

MAKE 1896 THE BANNER YEAR IN MISSIONARY OFFERINGS.

# The HOME MISSIONARY

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

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## THE HOME MISSIONARY.

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### LIVE IN THE PRESENT.

ONE by one the years are swiftly passing. It seems but a little while ago that we stood within the portals of 1895. Then, as we looked forward to 1896, how long it seemed; and especially if we hoped that the end of twelve months would bring the realization of some desire, how wearily the days dragged by; but they are all gone at last,—gone with their joys and sorrows, with their hopes and disappointments.

To some has the year just closed brought success, to others failure; to some happiness, to others the cup of bitterness. As we gaze on its record, a strange medley is indeed presented. But the web has been woven; we could not unravel its warp and woof if we would. We cannot recall the past, only in memory; we cannot live over again the life that is gone. And so, while we may with pleasure remember the blessings of yesterday, or, with deep regret, its failures and mistakes, let us be careful not to *live* in yesterday. There are many who do this. How often do we meet those whose lives are shadowed by the past. Some heart-rending sorrow, some over-mastering defeat, some fall into error's ways, has robbed life of its energy, and when in response to new demands, the crushed life would once more seek to rally, the memory of the past serves as an incubus to all its hopes and aspirations.

Such have little to hope for as the result of their own efforts. But in the strength of Omnipotence they may rise above the past, and surmount every obstacle of the present and future. In the effect of the past upon the life of to-day, he who calls those "things which are not as though they were," is likewise able to make those things which are as though they were not. Christ can heal the broken heart, revive the crushed spirit, and speak new hope and courage into the sad, despondent life. He has a remedy for every ailment, a balm for every wound.

Have sins marred the past record? they should be confessed. Wrongs should be righted, in so far as lies in the power of man to atone for the evil. Then, when that is done in sincerity and faithfulness, the past should be separated from the present. Says the apostle: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This is the rule by which we should live and labor. Do thoughts of past failures, past sins, past sorrows, intrude themselves into the mind? says the apostle, Forget the past and press forward. Drown the recollection, banish the thought which would but serve to rob the present of its enjoyment and unnerve for to-day's duties.

Life is too short to grieve for dead hopes. The demands of the present are too great to permit time for thoughts of what might have been. To-day, not yesterday; 1896 not 1895, demand attention now. Present, living issues require the fullest power of concentrated energy. Present duty both to God and to our fellows,—this should be the one end sought.

The consecrated soul shall not lack for power. In Him in whom the feeble efforts of every loyal heart find perfection, is strength for every weakness. Living his life, working in his power, we may say with one of old, "I can do all things through Christ which

strengtheneth me." May we not forget the Source of our desired success in the year to come. "Forward" and "upward," let these be our watchwords; "Victory in the name of Christ Jesus;" let this be our motto.

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### OUR WORK.

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As the eyes of the readers of the HOME MISSIONARY rest on the above heading, those who are really industrious will no doubt glance through these paragraphs to see what we have to say upon the subject. And on the other hand those who are inclined to offer the prayer contained in so many hearts, if not expressed, that "the Lord would carry them to heaven on flowery beds of ease," will no doubt be disinclined to read what we may have to say on this subject. But at all events, we have a work to do, and it is very important that each individual should study to know what that work is. When the final day of accounts is reached, the Lord will say to certain ones, "Well done, thou good and faithful servant;" to another class he will say, "Depart, I never knew you." Now, the Lord will never say, "Well done," to those who have not done the work that he has assigned to them in his cause.

It must be very evident to all of us that the work is drawing to a close, and that time is now much more valuable than it ever was before. And notwithstanding the momentous events that are transpiring around us, and the fact that everything points to a speedy consummation, we find many of our people indifferent and inactive in the work. Are not we as ministers responsible for much of this inactivity on the part of our people? When we visit a church or a company, we preach two or three sermons to them, and then go on our way feeling that our work is accomplished. But is there not a more important and a more sacred duty devolving upon us, when we visit among our brethren, than simply preaching to them? Should we not make personal inquiry of the various individuals we meet, and ascertain what they themselves are doing for the advancement of the cause? If we should not find time to preach any sermons to them at all, but should set on foot plans by which every one would be started in the work in some way, much more would certainly be accomplished than would be done by any amount of preaching.

