9 70	
Miscellaneous,	69 37	10 20
Camp-meeting Don.,		263 00
Totals,	\$973 25	\$364 95

MAINE.				PENNSYLVANIA.				ARKANSAS.				NORTH PACIFIC.			
Auburn,	\$ 20 80	\$ 4 87		Alba,	\$ 3 50	\$ 1 00		Brentwood,	\$ 25	\$ 1 00		Albina,	\$ 9 50		
Blaine,	19 00	6 79		Albion,		1 48		Eureka Springs,	1 57			Ashland,	1 00		
Brunswick,	8 14	2 52		Allentown,	15 93	2 94		Heber,	1 77			Blotchley,	1 30		
Bath,	4 00	2 32		Belleville,	6 02			Hindsville,	2 00			Colby,	5 10	\$ 66	
Cliff Island,	17 45	2 59		Bradford,	11 95			Hill Top,	7 35	1 30		Chitwood,	5 41		
Cornville,	4 00	1 14		Cherry Flats,		16		Little Rock,	3 00			Carrollton,	5 84	1 70	
Canaan,	28 25	3 00		Chester,	8 50			Mansfield,	2 00			Corvallis,	6 00	2 20	
Danforth,	12 00			Corydon,	14 25	3 71		Nebo,	3 50			Drain,	1 50		
Deering,	107 00			Duke Center,	5 30			Oregon,	1 25	20		Dilley,	9 76		
E. Washburn,	6 50	5 25		Edinboro,		3 17		Shelton,	1 25			East Portland,	68 76	9 69	
Hartland,	9 00	1 73		Elk Lake,	10 00	10 21		Springdale,	13 83	1 00		Eugene,	13 00	1 55	
Hodgdon,	8 00	2 00		Emporium,	6 50	2 05		Van Buren,	7 13	1 50		Elk City,	5 50	5 65	
New Sweden,	12 00			Ephrata,	6 50			Individuals,	2 00			Gravel Ford,		65	
Norway,	2 00	50		Fleetwood,	26 05	3 00		Totals,	\$45 10	\$5 00		Hillsboro,	3 50		
North Jay,	2 00	5 00		Huntingdon,	7 52	3 80						Harrisburg,	1 25	50	
North Deering,		33 60		Harrisburg,	10 93	2 51						Ilwaco,	15 10		
Norridgewock,		1 25		Johnstown,	16 97	3 94						Lynden,	4 05		
Portland,	24 98	12 30		Lock Haven,	1 55							Montavilla,	14 69	1 15	
Richmond,	11 90	1 75		Lebanon,	29 00	2 18						Maple Valley,	7 68		
Somerset Mills,		2 85		Midway,		3 50						Newburg,	19 65	11 86	
South Woodstock,	7 69			Mill Village,	1 26	45						Oregon City,	10 00		
Shawmut,	9 80			McDonald,	2 00	2 00						Royal,	12 08	85	
South Norridgewock,	17 32			North Warren,	12 78	2 60						Renton,	1 80		
Individuals,	20 92			Pottstown,	1 50							Rosedale,		40	
Totals,	\$352 75	\$88 48		Philadelphia,	21 93							Salem,	10 22	12 05	
				Pittsburg,	14 91	14 53						St. Johns,	259 25	4 70	
				Port Alleghany,	3 06	1 11						Tacoma,	5 55	2 50	
				Raymond's,	9 90							Trontdale,	3 75		
				Reading,	7 81	8 34						Tillamook,	2 00		
				Roaring Branch,	13 83	3 40						Union, B. C.,	7 50		
				Shingle House,		1 46						Victoria, "	5 00	4 55	
				Spartansburg,		1 09						Whiteson,	11 30		
				Sunbury & Northum-								Wilkeson,	8 85	4 22	
				berland,	16 05	8 12						West Union,	7 00		
				Titusville,	9 35							Whatcom,	6 00		
				West Pike,		2 91						Woodburn,	5 61	7 63	
				Williamsport,	65 06	6 49						Woodland,	3 90	1 50	
				Washington,	6 50							Miscellaneous,	19 50	5 10	
				Individuals,	7 70	1 50						Totals,	\$599 10	\$82 07	
				Totals,	\$ 374 11	\$97 15									

VERMONT.			Jericho,	2 25	75
			Johnson,	2 60	
			Montgomery,	2 00	1 75
			Northfield,	23 65	5 75
			Rutland,	12 50	3 67
Bordoville,	\$ 45 00	\$ 1 71	Taftsville,	13 00	
Bristol,	10 00	3 73	Troy,	15 00	
Burlington,	151 58	4 70	Vergennes,	22 00	
Chelsea,	12 75	2 23	Weston,	13 40	
Corinth,	13 45		Windham,	14 50	1 40
East Richford,	14 60	4 75	Wolcott,	54 20	
East Middlebury,	41 42		Individuals,	10 25	9 00
Granville & Warren,		21			
Irasb'rg & Charlestown,	105 95	3 15			
Jamaica,	73 65	3 57	Totals,	\$ 652 75	\$46 4 0

## Fourth Sabbath Reading

### CARRY OUT THE GOSPEL COMMISSION.

BY MRS. E. G. WHITE.

