

# THE HOME MISSIONARY

Arise, Shine: for  
thy light is Come, and the Glory of the Lord is Risen upon thee

VOL. VII.

BATTLE CREEK, MICH., U. S. A., JANUARY, 1895.

No. 1.

## CONCENTRATION VERSUS DIFFUSION.

DIFFUSION is the great principle underlying all of God's dealings with the human family. God is the dispenser of light and knowledge, and of every spiritual and physical blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." The idea of diffusion, of giving, of spreading abroad, runs all through the teachings of the Scriptures. It lies at the base of the whole scheme of redemption, and permeates that scheme, like a golden thread, from beginning to end. "God so loved the world that he GAVE his only begotten Son." "Freely ye have received, freely GIVE." "GIVE, and it shall be given unto you again." "Cast thy bread upon the water." "The GIFT of God is eternal life through Jesus Christ our Lord." Every benefit enjoyed, every work accomplished, and every hope realized is in consequence of some grace received from the great Giver.

Concentration is the great principle underlying the work of the enemy. In a multitude of ways is it manifested. Selfish gratification and aggrandizement, self-love and esteem, centralization of power and influence, enjoyment of spiritual or temporal blessings with little thought of others, envy at others' good fortune, uncharitableness, narrowmindedness, — in all these and many other ways is the principle drawn out in detail.

During the history of the last six thousand years many instances of the workings of these two opposing principles are observed. God's plan has been that of progression and enlightenment. The policy of Satan has been to circumvent that plan. When God has ordered a forward movement, Satan has stood ready to block the wheels of progress. When God has sought to scatter light and blessing, Satan has endeavored to hedge about the carrying out of the divine purpose. But God has not lacked for re-

sources. His purpose may have been turned aside for a little time, but it carried in the end, and accomplished that which he designed. Let a few illustrations suffice to impress the lesson.

In the peopling of the earth six thousand years ago, we see the principle of diffusion illustrated. To Adam was given the command, "Be fruitful and multiply, and replenish the earth, and subdue it." The Garden of Eden was given as a model of perfect husbandry, and in the subduing of the earth, it was designed that the whole world should be brought to the same glorious state of cultivation and production. Here was a work to engage the highest ambition of man, and a work which, if properly entered upon, would have continually led the mind to the great Creator and the Source of all blessings and joy. By the suggestion of evil, the people disregarded this commission. Associating themselves in large companies, their time was occupied with sensual gratification. Self and selfish interests were the objects of supreme service. Finally the sins of the people reached unto heaven, and God remembered their iniquities. All but Noah and his family were destroyed from off the earth.

To Noah the Lord repeated the same command given to our first parent, "Be fruitful and multiply and replenish the earth." Again Satan sought to nullify God's purpose. Love of ease and selfishness prompted their disregard of God's requirements. "And they said, Go to, let us build a city and a tower whose top may reach to heaven, and let us make us a name lest we be scattered abroad upon the face of the whole earth." Here truly was the principle of concentration exemplified. But how did God regard their devices? "And the Lord said, Behold the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there con-

found their language, that they may not understand one another's speech. "So the Lord *scattered them abroad* from thence upon the face of all the earth; and they left off to build the city." Thus, in spite of all opposition and of the spirit which Satan instilled into the minds of men, God carried out his purpose in peopling the earth.

Christ was the highest manifestation of God. He came not to do his own will but the will of the Father who sent him. He came seeking not his own interests or his own happiness but the happiness and interests of others. His life work was to scatter abroad for others the blessings of which he was the author. He gave his life to man a free and willing sacrifice. Contrary to the established prejudices of his own nation, he taught that the Jews were not alone the recipients of divine grace. "Other sheep I have which are not of this fold." He was the light which "lighteth every man that cometh into the world." And to all the world did the influence of his mighty works extend. Before his ascension he gave to his disciples the commission to carry forward the work which he had so grandly inaugurated. "Go ye into all the world and preach the gospel to every creature." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Once more we see the efforts of the enemy of all righteousness. Too easily were the early disciples persuaded that their responsibility ceased with the witness they bore in Jerusalem. Some, it is true, heeded the command of the Saviour and carried the message to the surrounding countries, but the great majority found home comforts and the association of brethren too enjoyable to scatter abroad from Jerusalem among the outcast of the heathen where trials and difficulties must be met and conquered at every step. So Jerusalem became the center of a large Christian church while many of the remote regions of earth were left without a witness for the gospel. But here the fruitful resources of God are again apparent. The truth must go, and for the sake of those who should carry the light as well as those who desired to receive it, God will use other means to accomplish his purpose in the evangelization of the world. "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Thus early did God impress upon the Christian church that the principle of their evangelistic labors must

be that of diffusion and not of concentration. As Christ "*went about* doing good," so would he have his followers follow in his footsteps.

Not alone in the line indicated — that of scattering the people — is the principle upon which God works illustrated. In the matter of all temporal benefits bestowed, it is the same. God gives life to use for others' good. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." To the possessors of means, God says, "Sell that ye have and give alms;" "Give to him that asketh thee, and to him that would borrow of thee, turn not thou away." In the government of his church, he has not centered the authority and power in one individual. He has given to every man gifts severally as he will. The Lord Jesus is the head "and all we are brethren," members of the one body, all sharing equally in the labors, joys, and trials of Christian ministry. But the opposite of all this is found in the great world. Life spent for others is counted spent in vain. Concentration of wealth is everywhere apparent. Hoarded millions are rusting from lack of that use which would alleviate and lessen human woe. In society and in the professed church, caste and social distinctions exist. There are lords many and gods many, popes and potentates, each centering in himself as far as possible, power, and wealth, and influence. Thus these two opposing ideas are everywhere apparent.

In the closing work of the gospel dispensation there is no change in the purpose of God. The gospel of to-day, as in the past, is destined to go to all the world. The great commission given to the early disciples was not alone to them, but to their children and to their children's children, and to every follower of the Lord Jesus Christ. Witnesses for God to-day must carry the special message for this time to every nation and tongue on the face of the earth. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Every region, however remote, whether within the confines of darkest Africa, in the isolated islands of the sea, or the more favored parts of our own land, must receive the message God is now giving. "The gospel of the kingdom shall be preached in all the world for a witness unto all nation; and then shall the end come." All the commands to diffuse the light, to preach the gospel, and to make disciples among the nations of men, are

doubly and trebly emphasized to the people of this generation. What relation do we sustain to the great commission? Are we carrying out its provisions, or are we, like the builders of the Tower of Babel, making for ourselves in this world a name so that we may not be scattered abroad upon the face of the earth? Has love of ease and of pleasant associations taken possession of our minds to-day as it did the minds of the early disciples, thus deterring us from giving to others the glorious light which we have received? What principle lies at the root of our life work? Is it the principle of concentration or the principle of diffusion? The former will be manifested in the hoarded wealth, in the selfish enjoyments of home comforts, and in the association of brethren with little thought for those deprived of such privileges. The principle of diffusion will lead to an opposite course. It may require us to leave home, to sever our connection with large companies of believers, and go into the unlightened regions of earth and labor for the salvation of others who have not the light we enjoy. Let each individual inquire, Am I assisting in the fulfillment of the great commission? Have I a part in giving the third angel's message? The profession of Christianity, or the union with the visible church is no evidence or indication, of itself, that the individual is assisting in the proclamation. To help swell this cry, is to actively and earnestly and personally engage in the work of giving the truth to the world.

The one who gives of his means to sustain the work of God, or who by his own personal efforts engages in labor for others, is the only one to whom the great commission has come with true appreciation. Concentration in population, in wealth, in authority, or in the blessings bestowed by the beneficent Giver, is contrary to God's design. When thus used, stagnation will result, and inactivity and death be the final outcome. "Go ye into all the world" is the command to-day. "Preach the gospel to every creature;" this shows the breadth of the great commission. God exhorts us to "arise and shine." Our thoughts should be no longer of self, but of others. Souls are perishing, and God asks us to search them out and give them the light of the truth which we enjoy. "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after that I will send for many hunters, and they shall hunt them from every mountain, and every hill, and out of the holes of the rocks." What principle actuates our labors? Is it that of concentration or that of diffusion?

## FOREIGN MISSION STUDIES.

WE commend to our readers the following good suggestions made by B. C. Tabor in the *Missionary Visitor*: —

"I was wondering if all our people were taking the HOME MISSIONARY, and if they were taking up the Foreign Mission Study found in its columns, and if all had received the blessings from the study that we have. Since these splendid articles first appeared, we have taken up the study on every first-day morning. And though our small red box, donated us for the purpose of receiving offerings, and which we promised to care for, and remember with a gift each first day, is lost, we have found one that will answer the purpose, and now our mite finds its way to the box each week. When we have 'nt any money, a due bill is placed there, and the dear Lord has helped us to redeem these bills. And I was wondering if more of these boxes could not be found in the garret, or among the children's playthings. And then if such families have ever had the experience we have, the end of the quarter will come round and find scarcely cash enough on hand to pay their share of church expenses, and thus the foreign missionary work be neglected or forgotten altogether.

"I wish all our good people would take up these readings from the beginning — say every first day morning, for that seems to be the Lord's plan — and close the reading with an offering and earnest prayer to God to carry the truths we have all learned to love so dearly to the homes and hearts of the people who are out of Christ, in those lands across the sea. I believe great blessings are for us along the line of these lessons, not only in our homes and at the missionary meetings, but to the Sabbath-school and kindergarten work. I am convinced that by proper study they could be made to meet the minds of our little ones. The attention of old and young should be turned to the Lord's work over the harvest field, and then all our spare pennies and dimes would find their way to the missionaries and not to the mouth. And I was wondering if this would not enable us to broaden out and get out of self. The Lord is very precious to me. I have resumed work, and there are some omens of good ahead."

## AMERICAN BOARD ALMANAC OF MISSIONS FOR 1895.

THIS almanac is now a standard. It is a recognized authority, and is most cordially commended by the officers of missionary boards of all denominations. No publication of the kind has met with such a chorus of approval. The *Missionary Review of the World* says of it: "It is always within reach in our office; we would be lonely without it;" and the *Golden Rule* calls it "indispensable because of the amount of information it contains."

Beautiful and attractive, it is the best almanac for a Christian home. Price only ten cents, postpaid, or \$1 per dozen. We cordially recommend it to our readers. Address, Charles E. Swett, 1 Somerset St., Boston, Mass.

## Foreign Missions

### A MACEDONIAN (JAMAICAN) CALL.

THE HOME MISSIONARY is such a welcome visitor to our home, and the articles from our missionaries in various parts of the great field are read by us with so much interest that I thought it might be well to add a mite to its pages, trusting others may be glad to learn of the good work going on here.

Our interest is steadily increasing. We do not see any great stir in Kingston where we are located, but some are continually uniting their interests with ours. We praise the Lord for this. We feel truly thankful that we can have a part in getting the light of present truth before these people who are in such darkness.

The morals of the people are exceedingly low, even of those of whom one would expect better things; but with all its sin, it is a beautiful country. The people are very superstitious. It requires great pains and earnest effort to eradicate superstition from their minds. Satan is preparing the people to take in Spiritualism. With the idea of man's natural immortality already in their minds, they are ready to take in the whole train of evils that come in its path.