Now there are so many different plans of missionary work that can be put into operation that there is no lack of opportunity for any individual. Some, no

doubt, would be especially interested in the work of circulating the *Signs of the Times*, others would want to sell our small books or tracts, others to engage in canvassing for the larger publications, while still another class would be interested in the health and temperance literature. Every one should be interested in visiting from house to house, doing what he can for the poor, the sick, and the afflicted. Circulating literature, or any other kind of missionary work will never take the place of personal visiting and personally helping those that need our encouragement and assistance. But it seems to us that it is especially incumbent upon our ministers to look after these various lines of missionary work. There was a time when every Seventh-day Adventist minister was supposed to know all about the various lines of work, and to endeavor to see that each was properly advanced; but of late years special agents have been appointed to look after this, and other interests, and the ministers have had but very little left for them to do but to preach. In this it would seem that we have committed a very grave error, because the testimony of the Spirit of God has laid the burden upon our ministers of teaching our people how to work in connection with the cause, as well as to teach them the theory of the truth. So if we as ministers have been remiss in our duty in this respect, let us at once begin to make amends, for certainly the times in which we are living demand that a more earnest effort in the missionary line should be put forth than anything that has been seen among us in the past.

So we would emphasize the fact that in visiting a church our ministers have fulfilled only a very small part of their mission when they have delivered a few discourses to the people. The missionary society should be looked after, and the missionary work should receive very prominent and careful attention. Let us arouse to action, and seek to represent our Master in the point of faithfulness in these important duties.

A. O. T.

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### UNSELFISH MISSIONARY WORK.

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It appears almost incongruous to imply that there can be missionary work performed with other than disinterested or unselfish motives. This cannot be, with missionary effort in its truest and purest sense. But is there not much so-called missionary effort put forth which has after all some selfish purpose for its motive?

Bread may be dealt to the hungry, clothing given to the naked, relief furnished to the sick, not for love of their souls and a desire to promote their temporal and eternal welfare, but from motives wholly sinister and selfish. One who bestows all his goods to feed the poor and gives his body to be burned, without love as the impelling motive, does so with no credit to himself, and surely the Lord cannot add his blessing. Selfish motives may also govern the more spiritual phase of missionary labor. It is possible even to preach the gospel, hold Bible readings, sell or give away religious literature, or perform any phase of what is termed religious work, with motives far from those which actuated the Man of Nazareth in his life and labors of love.

The true motive in missionary labor is the uplifting and betterment of the race. It is not merely to convert to some theory or doctrine. It is not to induce men to act as we act, or to believe as we believe. Rather is it to lift them up mentally, morally, and physically, teaching them through temporal benefits to see and value the blessings of an eternal nature.

The despised outcast may never connect with the family of heaven; the sick may never find in Jesus a spiritual physician; the naked may never clothe himself with the robe of Christ's righteousness; the hungry may never go to Christ for the heavenly manna, nor the thirsty, for the living waters. But because we may believe that this will indeed be the case — that these poor unfortunates will never find a home in God's kingdom — are we to withhold from them comfort and assistance? We surely cannot if the same motives of love which actuated our Saviour, govern in our labor.

True missionary labor knows nothing of class distinctions or caste differences. It sees in poor, fallen humanity, precious souls for whom Christ died. The despised, the rejected, the outcasts, are objects of tender, loving ministrations, equally with the respectable and esteemed. If there be any difference, it is in favor of the unfortunate. The deeper the misery and suffering, the more deeply will true love be enlisted in their alleviation.

In so-called Christian Help work there is afforded an excellent opportunity for the class of missionary work indicated above; and the present winter season furnishes likewise an excellent opportunity as regards time and occasion. While nature has furnished bountiful harvests during the last few months, there will still be great suffering with many poor unfortunates. Every town and neighborhood will

have its poor and needy. What an excellent opening is afforded our workers to act as ministering angels to these needy ones. True, none of our readers may be possessed of over abundance of worldly goods, but, in giving to the poor, even of our poverty, there is a richness of blessing such as hoarded wealth or undivided benefits can never give.

Seek out the needy and the suffering. Pass none by because the world may count them unworthy. Let their need be the only argument required to draw out the sympathies, whatever may be their religious views or their social standing.