CHRIST said to his disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The field is the world, and we know what this saying comprehends better than did the apostles who received from the lips of Christ the commission to preach the gospel to all the world. The whole world is a vast missionary field, and yet we who have long been established in the truth, should be encouraged with the thought that fields which were once difficult of access, are now easily entered. Every church in our land should seek for the revival of the missionary spirit. They should seek for steady growth in zeal and activity. All should pray that the indifference which has caused both men and means to be withheld from the work, may be banished, and that Christ may abide in the soul. For our sake he became poor, that we through his poverty might be made rich.

The office work of the Holy Spirit is to convince of sin, and I know that it is a sin for any one of us to be indifferent now. As we look around at the different fields that have been entered, we are led to inquire, "What hath God wrought?" What more could he have done for his vineyard than he has done? God has made provision to supply his rich grace, to give divine power for the performance of his work. Nothing is wanting on the part of God; the lack is on the part of the human agency, who refuses to co-operate with divine intelligences. Through the plan he has devised, nothing can be done for the salvation of man save through the co-

operation of man. Sinners who have been blessed with light and evidence, who know that through grace that can be supplied to them, they may meet the conditions upon which salvation is promised, and yet who decline to make the attempt, have but themselves to blame for their own destruction. We feel that of such it may be said that Christ has died for them in vain. But who is to blame for the loss of the souls who know not God, and who have had no opportunity for hearing the reasons of our faith? What obligation rests upon the church in reference to a world that is perishing without the gospel? Unless there is more decided self-denial on the part of those who claim to believe the truth, unless there is more decided faithfulness in bringing all the tithes and offerings into the treasury, unless broader plans are laid than have yet been carried into execution, we shall not fulfill the gospel commission to go into all the world, and preach Christ to every creature.

The preaching of the gospel is God's appointed way for converting the souls of men. Men must hear in order to be saved. They cannot hear without a preacher, and the preacher must be sent. This makes it necessary to have funds in the treasury in order to provide means whereby the missionary may reach destitute fields. In the light of this fact, how can those who profess to follow Christ, rob God of his own intrusted talents in tithes and offerings? Is it not refusing bread to starving souls? To withhold the means which God has claimed as his own, whereby he has made provision that souls shall be saved, will surely bring a curse upon those who thus rob God. Souls for whom Christ has died, are denied the privilege of hearing the truth, because men refuse to carry out the measures which God has provided for the enlightenment of the lost.

Money is not to be furnished for the carrying out of the work of the gospel in some mysterious way, and through unseen, mysterious agencies. God will not shower money from the windows of heaven to do his appointed work, to spread the truth in our world, and to save souls unto eternal life. He has made his people stewards of his means to be used for his glory in blessing humanity. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God will not pour out gold and silver from the windows of heaven, but that which is of infinitely greater value. He says,

"I will pour out my Spirit upon you." The Holy Spirit of God will bless those who are faithful in the discharge of their duty. The Lord continues, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

What a vast number among us have been blessed with great opportunities, and have been privileged to be educated in the truth. How many should be employed in communicating to others that which has been communicated to them! In so doing their knowledge would increase. It is not alone the ministers who are needed to let their light shine forth to the world, but both old and young should be light-bearers. To every one of us God has intrusted talents that should be improved in communicating to others the light that has been given to us. This is the very work that the Saviour estimates as of the greatest value. The Lord has provided our churches with wonderful advantages in order that they may be the light of the world, and yet many are idle. Souls are perishing out of Christ, and every one is called to the practice of self-denial, to put forth earnest efforts for the salvation of the world. We must reach the people, not by giving high-flown, flowery descriptions, but by preaching Jesus Christ and him crucified as the only means by which men may enter heaven. The lessons Christ thought essential to give to the world, are the lessons which are now most important for men to understand in order that they may be able to secure eternal life. The people must hear the truth for this time, and especially must children and youth have line upon line and precept upon precept. They must know the conditions upon which their salvation is promised, or they will be lost. Let the shaft be sunk deep into the mine of truth—the word of God—and let the precious ore be discovered. There is need of more carefully, more thoroughly exploring God's mine. To the earnest seeker for truth it will unfold treasures of inestimable value, that will meet the necessities of every human soul.

In the name of Christ, I would appeal to the church that has been made the depository of deep and precious truths. God has given treasures to the church, not to be hoarded, not to be buried in the earth, but to be imparted to others, that others may be enriched as well as ourselves. How shall we work? Let both laymen and ministers follow the ex-

ample of Christ. Let them meet the people where they are. I would entreat you who labor in word and doctrine, Do not get above the simplicity of the work. Do not soar away above the minds of the common people so that they cannot follow you, or if they did follow you, would neither be benefited nor blessed. Teach the simple lessons of Christ. Tell the people the touching story of his life of self-denial and sacrifice. Tell them of his humiliation and death. Tell them of his resurrection and ascension, of his intercession for them in the courts of God. Tell them that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

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## Home Missions

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### A RETROSPECTIVE GLANCE AT FOUR YEARS OF LABOR.

As so much is being said in reference to individual responsibility as to carrying "This gospel of the kingdom" to "the regions beyond," perhaps a brief compend of results already appearing and accruing from such effort in a portion of the fair land of Ontario may prove an incentive for far better work in this, and other climes.

After years of mental struggle with convictions of duty, after many tears, fears, and prayers, a firm resolution was taken to no longer quench "the still small voice" which ever held before me the needs of the perishing. Although, seemingly, the powers of darkness could not well marshal a more formidable array than that which arose to affright and debar me from the contemplated work. Home, household-effects, friends, and associations were left behind as we went, like Abraham, we knew not whither. Faith and prayer were our guiding stars; and when, in the gray dawn of a June morning in 1890, we found ourselves at Peterboro, more than a thousand miles from our Minnesota home, we were made conscious of being alone in a strange land; indeed for months and years we rarely met only strange faces. From a human view, we needed home, friends, and tender care.