Our church now numbers sixty. Calls are coming in from various places for help, but where are the workers? We so long for some of our brethren in America who could lead a company, to move here. Many of our churches could spare such men, and what a blessing they would be in these destitute fields, eternity only will tell. May the Lord impress it upon some honest heart to come and help answer the Macedonian (Jamaican) cry, "Come over and help us." I wish I could say something to arouse an interest among our lay members. Picture to yourself a beautiful, fertile spot with its tropical vegetation, inhabited by our dark brethren. They are hungering for the Word of Life, calling for help and no one to answer the call. Even if we could fill all the calls, who would be their leader when we went elsewhere? Perhaps they can read but little if any, yet they are hungering and thirsting for the truth. Sometimes I think that with all their disadvantages they may wear the crowns that others might have had.

May the good Lord keep us all, and after showing us our duty, give strength to sacrifice, if need be, to walk in duty's path.

MRS. A. J. HAYSMER.

*Kingston, Jamaica, W. I., Dec. 5, '94.*

### MISSIONARY VISIT TO MOOREA, SOCIETY ISLANDS.

FOR the purpose of distributing literature and becoming acquainted with the people of the island of Moorea, in company with Brother Bambridge and a native sailor, I started on the sixteenth of September from Papeete, Tahiti, in a cutter of about three tons burden called the "Stranger." We sailed away with a fair wind which carried us a few miles outside the reef, and then left us to experience the unpleasant monotony of a calm on the rolling deep while the tropical sun poured down its oppressive heat on our seasick heads. After a considerable amount of pulling at the oars and a night spent on the deep, our boat finally came to anchor in the harbor of Afareaitu, Moorea, on the following morning. Many of the people of the village had gathered on the shore wondering what we wanted and who we were. By giving the children picture cards and the older people tracts on "The Sinner's Need of Christ," "Repentance," "Conversion," "Confession," "The Judgment," and "Life of Christ," we soon made friends with all. After refreshing ourselves with a good meal, we went about planning how to get our literature scattered to all parts of the island. As the condition of the wind would not admit of our sailing around the southern end of the island, we hunted up a horse and saddle on which I started with a satchel full of tracts to make a tour of that part of the island, while Brother B. remained in the settlement of Afareaitu. There are no roads across the interior of these mountainous islands, and with the exception of Tahiti there is scarcely an island in Polynesia that has any roads at all. A rude path, sometimes clearly defined and sometimes beclouded in the mists of dense shrubbery, encircles the island of Moorea. In some places this trail ran along the side of rugged mountains above the sea, while every now and then the narrow path would open out into level tracts, the homes of these dark-skinned natives. I was much pleased in going from house to house to notice that there was scarcely any prejudice existing against us, though apparently every one had heard of the Pitianias, as they call us. Very few on the island refused the tracts, and many were exceedingly glad to receive them. Though these Moorean natives, like all the islanders, are a very interesting people and have their good qualities, they are on the whole a very degraded people and have little practical knowledge of what it is to say no, when tempted to sin. The

Lord was very near as we labored for these poor people and pointed them to the word of God.

When night came, I was ready to retire early to bed and seek refreshment in sleep. For a time mosquitoes kept sleep away, and when it did come, I was reawakened by a noisy controversy in the next room between our host and his son-in-law over the question as to whether the bread and wine in the sacrament actually became the flesh and blood of our Saviour. For some time I was afraid that it would end in blows, as neither was willing for the other to have the last word and both were very angry.

The following morning we decided to engage a native pilot to go with Brother B. and take the boat around to the principal settlement of the island called Papetoai, while I took a satchel full of books and walked around the north end of the island to the same point, a distance of about twenty miles. As nearly every one lives near the sea, there was no need of our exploring the interior of the island, which is very rocky and inaccessible. In one village which I passed, there was a large assembly of men and women who were grating coconuts and preparing for a dedicatory feast for their new meeting-house. As soon as they found what I had, they came in a body for literature, and kept me handing it out till my load was much reduced. After resting awhile at the house of a friendly native, I went on to the next village, where I was also very kindly received. One old native told me that they had no minister there, and that he wished that one of our ministers would come and hold some meetings among them. After being refreshed by a good drink of coconut water, I continued on through the dusty highway, and after passing here and there a native hut, I came at last to Cook's Bay, where I was pleased to find our boat awaiting me. From there we passed out through the coral reef into the sea, and entered the bay farther on, where the principal settlement of Moorea is located.

During our stay here, we have been made comfortable at the house of a friendly native. Though many of the people look on us with a little suspicion here in Papetoai, nearly all are willing and glad to receive the publications, and manifest considerable interest in their study. We have met several very interesting cases here whom we trust will receive each ray of light that comes. One man of considerable influence had previously received a copy of the tract, "Truth Found," which, he said, he had read and re-read, and that what it said was truth, and that he was much surprised that those whom they considered spiritual

guides were not more interested in these things. May the Lord grant of his convicting Spirit that all such may see it their duty to walk in the light even if they go alone, is our earnest prayer.

As we had visited all the settlements, we decided to leave for home September 19, and so secured the assistance of an experienced native pilot, as we expected some rough weather from the direction of the wind. We had not gone far before our hopes in this line were fully realized, and by the time that we had nearly passed from the shelter of Moorea, we were convinced that the only safe thing for us to do in our open boat was to turn around and put back under shelter of the island to our starting point, for the southern gale between the islands was lashing the sea into huge waves and making the passage very dangerous for small boats. While waiting for the wind to subside, we have found further work to do, and are of good courage in the Lord. E. C. CHAPMAN.

*Papetoai, Island of Moorea, Sept. 20, 1894.*

---

#### MISSIONARY CORRESPONDENCE IN AUSTRALIA.

---

THE following report of missionary correspondence in Australia, prepared and read at our camp-meeting now in progress, by Sister Rose Goodey, assistant corresponding secretary, we believe will be of interest to the readers of the HOME MISSIONARY:—

In addition to the correspondence conducted with our church and isolated Sabbath-keepers, during the past nine months over seven hundred missionary letters have been sent out from the tract society office. In answer to these, four hundred and fifty responses have come in.

Literature has been sent out, in connection with this correspondence, to the amount of over six thousand papers, and fourteen thousand pages of reading matter. While our hearts have been made glad at this meeting as we have listened to the reports of individuals who have accepted the truth through tent labor or the personal effort of missionary workers, we have called to mind with thankfulness the instances where individuals far removed from such privileges of personal contact with Sabbath-keepers, have welcomed the silent witnesses sent them, and eagerly accepted the message given.

In missionary correspondence we seem to have entered a field as yet unoccupied by others. In the crowded cities many lines of gospel work are being prosecuted by the various denominations, but we

frequently learn of many in outlying districts, who are led to feel that "No man careth for my soul." It is to this class that we direct special attention in missionary correspondence. To the almost universal appreciation with which this effort is received, we will let a few of our correspondents testify for themselves.

A lady in New South Wales writes :—

"I cannot express to you the joy it gave me to receive your letter. My heart was filled with thankfulness to God as I read it, and a great peace came over my soul. I received two copies of *Bible Echo* and a paper for the children. Very many thanks for them. My children are delighted with their little paper. I was very much pleased with that little work you sent me, 'Christ and the Sabbath.' I do not think I ever read anything I enjoyed more. I had made up my mind that the first book I would send to you for would be 'Steps to Christ.'"

Another precious soul has been reached in the same way. She writes :—

"I cannot express my gratitude for the reading,—the tracts and papers you have sent me. I do thank God for missionary correspondence. I was in great darkness, I had no idea of reading the Scriptures; my life was a dull round of petty details; now the Bible is my valued companion, and I kept, by the help of God, my first Sabbath yesterday."

Individuals accepting the truth through this line of work, prove able to stand, because they have given it individual thought and study before doing so. They then have assurance for their belief.

One man, who lives in a most solitary place, without a friend to share in his religious experiences, has been in regular correspondence for some time, and he now says :—

"I see the Sabbath question so plainly. Why did I not see it before? I do not know how the Sunday has come into such prominence, but the seventh-day Sabbath shall have the prominence in my heart and actions after this."

A German in Queensland with whom we have corresponded, was so delighted with all we had to tell him about the truth, that he studied up the whole question, subscribed for the *Echo*, and as soon as Elder Starr went there to labor, he took his stand for God's memorial. He and his wife and daughter are now zealous laborers for the extension of the message that has brought them such joy.

Many anxious inquiries are made from time to time. One lady writes :—

"I am very much interested in 'Thoughts on Daniel and the Revelation,' and I am fully convinced that its contents are quite true. Let me know the cost of all you have sent me, and I will gladly send you the money. I would like to know your opinion on the Sabbath. Are we keeping the Lord's Sabbath or a false

one? I think a false one, as I really believe our Saturday is the Lord's Sabbath."

The correspondence and distribution of literature have not been confined wholly to this country. I will close with an extract from an English lady in Germany. She says :—

"I am always so happy when I get an English letter. I have indeed found friends in this distant land through the *Bible Echo*. I would gladly subscribe for it.\* I received it first from Honolulu, and then from Hong Kong, so you see it travels far."

This line of work is not all encouragement. There are many disappointments and perplexities, but the Lord is a very present help in this as in every other department of his work. We would acknowledge his loving hand, and also remember that this work has been greatly aided by the labors of our faithful canvassers.

ANNA L. INGELS.

## THE POLYNESIAN MISSION FIELD.

[For First Week in January.]

### ITS GEOGRAPHICAL FEATURES.

THE word "Polynesia" means "many islands." In its broad sense, it includes all the islands of the Pacific. Of late years, however, it has been found convenient to divide the great island world into five great groups; viz., Polynesia, Australasia, Malaisia, Micronesia, and Melanesia. By this arbitrary arrangement, Polynesia embraces the Fiji Islands, Tongan, or Friendly Islands, Samoan Group, Society Group, Cook or Hervey Islands, Austral Group, Ellice and Phoenix Groups, Marquesas Islands, Sandwich Islands, the Low Archipelago, besides Pitcairn, Easter, and other small islands.

Melanesia (Black Islands) includes the western islands of the South Pacific, embracing Solomon, New Hebrides, New Britian, New Ireland, Loyalty, Santa Cruz, New Caledonia, and Banks Islands. Some writers, however, include a part of these in Australasia.

The principal islands of Micronesia (small islands) are the Caroline Islands, Marshall Group, Gilbert Islands, Ladrone and Pelew Islands—and the western islands of the North Pacific.

Malaisia takes in the large group of islands off the southeast coast of Asia, properly including the Philippine Islands. This article will deal more especially with Polynesia, Melanesia, and Micronesia. Many of these islands are of volcanic origin, while others are coralline. The former are generally high, some few reaching an altitude of 14,000 feet, while the

latter are low, rising but a few feet above the surface of the sea. In appearance the islands are generally beautiful, some being extremely lovely. Among the trees growing on the islands are the following: cocoa nut, banyan, guavo, fan palm, bread fruit, orange, lemon, mango, coffee, and many others. Nearly all produce pine apples, bananas, custard apples, tarts, and yams, while in most of them, melons, potatoes, kumeras, beans, Indian corn, and sugar cane can be grown. Cinnamon, tea, and cocoa grow on some of them.

Physically, the Polynesians are a fine race, many of them having fine forms, quite regular features, with a brown complexion, and black, bushy hair. It is generally believed that they are of Malay origin. The Melanesians are nearly as dark as negroes, with crisp, curly hair. They are generally not so tall or stalwart as Polynesians.