Churches situated in cities and towns have opportunities for Christian Help work not enjoyed by our people living in the country. And yet, however sparse may be the population surrounding our readers, sufferers may be found. There are the sick, the destitute, the discouraged, the outcast. They all need love and sympathy manifested in tangible ways. Shall we not enlist in this work during the coming winter months? The joy it will bring to our own souls will doubly repay all the effort required. It will take us out of ourselves, leading us to feel and sense other's needs as well as our own. It will cause gratitude to well up anew in our hearts as we contrast our benefits with the blessings of the less fortunate.

But such labor should be done with wisdom and discretion. The best way to help others is to help them to help themselves. This is the true idea of the Christian Help movement. Nor should we do such labor for the sole purpose of thereby finding an entrance for our literature. Let love be the motive. Labor for those who are opposed to our denominational work equally with the class who may be favorable to the truth we hold. Let the *need* of the subject of labor be that which will call out the sympathies, not his supposed susceptibility to the truth.

True, such work may favorably dispose those assisted, toward our work; but let that come as a result, and not enter into the question of granting them help. God will work that around in his own way. Meanwhile we are to labor as he labored, in love, in pity, in tender, loving sympathy for all men, treating a Judas as kindly as a Peter or a John. Such disinterested, Christ-like missionary labor will not be without its results in the reclamation and final salvation of many perishing souls.

THE missionary spirit is not a *phase* of Christianity; it is Christianity.— *Lewellyn Pratt, D. D.*

## GENERAL ARTICLES.

[Fourth Sabbath Reading for January.]

## THE LIGHT OF THE WORLD.

“Ye are,” says Christ, “the light of the world.” As the sun goes forth upon its errand of mercy and love, as the golden beams of the day flood the canopy of heaven and beautify forest and mountain, awaking the world by dispelling the darkness of night, so the followers of Christ should go forth upon their mission of love. Gathering divine rays of light from the great Light of the world, they should let them shine forth in good works upon those who are in the darkness of error.

Do you, my brethren and sisters, realize that you are the light of the world? Do you, in your words and deportment at home, leave a bright track heavenward? What is it to be the light of the world? — It is to have God for your guide, to have the companionship of holy angels, and to reflect to others the light that shines upon you from above; but if you fail to exercise Christian courtesy, forbearance, and love in your families, God and holy angels are grieved away, and instead of being the light of the world, you are bodies of darkness.

It is possible, through the grace of Christ, to have control over yourselves at all times. If a dear friend, one whose good opinion you greatly desired, should come into your home, you would not be found fretting and scolding; but you would control your words and actions, and would seek in every way so to conduct yourselves as to gain his respect and confidence. Shall we take more care in the presence of a comparative stranger than in the presence of those who are dear to us by the ties of nature; or in the presence of Jesus and the heavenly angels? God forbid; for by so doing we fail to meet the claims of high Heaven upon us.

It is not the will of God that we should be gloomy or impatient, nor that we should be light and trifling. It is Satan's studied plan to push persons from one extreme to the other. As children of the light, God would have us cultivate a cheerful, happy spirit, that we may show forth the praises of him who hath called us out of darkness into his marvelous light.

Some are naturally of a reticent disposition; a smile is seldom seen upon their faces, and they seem more like statues than human beings. Such should open their hearts to the Sun of Righteousness, and

gather precious rays of light from Jesus, that they may reflect them to others. God wants you, brethren and sisters, to have this light in your hearts, and then you will be channels of light wherever you are. Like the sunflower, which turns its face constantly toward the sun, you must look continually toward the Source of light, that you may catch every ray possible.

The law of God is made void in the land, but there is a little company who have come out from the world, and are standing in defense of that law. To these Jesus says, “Ye are the light of the world.” Now suppose you keep your minds dwelling upon self and your darkness; how can you be the light of the world? You keep yourselves in darkness by looking at your own imperfections, instead of the willingness and power of Jesus to save to the uttermost all that come unto him in faith. You hug your darkness so close that there is no chance for the light to get in.

I want to say to those who have been desponding: When Satan comes in to tempt you, and you have no evidence that the Lord accepts you, do not look to see how dark you are, but look up to the light. Begin to praise God for the plan of salvation, and hold every victory through Christ. As you repeat the confidence you have in Jesus, Satan will flee; for he cannot bear the name of Jesus. Thus, step by step, you can fight the fight of faith. Remember that Jesus has borne long with you, and he does not want you to be lost. He says, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” By this he shows that he wants to take possession of our hearts.