At the date of Dec. 24, 1894, a collation from bills of invoice and weekly reports elicits the following

statement of our imperfect work since settling here in 1890. We have purchased literature from Review and Herald publishing house and Michigan Tract Society amounting in value to more than \$3375 retail. I have taken orders for the books by systematic canvass, and with the aid of my invalid husband, have placed them in the homes of the people — excepting twenty-five or thirty dollars worth sold at wholesale to two missionary canvassers (who became such through the work here) and some books now on hand. The aggregate value above given also includes purchases of literature for gratuitous colporteur work; of the latter, considerable has been accomplished, mostly through the mailing system. The books which have been circulated have been mostly "Bible Readings," also sixty-five copies of "Great Controversy," aggregating nearly 1400 bound books.

But what is still better, the field where this has been done is just as favorable a field for our book-work as at first, and we still continue in that line when health and circumstances permit. The present financial depression, of course, affects it unfavorably. The books, except about four hundred, have been circulated in this town, of about thirteen thousand population.

Regarding the idea of permanence in missionary canvassing, let me call attention to an unlooked-for feature. While "Bible Readings" is persecuted by some, bitterly complained of by a few, and contemptuously neglected and spurned by all who accept the dictum of pastors or ecclesiastical guides as safe and true; yet, by a larger number who feel that a knowledge of God's word is the surest guide, it is greatly beloved; simply because of its valuable aid in a topical study of the Scriptures.

In the line of gratuitous colporteur work, more than 11,648 pages of periodicals (*Signs* and *Sentinel*) with more than five thousand pages of tracts and pamphlets have been mailed to names on our book list. This work involves time, labor, study, and expense, not by any organized society, but by two feeble individuals. We have been enabled to do some Christian Help work during a residence of four and one half years here by ministering to the sick, and in some cases giving treatments, also attempting to radiate light upon health topics.

Connected with the missionary endeavors of these years, we have received, unsolicited from friends of the cause abroad, donations amounting to \$16, and the degree of success already achieved is doubtless

largely due to the prayers of others. For a time, two sisters at a distance aided by re-mailing papers which were ordered to them, and by some missionary correspondence. To different societies we sent lists of names, but know little of the responses. Here in Peterboro, seven persons, adults, and five being heads of families, have joyfully accepted the truths of the last message; while there may be many others that we do not know of. Scores, yea hundreds, are deeply interested, so that the words often greet our ears (awakening no surprise), "I never heard anything so interesting before in my life."

No Conference or Missionary Society has been financially or otherwise burdened in anyway by the humble labors herein referred to, with their already upspringing results; but contrariwise, some revenue to the publishing work has been reaped, and some donations to needy enterprises have been made, while the former is now enlarged by the development of an efficient canvasser from our number.

Something is also being done by one of our new sisters in loaning literature on the envelope plan. To our mighty Helper, who alone doeth marvelous things, who chooseth things that are not, to bring to naught things which are, be all the praise for any success.

We feel confident that if those who have the light which is now shining upon the remnant people, would become light bearers by mingling and scattering themselves among the peoples of the earth, and by coming close to them, while keeping close to Christ, the Light of the world, they would find the "lions" all chained and the assurance of Psalms 37:3 verified, while the bright promise for such as "turn many to righteousness" is read in every glittering star; indeed, the present blessedness of seeing dear souls turning from the husks of tradition and feasting upon the living word of God, is rich and great.

MRS. H. J. FARNUM.

Peterboro, Ontario.

### MISSIONARY CORRESPONDENCE.

THIS line of work is more or less familiar to nearly every one who has ever been connected with our Tract and Missionary Societies. Much good has been accomplished through it, and how much more might have been if all who have engaged in it had done the work faithfully, only eternity will tell. There is a constant temptation to fall into careless or mechanical ways of doing missionary work of any kind; and



the opportunity to do so, in this line, is indeed great. Faithfulness, here, means a great deal.

Commonly speaking, the care and solicitude with which we plan a work, is in direct proportion to its importance in our eyes. If this be great, how anxiously is every point weighed, every step considered, before a movement is made, that there be no mistakes. So that truly, the *first step* is taken with the last one in view. Nothing can be of greater importance than the end sought in missionary correspondence; and if we would apply the same principle of careful planning here as elsewhere, how many utterly careless movements and fatal mistakes would be avoided.

Many think the first letter is of little consequence; merely a card or something of the kind to "let them know where the paper comes from," so it is written without thought or prayer, and a precious opportunity to send God's blessing to a needy soul, is lost. If we would stop to think, there are few but what realize the power of "first impressions," and these are just as vivid in written messages as in personal greetings. Then, however few the words or guarded the expressions in the first letter, let it bear with it the Spirit of God, fresh from the altar of a living faith and a consecrated life.

There are other ways in which the first letter bears a very important relation to subsequent work, and in which it really becomes a key to the future correspondence.

In taking up this line of work with a stranger, we must constantly *draw out* facts upon which to base our work, else we are continually groping in the dark, and are more than likely to overthrow the very confidence we wish to establish. This is especially true of the first letter. If the only object were to get an answer, there would be less trouble in gaining it; but the real object is to get such an answer as will show that cordial relations have been established, and at the same time give us such information that the second letter may be written intelligently and with a definite point in view. An illustration will make this clear. Perhaps the following letter is sent:—

Dear Sir :

I have sent you a few copies of the *Signs of the Times*. I consider it an excellent paper, and hope you have found pleasure in reading it.