The natives of many of the groups were formerly cannibals, notably Fiji; but cannibalism is now confined to Melanesia and New Guinea. The climate is very hot, and would be almost unbearable were it not for the breezes blowing over thousands of miles of ocean.

In some of the islands the natives wear nothing but a strip of cloth reaching from the waist to the knees. Those who are more civilized clothe the upper part of the body, and, in the towns, the women wear long, flowing, Mother Hubbard dresses. The staple articles of food are bananas, bread fruit, tarts, cocoa nut, yams, and fish. Hogs are raised in many of the islands. Cows are scarce. Flour is bought from the white traders, when it is possible to do so, in exchange for copra (dried cocoa nut), which is the principal export. The houses are built of bamboo poles, or other light material, thatched with leaves or grass.

1. What does the word "Polynesia" mean?
2. What does it include in its broadest sense?
3. What islands are generally classed under this name?
4. Name the chief groups.
5. By this arrangement, what does Polynesia embrace?
6. What does Melanesia include?
7. What are the principal islands of Micronesia?
8. What does Malaisia include?
9. With what groups will this article deal?
10. What is the origin of many of these islands?
11. What can you say of their height and general appearance?

12. What kind of trees grow there? Mention the products that are raised.

13. Give a description of the Polynesian physically.

14. What is their origin believed to be?

15. Describe the Melanesians.

16. How extensive was the practice of cannibalism?

17. What can you say of the climate?

18. How do the natives clothe themselves?

19. What are the staple articles of food?

20. What kind of animals are raised?

21. How is flour obtained?

22. How are the houses built?

[For Second Week in January]

#### EARLY MISSIONARY EFFORTS.

One hundred years ago, the gospel was entirely unknown in Polynesia. About the year 1800, John Adams, on Pitcairn Island, one of the mutineers of the "Bounty," became a Christian through reading the Bible. In 1796, the London Missionary Society sent out the "Duff," the first missionary ship, which reached Tahiti in February, 1797. Quite a company of missionaries were left in the Society Group, who, for many years, suffered great hardships from the idolatrous natives. Not a single native convert was made for sixteen years. After that, Christianity spread rapidly through the whole group. This was due largely to the translation and publication of the Bible in the native language. Nearly all in the group are now professed Christians, though the majority are intemperate and licentious.

Tahiti is now in the hands of the French, and is largely under Catholic control. Most of the other islands of the group are independent. Rev. John Williams located on Raiatea, Society group, in about 1818, and at the same time a printing press was established on Huaheine, twenty miles away, to print religious publications. This facilitated the spread of the gospel. From Tahiti, the "Duff" sailed to the Tongan Islands, leaving several young missionaries at the latter place. Most of these became discouraged on account of the difficulties encountered, one apostatized, three were murdered, and the rest returned to England without seeing fruit of their labor. From here, the "Duff" sailed to Marquesas and left the two remaining missionaries. But little was ever accomplished there, and the island is now controlled by the Catholics.

In 1826, the Wesleyan missionary, John Thomas,

reached the Tongan Islands and resumed gospel work. Success attended his efforts, and to-day nearly all in the group are Wesleyans. The Tongans are the most highly civilized of any in Polynesia.

About 1820 the gospel was introduced in Rurutu, in the Austral Group. Three years later, Mr. Williams left Raiatea and preached the truth in the Hervey Islands. In 1830, he sailed to Samoa in a ship built by himself, and told the people of Christ. At present nearly all are professed Christians, being connected with the London Missionary Society. There are a few Wesleyans in the group. Catholicism is getting a strong hold in Samoa. Great wickedness abounds there.

From the Tongan Islands, two Wesleyan ministers carried the gospel to the cannibal islands of Fiji in 1835. Great sufferings were endured by these devoted men. From these leading groups, the gospel was carried to the smaller islands. Native missionaries are still being sent out from these islands to New Guinea and the Melanesian field. Melanesia heard the gospel sometime previous to 1855, but I cannot give the exact date. The work there had been carried on by the Church of England. The headquarters of this mission is at present at Norfolk Island. Native boys and girls are taken to that mission from Malanesia, educated and sent back to their homes. This society owns the missionary ship "Southern Cross."

1. How long since was Christianity first known in Polynesia ?

2. What can you say of John Adams ?

3. What effort was put forth in 1796 ?

4. Where were some of the missionaries left ? Give their experience.

5. How many years before Christianity gained a foothold there, and what gave the impetus to the work then ?

6. What proportion are now Christian, and what is their condition morally ?

7. By what power are the islands controlled ?

8. What was done in these islands in 1818, and how did it affect the spread of the gospel ?

9. At what other islands were missionaries left, and what was the result ?

10. What effort was put forth at Marquesas, and what was accomplished ?

11. What missionary went to Tongan in 1826, and what success attended his efforts ?

12. What can you say of the Tongans ?

13. Tell when the gospel was introduced in Rurutu. In the Hervey Islands.

14. When, and under what conditions, did the Samoans learn of Christ ?

15. What proportion now profess Christianity, and with what society are they connected ?

16. What is the condition of the people ?

17. In what year, and by whom was the gospel carried to Fiji ?

18. Name the leading groups from which the gospel was sent.

19. When did Melanesia hear the gospel, and by what church ?

20. What is the name of their missionary ship ?

[For Third Week in January.]

#### THE BEGINNING OF OUR OWN WORK.

IN 1876 some S. D. A. publications were sent to Pitcairn Island by Elder James White and Elder Loughborough. These were at first regarded with suspicion, but later were read with interest. Many of the people were convinced of the truths contained in them, though none kept the Sabbath at that time. In 1836, Brother J. I. Tay sailed for that island, going by way of Tahiti, in the bark "Tropic Bird," and reaching Pitcairn on the British man-of-war, "Pelican." During his stay of five weeks, all on the island began the observance of the Sabbath, beginning with Oct. 31, 1836.

In 1838 Elder A. J. Cudney tried to reach Pitcairn in a small schooner purchased at Honolulu, but has never been heard from since. During the summer of 1890, the missionary ship "Pitcairn" was built, being dedicated September 25, of the same year. October 20, she sailed for Pitcairn with the following named missionaries on board: Elder A. J. Read and wife, Brother and Sister J. I. Tay, and the writer and wife. Pitcairn was reached November 25. Meetings were held three weeks, during which time all the adults and youth and some of the children were baptized and united in church fellowship. The ship then sailed to Tahiti, Society Group, and reached there December 24. About three months were spent in the Society Group, visiting the natives, holding meetings, and selling books. Tahiti, Moorea, Raiatea, Tahaa, and Huaheine, were the islands of this group visited. When the ship left these islands, a few white persons, a half-caste minister, and a few natives of Tahiti, nine in all, were keeping the Sabbath. On Raiatea a half-caste



and his large family soon after began to obey the truth. Many in the other islands of this group had become friendly to the present truth. Early in April, 1891, the ship reached Rurutu, in the Austral Group, where several days were pleasantly and profitably spent. The natives were nearly all Christians, under the charge of the French missionaries at Tahiti.

It was desired that an S. D. A. minister be left with them. A few weeks were then spent at the islands of Mangaia, Raratonga, and Ailutaki, in the Hervey Group, the missionaries being kindly entertained by the ministers of the London Missionary Society. Here, through a mistake, the people all observe Saturday instead of Sunday. A good number of books were sold at Raratonga.

The Samoan Islands were reached April 27, 1891, the ship remaining there until June 8. Upolu, the principal island, and Tutuita, a small island, only were visited. All the natives are professed Christians, but are deceitful, intemperate, and sensual. About \$150 worth of books were sold there. After leaving Samoa, nearly two months were spent in the Friendly Islands. Several hundred dollars' worth of books were sold, and nearly every white family in the group were visited by the missionaries. A pleasant visit was enjoyed with King George, then nearly one hundred years old.

July 30, the ship sailed to Fiji. Several of the principal islands of the Archipelago were visited, and nearly one thousand dollars' worth of books sold. Meetings were held on board the ship, in Wesleyan churches, in court houses, and in other buildings. The missionaries left many firm friends here. When the ship left for Norfolk Island, September 21, Brother and Sister Tay staid at Suva to carry on the work. Here Brother Tay died a few months later.

After spending a few days at Norfolk, the ship sailed to New Zealand, leaving Brother and Sister Read and Brother and Sister Mc Coy to carry on the work at Norfolk. As the result of a few month's stay on this island, several were left keeping the Sabbath. June 27, 1892, the ship left New Zealand for America, leaving Elder Read and wife at Tahiti to carry on the work, and the writer and wife at Pitcairn to conduct a school. San Francisco was reached October 8.

Captain Marsh died at Auckland, New Zealand, shortly before the homeward sailing of the ship.

1. Tell how a knowledge of the truth was first carried to Pitcairn.

2. Who was the first S. D. A. missionary to go to Pitcairn, and how did he reach the island?

3. What was the result of his short visit there?

4. Who next tried to go there, and what was the outcome?

5. What action was then taken that missionaries might be sent to the Polynesian field?

6. When did the "Pitcairn" sail, and who were the missionaries on board?

7. What was the result of their stay at Pitcairn?

8. To what group did the ship next go, how long did it stay, and what visible results were seen?

9. What island was next visited, and what was the request of the natives there?

10. Tell all you can about the visit of the ship to the Hervey Islands. What day is observed there?

11. What island group was next visited, and what is the moral condition of the natives of that group?

12. How long a time was spent in the Friendly Group, and what were the results of the visit?

13. Tell what you can of the visit of the missionaries at Fiji. Who died there?

14. What island was next visited, and who labored there several months?

15. What island was then visited before the ship went home to America?

16. What two islands received permanent laborers from the ship on the homeward passage?

17. Look up, on a good map, all the islands named, and find out all you can about them in missionary books.

[For Fourth Week in January.]

#### PRESENT STATE OF OUR WORK.

THE "Pitcairn" left San Francisco on her second trip, Jan. 17, 1893. On board were the following named missionaries: Dr. M. G. Kellogg, Elder B. J. Cady and wife, Elder J. M. Cole and wife, Brother E. C. Chapman and wife, and Sister Hattie Andre. Pitcairn was reached February 19. Most of the missionaries staid on the island while the ship sailed to the Gambier Islands, and spent three weeks. These islands have been under Catholic control more than half a century, and show the blighting effects of popery. The natives were pleased with the visit of the ship, though the French priests opposed. Meetings held on board and on shore were largely attended, and a good number of books in the English, French, and Spanish were sold and given away. Bibles especially were desired. Three young persons went from there to attend the school at Pitcairn.

When the ship finally left Pitcairn for Tahiti, Sister Andre staid to conduct the school, and has been a blessing to the island. Under her teaching, the youth are making good progress, intellectually and spiritually. She is still on the island. Brother and Sister Chapman were left at Tahiti to assist Elder Read. In the latter part of 1893 a printing press was sent to Tahiti, over which Brother Chapman, who is a printer, has charge. The tracts and pamphlets are now being printed in the Tahitian language, and scattered through the Society Group. The same year a church was organized, and a house of worship erected at Tahiti. The school conducted by Brother and Sister Read has been stopped by the French authorities. Teachers being needed at Raiatea, Brother Cady and wife remained there and started a school for native children, which so far has proved a success. Since then Paul Deane, our native minister, has labored there several months, and reports twenty-five keeping the Sabbath, a few of them being white people.