Satan may tell you that you cannot be blessed; but Jesus says that he *will* come in, if you will open the door of your heart. Which will you believe? Here is another precious promise that all may claim; it is not addressed to those who are perfect, but to sinners, to those who have wandered away from Christ: “Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Is there one who dares not claim this promise? Is there one who will say, “I am so

sinful that this does not mean me?" Put away such thoughts. Christ will accept you, polluted by sin though you may be, if you will come to him with contrition of soul. He invites all to come into the light of his presence. Then why should you remain away?

The word of God says, "Draw nigh to God, and he will draw nigh to you." It will require an effort on your part to walk with God. Jesus said to the man with the withered hand, "Stretch forth thine hand!" The afflicted man might have said, "Lord, I have not used it for years; heal it first, and then I will stretch it forth." But instead of this, when Jesus commanded him to stretch it forth, he exercised the power of his will, and moved it just as if it were well. The very exercise of the will power was evidence to Jesus that the man believed, and his hand was healed in the act of stretching it forth. God would have you put away your darkness, and show that there is a power in the Christian religion that there is not in the world. He wants to make you all light in him; he wants to fill your hearts with love, and peace, and hope. If, then, you continue to cling to your darkness, you dishonor him; for you do not correctly represent to the world a sin-pardoning Saviour. If you are gloomy, desponding, hopeless, you are a poor representative of the Christian religion. Christ died for all. The sacrifice was complete. It is your privilege and duty to show to the world that you have an entire, all-powerful Saviour. It was the Son of an infinite God who died to purchase a full and free salvation for all who would accept it. Then why not take him as a Saviour? He rebukes your unbelief; he honors your faith.

Go into a cellar, and you may well talk of darkness, and say, "I cannot see; I cannot see;" but come up into the upper chamber, where the light shines, and you need not be in darkness. Come where Christ is, and you will have light. Talk unbelief, and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest. If you talk of heaven and the eternal reward, you will become lighter and lighter in the Lord, and your faith will grow because it is exercised. Fasten your eyes upon Jesus, dear friends, and by beholding you will become assimilated to his image. Do not allow your thoughts to dwell continually upon things of the earth, but place them upon things that are heavenly, and then, wherever you are, you will be a light to the world.

Live the life of faith day by day. Do not become

anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, "I am afraid I shall not stand in the great testing day." You are to live for the present, for this day only. To-morrow is not yours. To-day you are to maintain the victory over self. To-day you are to live a life of prayer. To-day you are to fight the good fight of faith. To-day you are to believe that God blesses you; and as you gain the victory over darkness and unbelief, you will meet the requirements of the Master and will become a blessing to those around you.

From every member of the church a steady light should shine forth before the world, so that they shall not be led to inquire, "What do these people more than others?" Religion is not to be held as a precious treasure, jealously hoarded and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the gospel. "Freely ye have received, freely give," are the words of the Master. While Christ is dwelling in the heart by his Spirit, it is impossible for the light of his presence to be concealed or to grow dim. On the contrary, it will grow brighter and brighter, as the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Sun of Righteousness.

Christians may learn a lesson from the faithfulness of the light-house keeper. "A gentleman once visited a light-house that was placed in a very dangerous position, to warn men of the perils that threaten them on the trackless sea. The keeper was boasting of the brilliancy of his light, which could be seen ten leagues out at sea, when the visitor said to him: 'You speak with enthusiasm, sir; and that is well. I like to hear men tell what they are sure they know; but what if one of the lights should go out?'

"'Never! never! absurd! impossible!' replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, pointing to the ocean, 'yonder, where nothing can be seen, there are ships going by to every port in the world. If, to-night, one of my burners should go out, within six months would come a letter perhaps from India, perhaps from Australia, perhaps from a port I never heard of before, — a letter saying that on such a night, at such an hour, at such a minute, the light at such a point burned low and dim; that the watchman neglected his post, and that vessels were constantly put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes in the dark nights, and in the

stormy weather, I look out upon the sea and feel as though the eye of the whole world were looking at my light. Go out? Burn dim? that flame flicker low, or fail? No, sir, never!"

And shall Christians, shining for tempted sinners, allow their light to fail? For, ever out on life's billowy sea are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the great light, and Christians are appointed to reflect that light. The ocean is vast, its dangers are many, and the eyes of the far-away voyagers are turned toward the light-house, — the church of Jesus Christ. If the world intervenes between the church and Christ, its light will burn dim, and souls will be lost because of a lack of that light. Shall it not be the language of every heart, What! let the light that is in me go out or burn dim? Never! Never!