Respectfully,

Reply : —

Dear Madam :

I have received the papers you mentioned, and consider them good reading, but do not feel able to subscribe for them at present.

Truly,

Or, —

Dear Friend :

I send you by this mail a copy of the *Signs of the Times*. The paper is sent free of cost to you, and I would be glad to know how you like it.

Yours,

Reply : —

Dear Friend :

I thank you for the paper so kindly sent. I have read it carefully, and though I do not know why you should ask my opinion of it, should say it was a good, moral paper.

Respectfully,

Cases of this kind might be multiplied *ad infinitum*, but this is sufficient to show that while the letter sent has been kindly and completely answered, the receiver was rather mystified than otherwise, and the writer is not as well prepared to write the second letter as he was the first; and every further attempt of this kind but excites the wonder and weakens the confidence of the person written to. It is plain, also, that the fault in these cases, is in the careless way in which the first letter was written. There is nothing to call out any definite information, hence none is given.

Let us remember, then, that in writing the first letter, we want to plan for future work; and hence, that it is necessary to find out some things, among which are: whether the paper has been received and read with interest; whether the recipient would be glad to receive it regularly, and if it would be agreeable to have it sent free of cost. It is very desirable, also, to learn something of his religious belief, and in what special subjects he is most interested. This, of course, should not be done by direct questioning, for that would savor of rudeness; but it is possible, without this, to so word the letter that, if answered, these points will be made plain. From a large correspondence, we select the following as fair samples of how such a letter will be answered.

"I received your letter and some copies of the *Signs*. I like the paper very much, and would be glad to have you send it to me if it is not too much trouble. I would like, also, some tracts that treat on the sleep of the dead, and any other subject you choose to send."

"I thank you for the paper I have been receiving. I have read it with a great deal of interest. It certainly has been a great benefit to me spiritually, and I am particularly interested in what it has to say about the second coming of Christ. It is a subject that I love to dwell upon."

"I thank you very much for the papers. I think they are good spiritual reading, although I do not agree with them in the Sabbath-keeping. I do not see why so many people have lived and died happy in keeping the wrong day if it is such a terrible sin. If I thought I were wrong, I should try to change."

"It is with pleasure I write to thank you for sending me the *Signs*. I love to read it. I am an old Methodist. If I should

live till the 8th of next month, it will be forty-nine years since I gave my heart to the blessed Jesus."

"Yours rec'd, and in replying can but say I have only read a part of your paper, as I am not much interested in religious things, for the reason that I cannot, as I could years ago, believe the Bible is inspired of God. I believe in one God, and hope we will all be saved, some through punishment, according to our works. I am, however, with you on the Sabbath question. I thank you so much for your kindness in sending me the paper."

Only short extracts from the letters have been given, to illustrate the point under consideration. As will be seen, in nearly every instance, there is a definite statement in regard to religious belief, so we may judge, in a measure, as to how our work should be shaped.

Let us be sure, also, that the work is undertaken in the spirit of true Christian humility. If this is really the case, we will not approach a fellow-Christian with the remark that as we were "anxious to do missionary work with him, we thought we would send him some tracts," or that "our anxiety for his soul's salvation" led us to do thus and so. On the contrary, we will recognize the fact that there are true Christians who are not Seventh-day Adventists, and quite likely we may find that they are far beyond us in practical godliness. We love to find in others a teachable spirit. Then let us cultivate the same in ourselves, and show it in our intercourse with others. There are few, indeed, who will resent a kind invitation to "come and let us reason together," but there are not many who like to have all the reasoning on one side. Let us, then, be willing to give due consideration to the opinions of others, then we may with confidence ask them to sit with us at the feet of Him who said, "One is your Master, even Christ, and all ye are brethren."

We should be careful, too, to avoid using expressions which have come to be common among Adventists, but which would not be understood among those who are not accustomed to our peculiar phraseology; such as: "the message," "the third angel's message," "the truth," "present truth," the T. and M. Society, "our faith," "our people," "our literature," and a host of others.

Another thing which is necessary at the very beginning, is to *awaken a spirit of inquiry*. A person who is not hungry is only disgusted by an attempt to force him to eat. So it is useless to try to satisfy a soul that is not *unsatisfied*. Christ says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." But how many reverse this order and commence a pouring-in process

when there is not only no desire to hear, but a positive aversion to it. Such work is worse than wasted.

When once the spirit of inquiry has been awakened, it should be carefully sustained and directed. While doing this, we should not seem to lead in the choice of subjects to be considered. This is the privilege of the one with whom we are laboring, and we should carefully suit our efforts to his inquiries. But if we see that the correspondence is taking an unprofitable turn, we may by a judicious word direct the mind to other channels, without seeming to wish to change the subject. The utmost carefulness is necessary at every step. If we will keep constantly in mind that the object is not to tell what we believe, but to find out what the other person thinks, and so be able to direct his thoughts, we will avoid many serious mistakes. One of the most awkward positions in which a missionary worker can be placed, is to find himself constantly obliged to act "on the defensive;" that is quite apt to be the case if he is so unwise as to begin with a statement of his own belief. Objections will be raised, and he will feel that he must sustain his position, and the correspondence degenerates to a mere argument which is profitable to no one. But if the better way is followed and a person is led to *desire to know*, a candid answer to inquiries concerning our faith will not arouse a spirit of opposition.