After leaving the Society Islands, the ship made short stops at Rurutu, Raratonga, Savage Island, and Fiji. At the first two of these, a desire was expressed for teachers and a physician to be sent them. At Norfolk Island, Elder and Sister Cole and Sister M. A. McCoy were left, where they still remain, meeting with some success. Dr. Kellogg did efficient work in relieving the sick on all the islands visited. At present he is laboring in Australasia. The "Pitcairn" left New Zealand for her homeward trip, Jan. 14, 1894, reached Pitcairn Island February 4 and San Francisco March 29. After remaining in America to receive some needed repairs, the "Pitcairn" again sailed for Polynesia June 17, 1894, this time under the superintendence of Elder J. E. Graham. The missionaries on board were as follows: Dr. J. E. Caldwell and wife to act as medical missionaries in the Society Group; Brother and Sister G. O. Wellman and Sister L. White to assist in teaching on Raiatea; Brother and Sister D. A. Owen and family to be self-supporting missionaries on some of the islands; Brother and Sister G. W. Buckner to locate on Pitcairn Island; Brother R. G. Stringer and wife to locate at Rurutu as self-supporting workers. Pitcairn was reached July 17, and Brother and Sister Buckner were left in their new home. Two young ladies of the island, Maud and Sarah Young, accompanied the ship, one to assist Dr. Caldwell in his medical work, the other to assist at Rurutu. Owing to the urgent call for a physician, from Raratonga, it

was decided that Dr. Caldwell locate for the present on that island. The teachers for Raiatea are now at Tahiti, waiting for the settlement of political troubles at Raiatea, while waiting they are improving the time learning the native language.

1. When did the "Pitcairn" leave San Francisco for her second voyage, and what missionaries went on board?
2. What islands were visited by the ship while the missionaries staid at Pitcairn Island?
3. Tell what you have learned of the Gambier Islands and the natives.
4. Who remained to conduct the school?
5. Who was left at Tahiti, and what is his special work?
6. What is the size of the church organization at Tahiti?
7. Who conducts the native school at Raiatea?
8. How many keep the Sabbath there?
9. What islands were visited before the ship reached New Zealand?
10. Who remained at Norfolk Island to carry on the work? How many keep the Sabbath there?
11. Who did medical work among the different islands?
12. When did our ship sail on her third voyage, and who went as missionaries on that trip?

E. H. GATES.

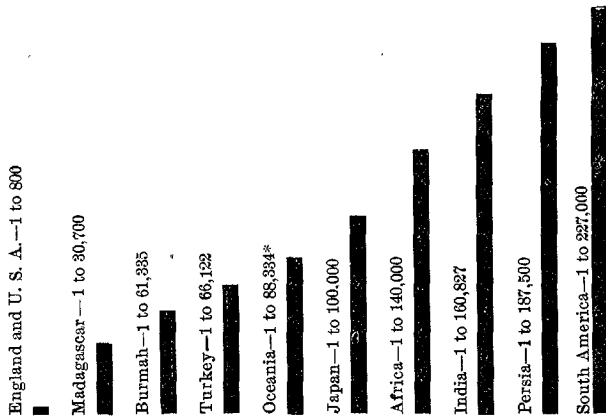
The following items are given in a recent letter from Sister M. H. Tuxford, Secretary of the New Zealand Tract Society:—

"A man had been reading the *Bible Echo* for some time and he wrote to our office saying, 'I will feel much obliged if you will kindly send me the following information: How should a letter be addressed to yourself; to whom should money be made payable in the event of a person wishing to remit money to the Seventh-day Adventist Church; and to whom should application be made in the event of a person wishing to become a member of that church? I herein send five pence worth of stamps for inclosed catalogue of tracts.'

"We wrote him immediately, and quite a correspondence was kept up. I also sent him 'Rome's Challenge' and 'Christ and the Sabbath.' Three weeks ago we received a letter with two pounds inclosed, saying we could use it as we thought best, but that the amount was equivalent to a tithe which he said he should pay. He said that he had been keeping the seventh-day Sabbath and wished us to send him the 'History of the Sabbath' so that he could more clearly understand the question. Truly God is working for the honest in heart. All the workers here are thankful to see how much interest our American friends take in the cause in this field, as shown by their liberal donations toward building a church and tract society office. When this is accomplished, I know that many will walk out in the truth and obey the commandments of God, but as yet they have not the courage."

AN INTERESTING COMPARISON.

THIS diagram shows the average parish of each missionary working in South America, compared with that of missionaries working in other lands, and at home.



It will be seen that the spiritual needs of South America exceed those of even such lands as Africa and India. Were the POPULATION of South America equally divided among its PREACHERS, every protestant missionary would have a parish of 227,000 souls, while at home he would only have 800.—*Regions Beyond.*

VERILY, human nature is the same, the world over, and the heathen are no better than the "Christians." It was in Tahiti, and in early days that it was the fashion of a man who had stolen a pig wherewith to make a fine feast for his friends, before the toothsome roast was wholly consumed, to cut off carefully a few inches of the *thin end of the tail*, the same to be religiously carried as an offering to Hiro, the god who gave special protection to the thieves.

THERE is a work to be done by missionaries which people in a Christian land hardly dream of. They have to create a moral sense before they can appeal to it, to arouse the conscience before they can look to its admonitions to enforce their teachings. Their consciences are seared, and moral perceptions blasted. The memories scarcely retain anything we teach them; and so low have they sunk that the plainest text in the whole Bible cannot be understood by them. It is hard, until one goes to a heathen country, to realize how much civilization owes to Christianity.—*Livingstone.*

\*Oceania includes Java, Sumatra, Borneo, Micronesia, Melanesia and Polynesia.

IN Si-hwa-Hien a Mohammedan Chinese read in his Testament, "Take up the cross and follow me," and was ready to obey, although puzzled to know the exact meaning of the command. After long pondering he concluded that, since the cross forms a prominent figure in the Chinese character for umbrella, this must be the thing referred to, and hence he was to leave *everything but his umbrella*; "take that and follow me." Forthwith, in obedience, thus accoutred, he set out for Chau-kia-k'eo to enquire further about the truth, and soon was taught a more excellent way."

IN Tarbeez, when the missionaries wanted a school building, the best place they could find was already occupied by a distillery, with ample room for more buildings of the same sort. Mrs. William Thaw, of Pittsburg gave the money, and they bought it, building and all, put up more buildings, turned the distillery into a dormitory, and that is the school to-day!

THE occupation of medical missionaries is not yet gone. One of the North African Mission agents in Algeria met with a patient in a recent tour, to whom had been applied a remarkable prescription under the orders of a native "doctor." The patient was made to lie on the ground, the doctor rubbed his heel on a hot ax-head, then pressed his heel into the man's stomach. This was done twice. The heel having been again rubbed on the ax, it was pressed on the inside of the elbow joint of the left arm. The patient was then told to drink salt water until it made him sick, when he would be healed!

"I WAS saved at the bottom of the sea." So said one of our Sydney divers to a city missionary. In his house, in one of our suburbs, might be seen lately what would strike the visitor as a very strange chimney ornament,—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament might well value it. He was diving among wrecks on our coast, when he observed this oyster on a rock, with this piece of paper in its mouth, which he detached, and began to read through the goggles of his head-dress. It was a gospel tract, and coming to him thus strangely and unexpectedly, so impressed his heart that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He tells that he became while on the ocean floor, a repentant, converted, and sin-forgiven man.

### THE POWER OF PRAYER.

BEFORE the gracious work at Pentecost was experienced, the disciples, and other believers — men and women — had been in constant prayer for many days. The great Wesleyan revival had its origin in a praying circle. Great was the awakening at Schott's, in Scotland, when under the preaching of one open-air sermon, on Monday, June 21, 1638, about 500 professed conversion. Where lay the source of power? — The previous night was spent in prayer by most of the Christians in that place. A hundred years later, at Enfield, Mass., a similar power was experienced under the sermon of President Edwards, on "Sinners in the Hands of an Angry God." During the delivery of that sermon, strong men seized the pillars of the church, as if to prevent their feet sliding into hell. Where lay the power of that memorable sermon? — Many of the godly people of Enfield, distressed on account of the unsaved around them, spent the entire preceding night in prayer. The great revivals in 1857 and 1858 were the outcome of prevailing prayer. The acknowledged birth-place of the Irish revival was in a little country school-house at Tannybrake, county of Antrim, where four young men met for prayer nightly, for months, until the blessing came, and extended far and wide. During 1859 about 10,000 members were added to the churches in Ireland, and the invariable testimony is, that wherever a revival was experienced, it had been preceded by earnest, importunate prayer. Similar testimony is given concerning the revivals in Scotland and in Wales. Speaking from vast experience in revivals, Finney and Knapp have left their testimony to the place and power of prayer. Finney says: "Prayer is an essential line in the chain of causes that lead to a revival, as much as truth is." Knapp says: "Our first work is prayer. Earnest, importunate, believing prayer must be made. The history of the first protracted meeting after Christ's ascension was doubtless designed as a pattern for all succeeding ages. There was not a sermon preached until after the Spirit had descended; but then, under the preaching of a single sermon, three thousand were convinced of sin and led to cry for mercy." An aged and experienced minister says: "A revival without accompanying prayer is an impossibility, and, without antecedent special prayer, has probably never occurred." — *Rev. John Gordon, D. D.*

If you expect to get to heaven, lift.

THE Jesuits, to whom the Apostolic Prefecture of the Upper Zambesi was committed in 1877, think the time has come to occupy Mashonaland, where the Protestant Societies are putting forth all their efforts to win the natives to heresy. They have secured a farm of 12,000 acres to the east of Fort Salisbury, and their superior, Rev. P. Kerr, has just installed a troop of missionaries there, recently arrived from Europe.

A BIBLE agent in Ching-Kiang sums a narrative of conversion in these words: "When a Chinese convert comes three days' journey simply to inquire about the gospel, maintains himself while he is being taught, and gives presents to his teachers, burns his idols and tablets, foregoes his legal rights, and yields to oppression for Christ's sake rather than to go to law, and knowing the persecution that will probably follow, offers his home for a preaching hall, and himself takes a lead in Christian work, we may have the assurance that his religion is not in vain, and that there must be something remarkable about the 'Four Gospels and Acts.'"

A FARMER in Dakota was asked how they came to feel that they could afford to build a church so soon after a crop failure, and he replied: "When we lack a plow or a reaper we say we must have one, and go to town and buy it. We had no suitable place for meeting and we felt that we must have one. It was a necessity. And so we built it." Would that all felt the imperative necessity of preaching the gospel to every creature!

A CALCUTTA paper relates that recently a young Brahman came to the house of a missionary seeking an interview. In the course of the conversation he said: "Many things which Christianity contains I find in Hindooism; but there is one thing that Christianity has and Hindooism has not." "What is that?" the missionary asked. His reply was striking: "A Saviour."

A DEAF and dumb woman in Manchuria, having applied for baptism, made her confession of faith in this fashion: She drew on a scrap of paper a crooked line, and pointing first to herself and then downward, indicated what her past evil course had been. Then drawing a straight line, and pointing to her heart and looking upward, described the highway on which she was now traveling.