We should be careful not to cause confusion of mind by presenting too many new ideas at once. The points of our belief seem so plain to us that we wonder that others cannot see them at a glance; but if we would only think of the long and laborious paths through which many of us stumbled before we arrived at our present position on what we call the plain truth of the Bible, we would have more patience and tenderness toward others.

*Avoid sharp arguments.* I believe it is safe to use Paul's words in 1 Cor. 12:31, last clause. More people are "loved" into the kingdom of heaven than are ever "argued" into it. Read "Gospel Workers," page 312. A sharp argument may convince a person that he cannot hold his position; but to humiliate a man and make him feel that you have gained a victory over him, is not always the best way to gain his soul. We want people to receive not only the truth, but *the love of it*. How can they do this if we present it in an unlovely way?

The same principle applies in regard to writing *sharp* things. We may, and probably will, receive sharp letters, unreasonable letters, contradictory letters, and the thought may come into our minds to

show that we are equal to the occasion; to "give as good as they send;" to "show up" a contradictory position; but let us stop and consider *what* spirit prompts to such a course. O spirit of courtesy! spirit of gentleness! Spirit of Christ! *How much we need it!*

A. E. ELLIS.

## Canvassers' Department

### SCIENCE OF CANVASSING. NO. 7.

#### THE INDIVIDUAL CANVASSER.

IN former articles we have been considering some of the general principles upon which self-supporting missionary canvassing work is based. Whatever success we have attained in this work during the past ten years, is due to the special blessing of God, and the conscientious, devoted efforts of individual canvassers, encouraged by the co-operation and approval of the denomination of believers that were in sympathy with the object of the work and the efforts of the workers.

We have also studied at some length the qualifications and work of the State agent; and this we have done because but little has been written upon this important part of the canvassing work, and because a large number of State agents now at work have lately been appointed. These desire instruction in regard to their general and special duties.

It will now be proper to consider at some length the work and characteristics of the individual canvasser, and some of the necessary qualifications in order to become a successful worker. And this will embrace both his natural and acquired qualifications, as well as his spiritual fitness for the work. Considerable will be said upon the importance of obtaining proper instruction upon his work before entering the field, and the best methods of obtaining such instruction, and how to make continued advancement while in the field. Special attention will be given to the matter of proper and improper methods of work while in the field, and how to overcome some of the difficulties the canvassers encounter, and how to avoid many of them.

While it would not be best to enter too much into the details of the work, still, for several reasons, it will be necessary to touch upon some of the details

in order to show their relation to, or violation of, general principles and right methods.

#### SOME NECESSARY QUALIFICATIONS.

This question is often asked by those who desire to enter the canvassing work, "Do you think I could make a canvasser?" Or, "Do you think you could make a canvasser out of me?"

Now both of these questions are easily asked, but not so easily answered; for when it comes to deciding or advising whether a man can make a success of the canvassing work, or whether he had better stay where he is, there are several things to take into careful consideration.

The following points although briefly referred to in a former article should receive careful attention when considering the advisability of different persons entering the canvassing work, and their prospects of meeting with success. And this should be done with every individual.

1. What is the condition of his health? Is he an able-bodied man, and able to endure hardships and fatigue? Can he endure the kind of food he will be obliged to put up with? And can he take long walks of many miles without fatigue?

2. Has he a good knowledge of the principles of present truth, and a daily experimental knowledge of the power of God in transforming his own heart and life? When presenting points of truth to others will he remember that perhaps he once was prejudiced against this truth and for many months warred against the Spirit of God which patiently strove with him?

3. Has he the natural tact to deal successfully with people of different tastes and temperaments, or if he does not naturally possess this qualification, can he by hard work and patient study acquire the science of interesting people in what they think they do not believe or want, and then into accepting and even purchasing that identical article because they *do* want it?

4. Can he with ease present his business to the merchant, lawyer, or doctor in his office, the minister in his study, or a lady of the house who lives amid all the splendor that wealth affords? And will he at such times "know how much to know and know how to not know too much?"

5. Can he manage his finances carefully and make a little go a long way? Can he enter the field with only one dollar in his pocket, and continue taking orders for three months before delivering, and still keep at work and not yield to discouragement?

6. Has he the courage and faith to enlist in the work for life, and continue therein through hardship, grief, and loss, and do so anywhere, here, or there, wherever the Lord may need his service? If so, then there is hope of success. But before the man is enrolled, let him stop a moment and carefully

#### COUNT THE COST.

The first cost, and about as expensive as any, is that of leaving home and friends, for from one to twelve months at a time.

It will not do to claim that it is not as hard for the canvasser to go from home and leave his wife and children as it is for the minister or Bible worker, neither will it do to claim that the children, brothers, or wife of a canvasser do not miss the absent one as keenly as do the children or relatives of ministers and other missionary workers. The ties of home and friendship are just as strong with the canvasser as with any one, and vice versa.

2. Living among strangers all the time "with no certain abiding place," eating at a different table nearly every day and sleeping in a different bed almost every night, meeting the rebuffs of a cold-hearted world, and special buffetings of the enemy who is constantly seeking to discourage and annoy him.

3. Hard work. This is especially true of the canvassing work, for it is a hard and difficult work, there are no easy places nor "soft snaps" in it. The man who anticipates having a nice, easy time while engaged in this work, will certainly be disappointed in his expectations. There are many long tramps to make over dusty roads and crowded streets, through summer heat and winter cold, through mud and snow. He is obliged to live upon improper food much of the time, because he cannot get anything better.

4. Moderate profits. While it is true that some have done remarkably well financially, yet the fact remains that with the average canvasser the profits are quite moderate at the best. It is a very easy matter to figure up with mathematical exactness the value of orders reported by an expert agent, and then demonstrate on paper that John Smith has averaged to take \$50 worth of orders per week, or \$200 per month, which amounts to \$1200 per year profit to him. But there are a few things these figures always fail to mention; viz., Expenses, loss of orders, and the loss of time, which amount to a great deal, especially in the fall and winter months. If one desires

to figure on what the average canvasser earns, then, take the man who makes a large report, divide his sales by four in place of two; this will be very much nearer what the average canvasser's profits are, and very much nearer a correct representation of the average earnings of the canvassers than what is generally given.

#### WEIGH THE REWARD.

While it will be impossible to compute the reward of the faithful missionary canvasser, still enough can be learned in regard to it to show that it is beyond comparison with any rewards to be obtained in this world. "It cannot be valued with the gold of Ophir." . . . The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."

The missionary canvasser who leaves his home for the love of souls, finds the promise verified, that he shall find home and friends. The man who is a true missionary will find hearts who are longing for the truth, and when they have found that, they value it as a priceless treasure, and the one who brought the truth to them is held in very warm affection and high esteem. The comforts and entertainments of a thousand homes are open to him at any time, and should misfortune befall him, his "brothers and sisters and children in Christ" have as strong if not a stronger bond of sympathy and love for him than do his brothers and sisters and children by nature. But like Moses, one can for the present see this reward only by faith, but it is more sure than any earthly prospect possibly could be, having the word of God for its guarantee.

F. L. MEAD.

#### PROGRESS OF THE CANVASSING WORK IN JAMAICA.

WHEN we commenced our book work in Jamaica, we were frequently told, by those who "ought to know," that we could not make a success of it (financially, I suppose they meant) because, as they said, "Jamaicans are not a reading people." But our experience has proved quite the contrary. For example, there is one parish, with a population of about thirty thousand, where there has been delivered about four hundred copies of "Patriarchs and Prophets," and another parish of about fifty thousand inhabitants where over nine hundred copies of "From Eden to Eden" have been delivered. When it is remembered that some less than half of the people can read, one can

better realize to what extent our books are being circulated. And besides our regular subscription books, there have been sold, over two thousand "Steps to Christ," and that without any special effort, but mostly as "helps." This book is well received by the people generally, and I believe is doing much good.

In our report in the February (1894) number of the HOME MISSIONARY, after stating what had been done during a portion of 1893, I expressed the belief that we could do still better work for 1894.

The following table of comparison will show how it has turned out.

Year.	Ave. No. Canvassers.	Bks. Del.	Value.	Miscel. cash sales.
1892		64	\$ 149 51	\$ 25 51
1893	3½	691	1768 50	18 00
1894	4½	2085	4836 52	541 56

The amount in the miscellaneous column for 1894, is composed mostly of "Steps to Christ." This year, it will be both "Steps to Christ" and "His Glorious Appearing."

There seems to be a fair prospect now that by the blessing of God, there will be more books sold in Jamaica in 1895 than in 1894.

As there are so many needy fields besides Jamaica, we will not make any special plea for more canvassers; but will simply say that we have plenty of room for a few who can "run and not be weary," and who can "walk and not faint;" and I might add, who can endure a tropical sun.

To our friends in the States who may write to us I would say: Be sure and put a five cent or a ten cent stamp on the letter, according to the weight. The last point mentioned is overlooked by many who write to us from the States, and as the deficiency is *doubled* when collected here, it amounts to quite a sum in the course of a year. It is not an uncommon thing for enough unpaid letters to come in a single mail, to cost us thirty or forty cents. Quite recently, one came for Elder Haysmer with sixteen cents due on it. Ten cents would have paid it in full, at the place where it was mailed, but being started with a two cent stamp, the remaining eight cents had to be paid double when it was received here.

B. B. NEWMAN.

*Kingston, Jamaica, March 4, 1895.*

CHRIST carries at his girdle the key to all missionary problems.—*Rev. John Aiken.*

## CANVASSING WORK IN SWITZERLAND.

WISHING to answer several appeals made in the HOME MISSIONARY, I want to give you directly some news concerning our canvassing work in this country.

Since the late visit of Brother Morrison, this work was established on a very solid basis and has made a new start, with many workers to support it. Experience has shown that a previous course of instruction and good order in the work, were of much profit for those who wished to consecrate themselves to the Lord in entering this branch of his work. We are really thankful for the new method of working which was introduced. I will give the reader a few experiences, speaking in favor of this method and encouraging those who are laboring likewise.

In one of our largest cities (Geneva), where all appearances seemed to be against any possible success, we set ourselves for a trial; four of our agents worked there during three or four months and took more than five hundred subscriptions to the "Great Controversy."

Later on, not knowing if the Catholics would accept our publications, eight agents were sent there and many hundred "Bible Readings" were placed in the homes of the people. Such success is really encouraging. But you must not think that during that time Satan was idle. No, certainly not, but in every way possible he tried to stop our work, employing the police, the press, and the priests to speak against us.