## Fourth Sabbath Reading

### PERSONAL MISSIONARY EFFORTS.

IN this age of bustle and enthusiasm in worldly enterprises, everything is done in the wholesale way. It is the spirit of the age to hurry through with your work, and, by the use of machinery, produce the greatest results with the least expenditure of time and means. Often more attention is paid to the quantity than to the quality.

This same spirit is often carried into the missionary work. Since printing has risen, seemingly, to its greatest height, books, tracts, and periodicals are published in abundance. Thousands of men and women are employed throughout the land in producing religious publications. Everywhere you go you will find tracts and papers placed at your convenience free of charge. Thousands of dollars are annually spent in this line of work. These are all laudable means of disseminating the light of the gospel, and much fruit has been seen as the result of scattering the printed page. While there may be many pages destroyed by the prejudiced mind, yet the seed sown will bring forth fruit.

But there is one kind of missionary effort that is not carried on with that fervor that it was before the printed matter was so abundant. That is the *personal effort*. It is so much easier to send a paper by mail to some individual that has never been seen, than to approach one whose ungodly course we are daily observing, and tell him of the good things of salvation. It is even easier to pass the latter, by giving him a tract, than to ask him in regard to his hope in Christ. Yet we are loud in our testimonies in the congregation, of how much we love the Lord, while we turn from these opportunities.

Jesus said of himself, "I am among you as he that serveth." His command to his followers is, "Whosoever will be chief among you, let him be your servant." The higher the follower of Christ rises in the consciousness of being like Christ, the lower will he stoop to serve all around him. We are servants of Christ to do in this world what he would do were he living among us as he did in the past. He lived to minister and not to be ministered unto. If we live as he did, seeking to bless others, it must be in the humble, loving readiness with which we serve them,

not caring for our own honor or interest, but to be a blessing to them.

There is no one thing which is at once so great a duty and so eminent a privilege, for every believer, as personal effort to lead those around him to the knowledge, the love, and the obedience of Christ. Yet is it not true, that there is no one duty so constantly neglected, no one Christian privilege of which men avail themselves so rarely and imperfectly? How many there are who act upon the principle, whether they believe it or not, that their whole duty is performed by a regular attendance at church, scattering a few tracts, and mailing a few periodicals! They take no thought about their nearest neighbors, to inquire into their spiritual welfare! While they are anxious that their neighbors should read their tracts and papers, they never take time to ask them whether the regenerating power of God has enlightened the soul and given them peace in believing. The first flash of that spirit of unspeakable love, which led the Saviour to come to this world to redeem a lost race, seems hardly to have entered their minds.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus did not content himself with sending the gospel through angels and men, but he came himself. The spirit that enabled him to do this was love. He loved us so much that he not only was willing to die for us, but was willing to come and live the life among men that he wished to help them to live. While he was here, his success was due to his personal contact with men in their every-day life. To-day men are willing to give of their means to sustain church work. In its success they delight. They pray with great earnestness for God's help, that the truth may be carried to the world with power. Yet these very men shrink back, with a strange recoil, from the slightest *personal effort* in the same work. They pass men every day on their way to their business, whom they know to be irreligious, with whom they are so connected that they can say what they please to them, and who, if they spoke sincerely and earnestly on the themes of religion, would welcome and be moved by their words. They no more think of improving the opportunity, than they do of leaping from the cars while in full motion, or of going dressed in strange apparel. They apparently dread the sound of their own voices, when they speak on the themes of personal religion. They may have servants in the house, or clerks in the store, with

whom they are free to converse in regard to their daily work, but shrink from conversing with them on the subject of religion. If some point of their doctrine be controverted, they may defend it, but too often in a spirit that does not reveal Christ. They are willing to push their tracts before others, and judge them if they do not seem to appreciate them as it is thought they should. But O the lack of real, personal, missionary work for perishing souls around us!

“Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.” 1 John 3:16. The follower of Christ should give not only of his thought and his means, but his personal effort, to the furtherance of the Lord’s work in saving men from sin. It is not enough that the Christian should now and then talk with his neighbor on the subject of religion. He ought to make this a part of his daily plan of life. He ought to approach it with prayer and meditation, and with an ardent enthusiasm. He should enlist his heart in the work, realizing how vast the interests are which he is trying to advance and how infinitely critical and momentous is the point when any soul considers Christ, and revolves the question of personal duty. He should fix upon some one whom he will especially remember in prayer; whom he will seek in every fit way to approach with the truth; whom he will follow with a persistency in effort and in prayer that will not be repulsed, and will not be fatigued, until its object is led to the truth of God. If with the same concentration and vigorous use of every power as he sometimes gives to business, or to the accomplishment of some great social end, he should actually plan, and labor to bring men around him to Christ, how much more would be done than is now accomplished!

Let us not slacken our efforts in sending out the printed page, but let us do more in 1895 in personal effort to lead men to Christ and his truth for this time. Let us seek God for a burden for souls. Let us begin to *act* the faith we profess. Let us put our faith into practice. Looking upon ourselves now as wholly given up to live and die for God and our fellow-men, let us with new zeal exercise the ministry of love in winning souls. As we wait for Christ to work out his likeness, as we trust the Holy Spirit to give his mind in us more perfectly, let us in faith begin at once to act as followers of him who only lived and died to be a blessing to others. Let us

speak and work for the Master as those who have a mission and a power from on high which make us sure of a blessing. Let soul-winning be the great object of our life. Time is short. Another year has gone, and what is its record? Angels, Christ, and the Father will soon examine it. Will the record of 1895 be any better than that of 1894?

J. H. DURLAND.

## Home Missions

### MEDICAL MISSIONARIES.

THE Sanitarium Training School for missionary nurses held its annual exercises the evening of December 3 in the gymnasium of the Sanitarium. The following interesting program was presented:—

Music.....	Mrs. and Miss Arnold
Invocation.....	Elder O. A. Olsen
Address.....	Conscientiousness in Work
	Dr. Kate Lindsay.
Music.....	Our Mighty Fortress
	Male Quartet.
Paper.....	Missionary Nurses’ Opportunities
	Mrs. S. M. Baker.
Music.....	Here Am I, Send Me
	Mixed Double Quartet.
Poem.....	Earth’s Beacon Light
	By “A Nurse.”
Paper.....	A Year’s Retrospect
	Miss Eliza B. Burleigh.
Remarks and Presentation of Certificates.....	Dr. J. H. Kellogg
Chorus.....	Hark! the Voice of Jesus Calling
	Class.

Elders Olsen and Fargo occupied a few minutes at the close of the program testifying of their cordial interest and confidence in the work. Dr. Kellogg presented the certificates with an appropriate address.

Twenty-four nurses had completed the full course of study prescribed, and received certificates of their work. Thirty-three had completed two of the three years of the regular course, and these, with the twenty-six members of the second year special class, on taking the customary pledge, are now ranked as missionary nurses; that is, they have received sufficient instruction to permit of their engaging in missionary work if circumstances should demand, though they are expected to spend another year in study before completing the course.

Fifty-six students have completed one year of study, and fifty-four are enrolled either in the first year of

the regular training class or of the special class. The students and nurses who are under the direction of the Association, represent twenty-nine States and twenty foreign localities, including Australia, South Africa, South America, Japan, and several of the European states.

The whole number of graduates since the school began its educational work is one hundred and forty-nine. Of these seventy-three are at work under the direction of the Medical Missionary and Benevolent Association. There are thirteen physicians connected with the Sanitarium, and seventeen missionary physicians, several of whom are in the field, and others under appointment, and still others awaiting appointment. The class of medical students now pursuing their studies numbers eighteen. Besides the above, there are nine health missionaries at work under the Association as lecturers, or as instructors in hygiene, cookery, or Christian Help work, and twelve members in the missionary mothers' class.

From one of the papers, "A Year's Retrospect," we learn that the number of medical missionaries already in the field is fifty-one. Of these, fourteen nurses and two physicians are connected with the medical mission in Chicago. Five nurses and one lecturer are traveling in the interests of health, missionary, and Christian Help work. One physician and three nurses are in Colorado. Battle Creek and Healdsburg College each have one physician as teacher of hygiene and physical culture, one physician and four nurses are connected with the medical mission in Mexico, two nurses have gone to Australia, three to the Scandinavian countries, one to West and three to South Africa, one is on her way to India, and one physician and his wife sailed for the South Sea Islands last summer with the "Pitcairn." Several other nurses are away temporarily on missionary work. One physician who left too early to be included in the year's summary is also in the South Pacific, and several nurses in Europe.

The frequent calls that come from various States where our work has begun, and even from other lands, show that this educational movement was begun none too soon, and that the small army of medical missionaries who are preparing for the Master's service are not likely to want for employment.

E. H. WHITNEY.

---

LIVE as if Christ had died yesterday, risen to-day, and were coming to-morrow.

### WE KNOW NOT WHICH SHALL PROSPER.

SOME person in California who had purchased a copy of "Thoughts on Daniel and the Revelation," made a present of it to a gentleman who was coming to Illinois. This aged gentleman read the book through with some interest, but did not decide to obey the Sabbath as set forth in the book. He loaned the book to his grandson who was working on the railroad, and who took the book with him to read. In Lincoln, Neb., in a Baptist revival he was converted, after which he made a careful study of the book and decided to obey. Returning to Illinois, his mother read the book and accepted the truth. His other grandfather read it and accepted the truth, and also his father. This led to a call for a tent-meeting in the place which resulted in the establishment of a company who now have their regular Sabbath meeting, Sabbath-school, and Tract and Missionary Society, and are doing what they can to give the light to others. How true it is that in sowing the seed, we know not which shall prosper, either this or that, or whether both shall be alike good. As I met the grandson recently, and learned the above facts, I thought perhaps the one in California who gave away the book, may think the seed lost, because the one to whom the book was given has not yet espoused the cause. Let us persevere in sowing the seed "beside all waters." We, in the end, shall hear of its springing up and bearing fruit where we little expected.

J. N. LOUGHBOROUGH.

---

### ZION'S VÅKTARE.

THIS is the name which our Swedish paper bears, and in English it would be rendered *Zion's Watchman*.

Most of the readers of the HOME MISSIONARY have doubtless read two short articles, which have lately appeared in the *Review* regarding our Swedish paper. In these articles attention was called to a certain plan for a wide circulation of three special numbers of *Zions Våktare*, and by special letters from the International Tract and Missionary Society we have asked our State Tract and Missionary Societies to work up the plan described in the letter, among their churches in all places where Swedes are located.

This we did over a month ago, but as yet we have had only a few responses from our State societies. Another letter has now been sent out, and we trust this will be given immediate attention, so we may soon be enabled to carry out our plan. If this matter

could be laid before the churches immediately, they could at some meeting during the week of prayer, when there is a general attendance, lay the plan before the brethren and decide on how many copies could be judiciously used in the neighborhood. Thus we could have a response from every Seventh-day Adventist church in the United States within the next two or three weeks, and be ready to carry out the proposed plan.

Dear brethren and sisters, we ask you to co-operate with us in this work at this time, so that our Swedish paper may become widely known throughout this country, and the light of present truth be brought to the attention of thousands of our countrymen who as yet have heard nothing about it. And we ask all who can to make also a strong effort to secure a large number of yearly subscriptions for our paper.

We have had many interesting evidences of the fact that our Swedish paper is doing a good work for the truth. Many are now rejoicing in the light of present truth, who have obtained a knowledge of it only by reading *Zion's Väktare*. Will you not, then, kind brethren and sisters, take hold of this work and give us a good lift just at this time which seems to be so opportune for the carrying out of the plan proposed?

A. SWEDBERG,

*Editor Zion's Väktare.*

---

### FRENCH WORK IN NEW ENGLAND.

“WHAT about the French work in New England? What success are you having down there anyhow?”

To the first question: It is more alive than ever. To the second: If you ask for a census, we are sorry to say that it is not printed yet; if you ask for the next best thing after a census (business men want figures, you know), here are a few pen pictures, which may not be quite so mathematical.

#### AMONG THE PROTESTANTS.

Here are some of the places and homes in which the blessed gospel of the kingdom is carried, and studied by occasional or regular Bible readings.

The first is the shop of a young barber. His father was one of the first Protestants in Canada, half a century ago. He has attended the Protestant schools there, *l'Institut Méthodiste*, and *la Grande Ligne*, he has now become skeptical, but he likes to listen to the readings. His cousin, whose history is the same, comes in and listens too. The barber thinks he will be among the last ones to embrace the Sabbath.

In the second is an intelligent and well-read infidel. Since studying the prophecies, he admits that there is something miraculous to the Bible; besides, he feels that the seventh-day is the Sabbath of the Lord. His wife says that if she decides for Christ, it will be in good earnest.

In the third is a beautiful family of eight. The father was converted to Protestantism a few years ago; an upright, earnest, diligent man; he has left the Baptist church to join a small body that studies the prophecies, but with wrong preconceptions. Some Catholic young people come in and listen. Singing and prayer make these occasions doubly sweet and solemn.

The fourth home is half English and half French. The lady of the house is a city missionary. Her brother became a prominent French missionary after graduating from a Catholic college. Every phase of present truth is eagerly, respectfully listened to. More cordiality and Christian love could not be manifested toward the Bible-reader by his Seventh-day Adventist brethren than by this dear family.

The fifth case is that of an educated Christian lady, laboring hard to educate her two children, by giving French lessons. Her husband was a French missionary. She shows an earnest interest in Bible study.

The sixth is an earnest and industrious mechanic and his wife. “Thank you for your interest in coming. Come again, and don't get discouraged about us,” he says to me as we shake hands.

The seventh scene is that of a sick room,—a man and his wife,—the man has a cancer in his mouth. A new conversion has taken place in his heart within a short time. He drinks in the truth with delight. He has solemn warnings and impressive appeals to utter to his Catholic relatives, and also the priest, who comes to induce him to return to the Mother Church.

The eighth is a lady who was a Catholic and married a Protestant. She has received the light of the gospel, while he goes with the world.

The ninth is a man nearly sixty years of age; educated to be a priest in his youth, he has lived in infidelity about thirty years; three years ago, the light of life shone into his heart. He makes boats in his little shop; is all alone;—no not quite, he lives with Jesus, and the modest, lowly place is a sanctum indeed. Delightful half hours have I spent there, listening to the outbursts of his ardent nature, as the contrast between his past and his present life; as the indifference and lukewarmness of the Protestantism of to-day; as the errors and false doctrines



of Catholicism, in turn, pass through his soul. "Don't crowd me too hard with theological points just now; I have waded through oceans of them at the seminary. What I need more now is to cling fast to my Jesus."

The tenth case—but perhaps this is enough, on the Protestant side, to illustrate the situation.

And now I hear some kind reader exclaim: "But why, if those people are so nice and good and attentive, do n't they embrace the truth?" Well, all I can do is to take what comfort I can from Isaiah 55:10, 11, and ask you to accept that as my statistical report. Another comfort I derive from the fact that the statistical report of Christ's work did not all come in while he was personally, visibly, in the field. So I believe that we shall yet see a great harvest in the French field, and that the work will move faster later on.

Here is an instance: in Woonsocket, R. I., three weeks ago, within a week, three heads of families decided to keep the Sabbath; one of them decided as it were instantaneously, the first time that he heard the message.

JEAN VUILLEMIER.

---

### WORK IN FOREIGN FIELDS BY MEANS OF CORRESPONDENCE.

---

THE desire to "do something in the foreign fields" need not end merely in a *desire* to do something, and yet nothing be done. Besides the ever open door of the first-day offering—a way by which we may actually do something in the foreign field,—there is the matter of personal correspondence, a means by which much more might be accomplished than is at present being done.

Some time ago, obtaining through the kindness of a brother a paper published on one of the West India islands, I copied the addresses of the different parties mentioned in the news items and advertising columns. These names, with others from different foreign fields, were given out to different individuals during my labors among the churches in Michigan. As to the result it is impossible to tell, but I feel sure that at least a few rays of precious light have penetrated some of the darker portions of the field. Papers, tracts, and letters have thus been sent to India, Africa, Central and South America, also the islands of the West Indies, by our brethren and sisters in their homes. So far as answers have been received they not only show the interest and ap-

preciation of those who receive them, but also the needs of these distant lands.

The following extracts may not be out of place here, taken from letters received by a sister living in Flint, Michigan. A gentleman living in Kingston, Jamaica, writes:—

"The second package of papers I have already received and read, for which please accept my hearty thanks. The more I read them the more interesting I find them to be. I was born of Roman Catholic parents and brought up in that faith; but since I have been reading Christian books and papers, I find to my poor knowledge that the Christian (Protestant) religion is the true one. I wonder how you obtained my name and address. I sometimes think that when God wants to save a sinner, he enlightens the Christians to look after him. I thank you with all my heart, and pray our Saviour that he will bless you that you may gain souls for him."

The following from a gentleman in Honduras, Central America, who had formerly resided in New York, gives something of the social and moral standing of the people in that community:—

"Your kind favor of the 28th inst., also the papers, came duly to hand. Please accept many thanks for the same. Besides myself there is but one person here who speaks the English, and none the German language. According to a northern and Protestant view, we are a very wicked people in these countries; in fact, from any standpoint, except their own, it is so. As to the question of the Sabbath, Sunday here is the big day for business, balls, and bull-fights. The church, and the only one of this place, is that ancient system of error—the Jesuit. In this republic, however, it has no temporal power and is only a matter of toleration. The people are kind, peaceful, joyous, contented with today, forgetful of yesterday, and hopeful of to-morrow."

After stating some of the needs and the condition of this kind-hearted, simple-minded people, he states that nothing is being done by Protestants to extend to them the precious light and hope of the gospel of salvation, purchased at so great a price by our own dear Saviour. And shall we, who enjoy the blessings of this enlightened land, let these souls for whom Christ died longer bear the galling yoke of a sinful life, and make little or no effort to send the truth of the freedom in Christ to their hearts and homes? Let us do something, though it be but little, to send these precious rays of light to those in the darkness of error.

O. C. GODSMARK.

Bedford, Mich.

---

IN a recent communication to the HOME MISSIONARY, Sister Lulu Gibson, of Kipton, Ohio, speaks of missionary correspondence. We quote a few extracts which are especially pertinent:—

"We know not how much good a single tract may do for the Master if accompanied with our prayers. People receive the truth

so quickly now. They are hungering and thirsting for it. We can only sow the seed; it is God that gives the increase.

"We have such a solemn message to give, and it is going with such power that we surely should feel a heavy burden for those who know not the truth. When I first began to write missionary letters, it seemed to me that I could not think of anything to write, especially to those with whom I had never been acquainted. Do you want to know what I did? I went straight to my chamber and prayed, believing that God would give me wisdom; that the Lord would show me how to write that which would do them good and that he would direct my pen. Always before writing a missionary letter, I kneel in prayer and seek God's blessing; for we read, 'Without me ye can do nothing;' and what would our little labor amount to without his blessing? I think you will believe me when I tell you that I have never yet made a failure of a missionary letter. I know they have all been good, and I am not boasting or glorying save in my Lord Jesus Christ. He is truly a wonderful Saviour, and a helper in every time of need."

I THINK the readers of the HOME MISSIONARY would be interested in the following extract from a letter recently sent in by one of our canvassers here in Minnesota:—

"While canvassing this week, I found a community of Swedish people who had become dissatisfied with the Lutheran faith, and had broken away from it and formed a society of their own. Coming together once a week (on Sunday) and studying the Bible, digging deep for the truth, they found the doctrine of the natural immortality of the soul to be wrong. Many other things they found, among which are the near approach of the end of all things, and that the seventh-day Sabbath is obligatory on all Christians. They seem especially interested in the last two points, and want all the help on them they can get. I stopped over night with one of the leading men among them. This man told me that he believed we should keep the seventh-day Sabbath, and I think he will soon be keeping it. One young man has already commenced keeping the Sabbath. There are about ten families of them."

Surely, the Spirit of the Lord is leading God's dear children to the safe shelter of his truth. *Precious* are the opportunities given us *now* of sharing in this blessed work.

A. E. ELLIS.

GREAT light and privileges were given to the Jewish nation, but their sin was in neglecting to improve these blessings. Great privileges are granted to those whom God has made the depositaries of his law. These privileges are not evidences of our piety, and do not commend us to God; but they lay us under most solemn obligation to respond in holiness of life to the benefits received. Privileges abused will ever result in corresponding darkness and judgment from God.

But God never forsakes a people until they first forsake him. "Return, thou backsliding Israel, saith the Lord; and I will not cause my anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever."—*Historical Sketches.*

## Canvassers' Department

### SCIENCE OF CANVASSING.—No. 5.

#### THE STATE AGENT'S WORK.

As there are constant changes taking place among the canvassers, some giving up the work entirely, and others after gaining a valuable experience being called into the ministry, Bible work, or medical missionary work, there is a constant demand for new workers to enter the field to fill the places made vacant, and thus keep the work moving. Upon the State agent more than upon any other one man, rests the responsibility of securing recruits for the canvassing work. And in order to do this successfully, and to the greatest advantage, he should attend all, or nearly all, of the general and camp-meetings held in the State, that he may thereby have opportunity to become acquainted with prospective workers, and also to present before the meetings the needs and importance of the canvassing work.

It will not, however, be necessary for the State agent to spend all his time at a camp-meeting holding class drills or in listening to good sermons. A few days spent by him in pitching tents, driving stakes, or in handling baggage, or in doing anything else that requires some good, hard work, affords an excellent opportunity for him to become acquainted with prospective workers, and so judge of their adaptability for making successful canvassers, and learning who it would be advisable to encourage to enter the work. And right here it will be proper to remark that it is not best to encourage or recommend every man to enter the work who expresses a desire to do so. For instance: There may be several reasons why it would not be best to encourage Brother Smith to enter the work, and more reasons why Brother Brown should not. And a State agent who knows his trade, can learn more of a man's fitness to canvass in ten days when working side by side with him at some good, hard work, than he could to be watching him a month while sitting in a meeting.

Although a State agent may be very busy during the general or camp-meetings, in assisting to provide for the wants and comforts of the people, still he will have opportunity to hold a few short meetings with the whole congregation in the interests of the canvas-

sing work, but more especially with the canvassers present. These meetings should be short, spirited, and filled full of items of interest on various points. It will be both interesting and profitable to learn what portion of the congregation embraced the truth by reading.