During the past year we made some efforts in the German part of Switzerland, where not much has been done with large books. Our agents who had been working there, thought it almost impossible to sell anything but small tracts. But there we were blessed, and in quite a short time and in a small territory nearly a thousand subscriptions for "Bible Readings" were taken. Some result was attained in the French part of Switzerland, and this during the general financial crisis which we feel very much here.

In 1894, we held three special courses, in order to instruct some new adherent or to study some new publication. In November we held another in Lyons, France, wishing to consider a way of working in that nation in the midst of which one has to work in an entirely different manner than in Switzerland. Again the results were very encouraging, and we are going to take a firm hold of the work in that country. We have already found some persons who are much

interested in this last message and we hope that many others will turn to the right.

These are facts which prove the necessity of a good organization, believing in the necessity of teaching our agents the art of canvassing. God's benediction

has rested upon us, and will rest upon those who try to accomplish this work in the best way possible.

Just now we are holding a canvassing institute in Zurich, where many new agents are preparing themselves for the work.

### REPORT OF THE CANVASSING WORK FOR TWO MONTHS, FEBRUARY AND 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.....	11	9	8	696	403	.....	482	\$ 270 30	\$ 50 90	\$ 321 20	
	Maine.....	8	2	22	220	.....	.....	150	383 75	86 95	470 70	
	Maritime Prov....	4	4	37	198	4	\$ 11 00	39	97 50	.....	97 50	
	New England.....	10	6 $\frac{1}{2}$	164	732	145	192 35	330	618 50	48 40	667 20	
	New York.....	12	10 $\frac{1}{4}$	228	1312	84	185 00	430	1033 75	216 61	1250 36	
	Pennsylvania.....	30	25	341	1556	801	576 90	1631	1365 35	224 41	1589 76	
	Quebec.....	6	5	51	216	13	29 25	125	281 50	.....	281 50	
	Virginia.....	4	4	.....	127	.....	49 20	168	157 55	.....	157 55	
	Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	West Virginia.....	7	4	28	147	.....	20 10	27	62 75	66 45	129 20	4963 97
No. 2.	Alabama.....	10	.....	.....	2009	190	179 35	248	340 50	149 65	490 15	
	Cumb. Mis. Field.	2	.....	.....	360	6	13 50	324	940 50	39 45	979 95	
	Florida.....	6	.....	.....	488	34	76 75	162	387 00	94 25	481 25	
	Georgia.....	12	.....	.....	1803	173	281 20	444	577 10	82 30	659 40	
	Louisiana.....	6	.....	.....	1340	255	177 30	939	992 20	73 35	1065 55	
	Mississippi.....	3	.....	.....	390	59	55 00	135	68 10	29 00	97 10	
	North Carolina...	11	.....	.....	2581	1151	558 25	1402	1037 55	201 75	1239 30	
	South Carolina...	6	.....	.....	628	52	125 50	172	280 95	55 45	336 40	
	Tennessee.....	16	11	95	531	123	98 05	280	149 10	80 85	229 95	5579 05
	Indiana.....	14	12	137	627	120	291 25	163	450 75	.....	450 75	
No. 3.	Illinois.....	12	8 $\frac{1}{2}$	55	533	162	117 70	749	603 15	36 80	639 95	
	Michigan.....	6	5	33	117	39	78 75	46	111 50	.....	111 50	
	Ohio.....	17	8	189	904	129	259 25	293	711 00	141 50	852 50	
	Ontario.....	6	5	55	393	87	160 00	79	196 25	.....	196 25	2250 95
	South Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Iowa.....	10	7	173	898	96	170 00	237	396 48	65 00	461 48	
	Manitoba.....	9	8	93	516	140	375 50	49	105 25	.....	105 25	
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Wisconsin.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	566 73
No. 5.	Arkansas.....	5	4	54	411	.....	.....	86	134 75	55 00	189 75	
	Oklahoma.....	4	4	45	330	48	105 75	134	348 50	8 75	357 25	
	Kansas.....	6	.....	.....	736	37	93 25	149	362 55	94 90	457 45	
	Missouri.....	18	9	156	1058	158	247 75	256	614 25	.....	614 25	
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Colorado.....	6	6	18	326	41	38 00	122	144 80	.....	144 80	1763 50
	California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	North Pacific.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Upper Columbia.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 7.	Australia.....	34	21	794	5870	692	3127 63	1895	7803 95	1147 57	8951 52	
	New Zealand.....	12	12	184	1145	267	937 52	394	1389 67	505 07	1894 74	10,846 26
	Great Britain.....	26	.....	.....	4706	.....	.....	1249	2735 10	.....	2735 10	
	Central Europe...	31	28	.....	4131	.....	.....	1280	2438 71	71 19	2509 90	
	Germany.....	18	.....	542	3622	199	362 50	759	1178 60	235 85	1414 45	
	Norway.....	15	9	166	1329	.....	.....	555	547 55	16 25	563 80	
	Denmark.....	26	25	460	2519	.....	.....	1289	1315 52	33 83	1349 35	
	Sweden.....	35	.....	.....	4101	.....	836 60	2213	2960 24	47 10	3007 34	11,579 94
	South Africa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	South America...	5	.....	67	677	178	644 00	285	921 25	.....	921 25	
Misc'l.	Jamaica.....	5	3	.....	.....	260	411 52	334	1025 63	137 64	1163 27	
	Bahamas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	West Indies.....	25	5	.....	732	189	108 05	610	230 16	34 14	264 30	2348 82
Totals .....		489	260 $\frac{1}{2}$	4195	51,015	6285	10,993 72	20,614	\$35,739 86	\$4159 36	\$39,899 22	\$39,899 22

During this present year we will have sixteen agents working with large books in the German part of Switzerland, and three canvassers for tracts; six agents for the French part of Switzerland and three canvassers; and in France four agents and four canvassers, thirty-six in all, besides the general agent. Our hope is good, as we enter this new year; this company of young brethren and sisters and even of older persons, using their time and capacities in working for such a good Master, is a witness that God is still showing to many that their duty is to enter his work.