Before a State agent gives definite encouragement to any one to enter the canvassing work, he should carefully consider the following points in every individual case : —

1. Age and nationality.
2. Married or single.
3. If married, how large a family has he to provide for ?
4. What visible means of support has he besides what he hopes to earn in his work ?
5. Does he like hard work or is he constitutionally opposed to it ?
6. His general movements : Is he quick and active or slow and moderate ?
7. His educational acquirements.
8. Condition of his health.
9. Is he sound in the faith ?
10. Does he understand the truth well enough to present it to others in an intelligent manner ?
11. When presenting points of truth to others, does he know how to present just enough, and how not to present too much ?
12. When canvassing for his book, will he know how much to say, and how not to say too much ?
13. Has he a large supply of good common sense ?
14. What field is he best adapted to, city or country ?

Having decided who should enter the work, the next thing for the State agent to do would be to assist them to decide which book each one is best qualified to handle, and then instruct them how to do so successfully. So far as choice of book is concerned, some agents have no special choice, while others have a decided preference. One man has a special liking for "Bible Readings," another one would much prefer "Patriarchs and Prophets," while a third thinks there is no book like "Great Controversy," Vol. IV. But the fourth man thinks "Two Republics" is just the book for the time.

Now while all this may be true, still that does not prove that each has made the wisest selection for himself. And right here is where a State agent will have to exercise much care and wisdom in giving advice. Has the person in question a special liking for

one book more than another ? Has he given more time and study to "Patriarchs and Prophets" than to "Vol. IV" ? Has he become so imbued with the truth contained in the book that he thinks it is the book of all books for the people ? If so, and he gives promise of being able to handle it successfully, other things being equal, let him take the book of his choice. If, however, he has no special choice, then assist him to choose the book for which he is the best adapted.

The next thing that follows would be to instruct the agent how to handle his book successfully, but this point we will pass for the present and notice another matter; viz., that of making up and sending out companies of agents. This work will rest largely with the State agent, but the wishes of the individual agent should be properly respected in this matter.

In making up companies there has been in the past an honest difference of opinion in regard to how large a company should be sent to any one place, some sending two, others from six to twelve. We will not take time here to present the various reasons for the different sized companies, but will simply notice one point. When Jesus sent out his disciples, he sent them out two and two, into the villages of Judea; he knew much better how to deal with men than we can ever know. And if Jesus had deemed six, eight, or ten a better number than two, he would have followed that plan; but, no, he sent his disciples out two and two, and experience has taught us that the two-and-two plan is the best, all things considered, although there may be times when more would be admissible.

But one of the most puzzling questions of all to decide, is, who should go together ? how shall the State agent divide them into companies of two, so that the best results will be obtained ?

To illustrate : Here are twelve men ready to go to work, and if sent out on the two-and-two plan, there will be just six companies. Two of these have been at work three years or more; four have worked only one year, while the remaining six are new hands, none of them have canvassed any. Two of these men are over forty years of age, four are between twenty-five and thirty-five, and six are between twenty and twenty-five.

Again : Two of these men are good managers, and careful of their means; they can make a little go a long way; four are not natural financiers; they are fair salesmen for other kinds of goods, but somehow they seldom have a full purse, but generally, an

empty one; the other six are undeveloped, we do n't know what they are.

The general movements of these men are worthy of note. Four of them are quick, sharp, and active in their movements; four are slow and moderate, but sure as far as they go. The remaining four are about half way between the two, sort of a happy medium; they are handy enough with an ax or a saw, but a complete failure when called upon to describe their book before a class of critics, although we find by social conversation that every one of them has a good understanding of his book.

Here we have the material with which to work,— a fair sized class, with good average ability. Now after these have been properly instructed upon their work, how shall they be combined into companies so as to do the most efficient work with the least friction? Reader, how would you do it?

F. L. MEAD.

### THE BOOK WORK IN SOUTH CAROLINA.

THINKING that the readers of the HOME MISSIONARY would be interested in the prosperity of the canvassing work in this State, I write a few lines.

The "Palmetto State" has a population of over 1,150,000. Previous to this year there had been but little work done. February 4, 1894, six canvassers were sent here to open the canvassing work. We were all well pleased with the appearance of the people and country, and we began work in good earnest, feeling sure that the Lord had a people here, although the majority of their faces was much darker than we had been used to seeing. But the Lord is no respecter of persons, and has "made of one blood all nations of men for to dwell on all the face of the earth." Realizing this, we visited all as we went, both white and black. The people seemed to be interested in our books, and we found it quite easy to secure their orders.

In the month of May one of our members left us, as he felt a special burden for the colored people, and desired to enter a work where he could study their needs better. The five of us remaining have pushed the work as best we could up to the present time. Most of the time the work has gone hard, but the Lord has been with us, and through his help we have taken 1308 orders, valued at \$3025.50; and have delivered 513 books, valued at \$1194.25. These books were "Two Republics," "Great Controversy,"

and "Bible Readings." We have sold helps to the amount of \$80.

We are sorry that one of our workers has been called home to take care of his aged father, but three new ones have entered the work. So, when one drops out, the Lord raises up some one else to take his place. We expect three more to enter the work soon, and by the beginning of the year 1895, we hope to start with a good band of workers, and by the Lord's help to do better work. This field is in great need of families who have the love of souls, and are willing to make a sacrifice, who will move here and live out the truth. Brethren, if you cannot come, you can aid us with your prayers.

L. E. JOHNSON,  
State Agent.

### CANVASSING IN SOUTH AMERICA.

It is true in this country as well as in all others that "the canvassing work is God's means of reaching many that would not otherwise be impressed with the truth." It is also true that we "meet men of varied minds" here as well as everywhere else, and, we might add, of varied tongues as well.

We find, however, that some of the same methods of work which have succeeded in interesting and instructing the people in our books elsewhere, succeed here. In starting we manage to secure a list of names with the street and number of their residence; then after getting the order of one or two leading ones, we get recommendations from them to others of their acquaintance (we use cards for this purpose), or get them to give us a few names, so that we can say we were referred to them by one of their acquaintances, which always has a good effect. We also find it best in most cases to carry a full copy of the book in best binding, as well as the prospectus. This seldom fails to make a good impression, and often secures orders in best binding. It also has a good effect to call attention to the list after we have a few names. But we find it necessary here to heed the instruction in "Gospel Workers," page 392: "As workers for Christ, we want sanctified tact. Study to be skillful when there are no rules to meet the case. Win hearts, do not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above."

We find "Patriarchs and Prophets" an excellent pioneer book among the English- and Spanish-speaking people where it has been sold the past year. Now that this book is in German, we hope soon to

have some canvassers for it among the Germans. The German colonies in Brazil bid fair to be the best territory in this field for book sales, but the canvasser whose ambition is to report big sales will seldom realize his expectations in South America. If he is working among the English, much of his time is occupied in hunting them up, as they are scattered all through the cities and country. If he works with the Spanish or English, where the population is entirely Catholic, his experience will be very much the same as in such communities in the States. But there are some, even among the Catholics, who are seeking for light, and when they see it in our good books, they desire them. But there would be little prospect for the canvasser to sell books enough to support himself in these countries, were it not that the light of the Reformation had long ago pierced the darkness which like a pall has been spread over all the countries of South America by the ignorance and superstition of Catholic teaching from its first settlement.

One hindrance in getting our books in the hands of the laboring classes the past year has been a high gold tariff. In May and June gold was above 400. That is, it took more than four dollars of the paper currency of the country to buy one dollar in gold. Thus it will be seen when we have to figure the marble binding of our books at nine dollars, and the Morocco at eighteen dollars, it looks like a big thing to the man who gets but two or three dollars a day for his work. Some railroad men and officials get paid in gold, and they like a high rate, for then they can buy more paper money with their gold. But we have many things to cheer and encourage us even in this field, which is perhaps hundreds of years behind the progress and enterprise of North America.

One encouraging feature just now is the prospect for a few canvassers among the Germans where Brother Westphal has been preaching. If we only had the facilities for educating and training workers here that there are in the States, we would soon develop native workers in the various tongues. Some are now ready to go to work as best they can.

The cold, dreary days of the winter months are now giving way to the clear bright days of spring, and October in Argentina begins to look very much like May in many parts of the States. The abundant rains of the past few months insure good pasturage for stock, and bountiful crops. These with the peace and quiet which now exist in the different republics are blessings for which we feel truly grateful to God,

and we will seek his guidance that these golden opportunities may be improved in advancing his precious work in these benighted countries.

We now have canvassers in Argentina, Brazil, and Chili, and Brother Nowlen left a good supply of books in the Falkland Islands before going to Chili, but when we look over the vast field and see so much to be done among the different nationalities, I wonder why almost all of us have failed to give heed to the instruction the Lord sent us twenty-three years ago. Read it in the "Testimonies," Vol. III, page 204. It is not too late yet for men to give heed to this, and thus hasten the coming of the Lord by giving the message to every tongue, people, and nation.

R. B. CRAIG.

---

### MANITOBA.

---

THIS province lies north of Minnesota and Dakota. It is about two hundred miles long and about one hundred and fifty miles wide, with a population of about two hundred and twenty thousand. One thing that seems strange to a person coming from the States is to see all the streams flowing northeast and north. One is impressed with the fact that he has passed over the hill and is on the cool side at that. Manitoba abounds with numerous small lakes and marshes and is the summer home of wild geese and ducks. The principal industry is farming, and while some parts of the province suffer from drought, that is not the worst drawback. The "midsummer frosts," coming just when the wheat is in blossom, are what cause the most serious losses. However, the frosts do not come every year, and some parts of the country scarcely ever have frosts.

The soil is rich and very productive. Some parts of the country are quite well wooded while other parts have no timber. There is coal in some localities where wood is lacking. The long, hard winters and short summers compel the farmer to improve well the seedtime and harvest.

The people are mostly from Ontario and England, although there are quite a number of Germans, Swedes, Danes, and Irish. The people here are more reserved than the people of the States, and are much more slow to listen to and accept new doctrines. But when once they do take a stand for the truth and are properly instructed, they are more firm than many in other places. As a whole, they are a kind-hearted, good-natured people, and I believe that as our work grows and the people become more ac-

acquainted with us, we will be able to win the honest ones to the Lord and his truth.

At present we have one minister, one licentiate, and eight canvassers. However, we have had eleven canvassers part of the summer. Our canvassers are

doing quite well and are of good courage. There are three or four months during the winter in which it is impossible to canvass, and heretofore the canvassers have left the field, going home, some to Ontario, and some to the States; but we hope this winter to be

REPORT OF THE CANVASSING WORK FOR DECEMBER, 1894.