GUSTAVE ROTH.

Tramelan, Switzerland.

AN old woman in Annan was on the point of being sold out for not paying her rent. She had no money. As she had a son in America, a neighbor thinking it strange he had sent her no money, asked to see his letters. There was one with a post-office order for seven pounds, ten shillings. She had thought it was only a picture! How often are we more stupid than she! To be fearful, cast down, or troubled when we have all the promises of God in our possession, ready for use! Let us cash our checks and have even God himself for our portion.—James Gilmour, of Mongolia.



## 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't'd Ex.	6 A.H. Ex.	42 Mix'd Tr'n.	2 P't. Pass.				11 Mail Ex.	1 Day Ex.	8 R'd L't'd.	23 B.C. Pass.	5 P't. Ex.	
a m	p m	p m	p m	p m		D. Chicago A.		p m	p m	p m	p m	a m	
9.00	8.10	8.15	a m			Valparaiso.		6.45	1.50	9.10		7.50	
11.25	5.05	10.30	6.00			South Bend.		5.05	11.35	7.10		6.45	
p m						Cassopolis.		8.10	10.15	5.44		4.10	
1.05	6.30	12.00	10.05			Schoolcraft.		2.15	9.40	5.15		3.25	
1.45	7.12	12.45	12.40			Vicksburg.		1.20					
2.30		11.30	5.42			Battle Creek.		1.10	8.52		p m	2.37	
2.44	7.55	1.48	4.30	a m		Charlotte.		12.15	8.15	3.55	9.35	1.50	
3.30	8.36	2.40	6.20	7.00		Lansing.		11.14	7.23	3.07	8.40	12.53	
4.33	9.26	3.25		7.47		Durand.		10.40	6.53	2.40	8.00	12.20	
5.10	9.55	4.00		8.20		Flint.		9.35	6.05	1.55	6.50	11.23	
6.30	10.45	5.13		9.30		Lapeer.		8.35	5.35	1.23	6.47	10.45	
7.30	11.17	5.40		10.05		Imlay City.		7.49	5.02	1.00	5.10	10.01	
8.15	11.50	6.15		10.43		Pt. H'n Tunnel.		7.28				4.48	
8.42	a m	6.35		11.06		Detroit.		6.50	3.50	11.55	3.50	8.45	
9.50	1.00	7.30		12.05		Toronto.		a m	a m	10.40	4.05	8.45	
9.25	p m					Montreal.		a m				1.00	
a m						Boston.							
8.15	5.25					Susp'n Bridge.							
p m	a m					Buffalo.							
8.15	7.25					New York.							
a m	p m					Boston.							
8.12	7.15												
a m	p m												
7.50	4.25												
a m	p m												
7.00	5.40												
p m	a m												
8.53	8.03												
a m													
10.20													

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.

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.

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J. H. KELLOGG, M. D.

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"WM. M. MERWIN."

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Battle Creek, Mich.

## THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

International Tract and Missionary Society

Price 25 Cents per Year.

F. M. WILCOX, - - - - - EDITOR.  
A. O. TAIT, - - - - - ASSISTANT EDITOR.

[Entered at the Post Office in Battle Creek, Mich.]

BATTLE CREEK, MICH., APRIL, 1895.

THE article from the pen of Sister White, written expressly for this Journal, is of more than usual interest. Let all read it carefully.

Do not pass over the article on Missionary Correspondence because it is somewhat lengthy. It contains practical suggestions, and will repay a close perusal.

STUDY the book notices given on this page. These are the volumes you need in connection with the religious liberty studies to appear in subsequent numbers. Order at once of your tract society.

To successfully conduct the studies on foreign missions, every missionary society should be supplied with a "Rand and McNally's New Reversible Map of the World and the United States." These can be obtained post paid for \$1.10 of the International Tract Society, Battle Creek, Mich.

DIFFERENT from our usual custom, we insert the report of Christmas and first-day offerings in the regular number this month, instead of issuing them in the form of an "Extra." These reports hereafter will appear in the *General Conference Bulletin* instead of in connection with the HOME MISSIONARY.

ELDER Robinson's modesty precluded the mention of his own name in the sketch he presents of our work in Great Britain. The faithful labors of Brother and Sister Robinson have proved a strength and blessing to the cause of truth in the English mission field. The message has been making good progress, and our work is upon a substantial basis.

Now that the *Signs* can be obtained at such low rates, we trust there will be a hearty response from all our workers in increasing the circulation of this excellent journal. The following club rates are quoted: 25 copies to one address, 60 cents per copy per year; 50 copies, 55 cents; 100 copies, 50 cents; 250 copies, 45 cents; 500 copies, 40 cents; 1000 copies, 35 cents. At these rates all can supply themselves with literature with which to do missionary work. For detailed information correspond with your tract society secretary.

## BOOK NOTICES.

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