(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.
Distr. No. 1.	Atlantic.....					319	156 62					
	Maine.....	3	2	194 <sup>5</sup> / <sub>5</sub>	198	52		69	170 50	11 25	181 75	
	Maritime Prov. . .	4	4	37	198	4	11 00	39	97 50		97 50	
	New England. . .	11	5 <sup>4</sup> / <sub>5</sub>	101	5 00 <sup>1</sup> / <sub>4</sub>	30	76 50	176	467 25		467 25	
	New York. . . . .	20	18	292	1758	469	999 50	536	1185 50	232 60	1418 10	
	Pennsylvania. . .	35	21 <sup>2</sup> / <sub>5</sub>	317	1489	597	355 85	1629	1449 00	258 83	1707 83	
	Quebec. . . . .	6	5	51	216	13	29 25	125	281 50		281 50	
	Virginia. . . . .	14	10		922		265 10	2017	1015 60	1 75	1017 35	
	Vermont. . . . .											
	West Virginia. . .	13	3	20	137	22	57 00	13	30 50	32 84	63 31	5234 59
No. 2.	Alabama. . . . .	11			1129	403	545 25	65	42 40	130 34	172 74	
	Cumb. Mis. Field. .	3			291	93	134 50	79	170 00	12 70	182 70	
	Florida. . . . .	4	2 <sup>3</sup> / <sub>4</sub>	43	400	74	171 75	30	73 75	23 90	102 65	
	Georgia. . . . .	14			1137	126	160 50	413	583 15	66 35	649 50	
	Louisiana. . . . .	6			769	364	820 00	4	8 50	23 40	31 90	
	Mississippi. . . .	5			495	22	48 00	97	239 00	24 60	263 60	
	North Carolina. .	12			1355	125	259 50	227	474 00	58 65	532 65	
	South Carolina. .	7			552	48	112 50	114	220 75	18 00	238 75	
	Tennessee. . . . .	16	16	173	1132	143	331 45	181	419 95	69 75	821 15	2995 64
	Indiana. . . . .	14	12	137	627	120	291 25	163	450 75		450 75	
No. 3.	Illinois. . . . .	8	7	82	556	57	124 45	118	289 55		289 55	
	Michigan. . . . .	6	5	33	117	39	78 75	46	111 50		111 50	
	Ohio. . . . .	14	13	108	657	29	62 75	122	257 20		257 20	
	Ontario. . . . .	6	5	55	393	87	160 00	79	196 25		196 25	1305 25
	South Dakota. . .	17			2361		550 25	67	186 50	163 63	330 13	
	Iowa. . . . .	20	17	223	1777	362	873 40	325	664 50	145 95	810 45	
	Manitoba. . . . .	9	8	93	516	140	375 50	49	105 25		105 25	
	Minnesota. . . . .											
	Nebraska. . . . .											
	Wisconsin. . . . .	11	7	40	453 <sup>1</sup> / <sub>2</sub>	171	436 01	71	136 75	52 95	194 70	1440 53
No. 4.	Arkansas. . . . .	20	17 <sup>1</sup> / <sub>2</sub>	219	1367	461	1201 50	739	1788 25	75 00	1863 25	
	Oklahoma. . . . .	7	4			216	380 50	117	309 62	144 75	454 37	
	Kansas. . . . .	15			1514	154	404 25	340	758 00	122 17	880 17	
	Missouri. . . . .											
	Texas. . . . .											
	Colorado. . . . .	3	3	60	378	145	103 00	213	151 25	561 60	815 85	4013 64
	California. . . . .											
	North Pacific. . .											
	Upper Columbia. .											
	Montana. . . . .											
No. 5.	N.S.W.&Q'ns'land											
	Australia. . . . .											
	New Zealand. . . .	11		127	971	111	420 24	538	1244 12	302 32	1546 44	1546 44
	Great Britain. . .	38	29		2624			676			1453 45	
	Central Europe. . .	20	20		2875 <sup>1</sup> / <sub>2</sub>			1294	2487 80	57 70	2545 50	
	Germany. . . . .	15		270	1846	163	200 75	350	450 50	102 00	552 50	
	Norway. . . . .	12		178	1734			649	976 39	8 72	953 11	
	Denmark. . . . .	29	16	175 <sup>1</sup> / <sub>2</sub>	1377	1273	1676 33	590	884 86	8 45	893 31	
	Sweden. . . . .	30			2731		2042 97	1140	1721 35		1721 35	8119 22
	South Africa. . . .	6	5 <sup>1</sup> / <sub>5</sub>	87 <sup>1</sup> / <sub>2</sub>	492 <sup>1</sup> / <sub>2</sub>	84	307 29	282	1303 08		1303 08	
Misc'l.	South America. . .	2	2	33	330	17	70 00	113	463 00	55	463 55	
	Jamaica. . . . .											
	West Indies. . . .	6	6		200	16	7 13	217	151 08	12 80	163 88	2930 51
	Totals. . . . .	503	264 <sup>10</sup> / <sub>20</sub>	2974 <sup>4</sup> / <sub>5</sub>	38,603 <sup>1</sup> / <sub>2</sub>	6549	14,150 59	14,427	24,762 27	2723 55	27,485 82	27,485 82

able to have a canvassers' school, and thus keep our canvassers together and have them in much better condition for work in the spring.

Now is the time to work in Manitoba, while the national law is in our favor. We press forward, full of courage, knowing that the work is the Lord's and is bound to triumph.  
J. C. FOSTER.

BROTHER W. H. WALKER, of Bakersfield, Cal., writes expressing a high appreciation of a recent article in the HOME MISSIONARY on the work in the South. He has recently returned from a visit to Tennessee, Arkansas, Georgia, and Alabama, and speaks from his own experience of the interest there is in that field to hear the truth.

"But I do trust that the God of love and all grace will enable more of our people to go to this field where the harvest is so great and the laborers so few. I saw while there such anxiety, such longing for light on the many truths which Satan has enveloped in darkness! How eagerly did many a thirsty soul accept the light, and how quickly did Satan begin to raise the cloud of opposition!"

Brother Walker says that in one place where he labored for some time, ten souls among the colored people, in spite of Satan and all his agencies, firmly took their stand for the truth.

"I have received dozens of letters since I returned home, from those to whom I presented the truth while there. Many are much interested. Let us pray that the good work may continue. I pray the Lord that he will open the way that I may go to work with, and for, that people. I fully realize how greatly they need the light of truth."



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L'd Ex.	6 Att. Ex.	42 Mixd Tr'n.	2 Pt. H Pass			11 Mail Ex.	1 Day Ex.	3 R'd L'd	23 B. C. Pass.	5 P'nc Ex.
a m	p m	p m	a m		D. Chicago A.	p m	p m	p m		a m	
9.00	8.15	8.15	6.00		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	
					Cassopolis						
1.05	6.30	12.00	10.05		Schoolcraft	9.10	10.15	5.44		4.10	
1.46	7.12	1.45	12.40		Vicksburg	2.15	9.40	5.13		3.28	
2.33		1.33	3.42		Battle Creek	1.20					
2.44	7.5	1.48	4.0	a m	Charlotte	1.10	8.52		p m	2.37	
3.30	8.36	2.40	6.20	7.03	Lansing	12.15	8.15	3.55	9.35	1.60	
4.33	9.26	3.25		7.47	Darnd.	11.14	7.23	3.07	8.40	12.53	
5.13	9.55	4.00		8.20	Flint	10.0	6.55	2.40	8.00	12.20	
6.30	10.45	5.03		9.30	Lapeer	9.35	6.05	1.53	6.5	11.28	
7.30	11.17	5.40		10.05	Imlay City	8.35	5.35	1.28	5.47	10.35	
8.15	11.50	6.15		10.43	Pt. H'n Tunnel	7.49	5.02	1.00	5.10	10.01	
8.12	a m	6.35		11.06		7.28				4.48	
9.50	1.00	7.30		12.05	Detroit	6.50	3.5	11.55	3.5	8.45	
					Toronto	a m		10.40	4.05	8.45	
					Montreal						
					Boston						
					Susp'n Bridge						
					Buffalo						
					New York						
					Boston						

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. M. MCINTYRE,  
Asst. Supt., Battle Creek.  
A. S. PARKER,  
Pass. Agent, Battle Creek.

# The Battle Creek Health Foods.

## Sanitarium

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

- Oatmeal Biscuit,
- Rye Wafers,
- Medium Oatmeal Crackers,
- Fruit Crackers,
- Carbon Crackers,

- Plain Oatmeal Crackers,
- No. 1 Graham Crackers,
- No. 2 Graham Crackers,
- Avenola,
- Granola,
- Plain Graham Crackers (DYSPEPTIC),

- Wheat Granola,
- White Crackers,
- Whole Wheat Wafers,
- Gluten Biscuit, No. 1,
- Gluten Biscuit, No. 2,
- Gluten Wafers,
- Infants' Food.

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

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

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

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

SANITARIUM HEALTH FOOD CO.,

Battle Creek, Mich.

---

# THE HOME MISSIONARY.

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., JANUARY, 1895.

---

## THE GENERAL CONFERENCE BULLETIN.

WE would call the attention of our readers to the next General Conference *Bulletin* which will be issued tri-weekly, during the institute, February 1-14, that precedes the General Conference, and daily, February 15 to March 4, during the General Conference proper. It is unnecessary for us to speak at length to the readers of the HOME MISSIONARY in regard to the importance of the General Conference *Bulletin*. Most of our readers know from having read the *Bulletin* during the sessions of the previous Conferences, what the value of the publication is.

The times into which we have entered are truly remarkable for their fulfillment of prophecy. Quite a number of our brethren have been placed in jail during the last few months, for carrying out their convictions of the present truth. Others are arrested and expect to be thrown into prison before a great while. Then we see all around us the aggressiveness of the Catholic Church, and the growing tendency on the part of many nominal Protestants of drawing toward the Catholics to form the union, that from our study of the prophecies has been so long expected. These and many other things, with which we trust the reader of the HOME MISSIONARY is fully acquainted, show us unmistakably where we are. Our work is branching out into all parts of the world, and plans will have to be laid to prosecute it with vigor.

In view of all these things we can readily see that the next General Conference will be the most important one that has ever been held. Now to be sure, nothing like all of our people can attend the Conference, but all can have the General Conference *Bulletin*. Careful plans have been laid to give through the *Bulletin* a full account of everything done in connection with the General Conference. Every Seventh-day Adventist will want to know the movements of this

important body at this important time, so be sure to subscribe for the *Bulletin*, and don't neglect to send in your orders at once.

In former years many of our brethren have neglected to order this paper till just about the time the Conference would begin, and then a large rush of orders would make it necessary for our office help to spend most of the night as well as the day in attending to this business. We hope that none will neglect to send in their orders early. Let the librarians of our local societies solicit subscriptions for the *Bulletin* from every family of Seventh-day Adventists in their vicinity.

The price of the *Bulletin* for the entire time of the Institute and the Conference is fifty cents. Send in your orders just as soon as possible to the *International Tract Society, Battle Creek, Michigan*.

A. O. TAIT.

---

## STATE AGENTS' CONVENTION.

THE fourth general convention of canvassing agents will be held in Battle Creek, Mich., Feb. 1-22, 1895. An interesting program has been arranged for this occasion, and a very profitable council is expected. Some good help has been promised from those who have had a long experience in the work, and it is desirable that there should be as full an attendance of the State canvassing agents as is consistent with the best interests of the work.

There never was a time in the history of our work when good counsel was needed more than at the present time. It is expected that there will be representatives of the canvassing work from England and South America in attendance, and their presence and reports will be of special interest to all.

F. L. MEAD, *Gen'l Canvassing Ag't.*

---

SOME points in connection with the late persecutions offer no little encouragement, and indicate that God has agencies that he will turn at the proper moment as heralds of the glad message of freedom in Christ. Through the efforts of the International Religious Liberty Association, the attention of a large number of the newspapers of this country was called to the imprisonment of our brethren. Over forty papers containing articles relating to these cases have come to our notice. A large number of these had stirring editorials denouncing the persecutions and the laws that made them possible. Some of them set forth the claims of the Sabbath in a plain and forcible way.