MRS. E. G. WHITE.

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### FAMILIARITY.

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EVERY teacher in every capacity, every one whose work it is to influence the minds of others, has realized to some extent the importance of sustaining a close relation to those in whose behalf he labors. People may be impressed with the lofty eloquence, the grand oratory of cold-blooded logic; but it is the warm contact of a sympathetic mind that wins people's hearts. There is a coldness in distance that increases as the power of attraction decreases. Warmth increases in an equal proportion as the distance which separates people decreases. As long as we stand at antipodes with others and batter them with the hard rocks of argumentation, they only regret that they cannot put a greater distance between us; but touch a sympathetic chord in their feelings or experiences, and see how quickly they are attracted.

Among all the gifts with which men are endowed for exerting an influence, none are so potent as the gift of speech. Looks, dress, manners have their influence, but it is secondary; it yields its power to the influence of words. Speech is so versatile as to be used to create every shade or grade of impression. The tones of authority, of anger, of pity, irony, reproach, approval, suspicion, confidence, love, hatred, are readily distinguished. They go like swift arrows straight to the mark, whether the aim be accidental or deliberate. Therefore if we wish to repel people, we can do it most effectually with our tongues. If we wish to cultivate familiarity with them, we use the

same medium, speaking words of common interest and attraction. We speak to the hearts of people rather than to their heads.

There is a trite saying that "familiarity breeds contempt." Some people have such a vivid impression of this proverb and such a dread of contempt, that they shun familiarity. They set bounds about themselves inside of which there must be no trespassing; but it may be safely asserted that where that saying proves true, it is our own fault, at least in those cases where we are the object involved. The apostle wrote to the young gospel minister, Let no man despise thee. But he did not tell him to avoid all intimate associations. People are very apt to despise a recluse. It is a most unfortunate comment upon our moral worth, when intimate acquaintance breeds contempt for us. It is true, however, of some that they "do not bear acquaintance;" and of others that the better they are known, the more highly they are esteemed. This should be true of every Christian.

But the principal object of this article is to allude to a custom by which even good men are brought unconsciously into contempt in their endeavor to become familiar. If a lady buys a glittering jewel at a high price and afterwards learns that it is but glass, she despises it. A man buys a watch for gold and finds it to be brass; his contempt for the article is unbounded. So we may create contempt for ourselves by being cheap in our speech.

It is not necessary that familiar language should lose its dignity or purity. Simplicity is a characteristic of familiarity; but simplicity is entirely compatible with purity. The literature of the Bible is an example of this. With the exception of some proper names there are no hard words in the Scriptures, nor is there in any instance a coming down to the vulgar. The Testimonies are another example. Their language any child can understand. They never depart from that simplicity of speech, nor is its purity even compromised. We have all heard fond mothers distort and mangle plain English in a frightful manner when talking to a child so young as to be able to comprehend nothing more than the plainest and simplest words. Her silly attempt to be interesting only confuses the child.

We, as public workers should avoid such a mistake. "Let your speech be always with grace, seasoned with salt." Gracious speech is helpful, encouraging speech. No matter if we are associated with cowboys or with back-woodsmen, who use slang and broken speech for ordinary conversation, we do not

need to conform to their forms of speech in order to come near to them. Much less than in the presence of people of more refinement should we seek to gain their confidence by talking in undignified language. Correct speech does not necessarily imply the use of big words; it may be very simple, but it is always a sign of a cultured mind, and inspires its hearers with confidence in the speaker.

Next month, if the editors will permit, we will specify more particularly some of the points in mind.

G. C. TENNEY.

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### SELLING TRACTS.

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It has been cheering to note the interest that has this year been taken in the work of selling our tracts and smaller publications. This is a most important field, which should be more fully occupied than in the past. Our subscription books have filled a prominent sphere, and doubtless will continue to do so till the Lord comes; but our tracts occupy quite another sphere, which we believe will continue to grow more prominent till the end. When a district is canvassed for a large book, but a small percentage of the families in the district subscribe; but when small tracts are sold, a much larger proportion is supplied with something on the truth. It is also a fact that many of the books purchased are not read or understood; while tracts being small and requiring but little time, are more generally read.

Doubtless by a systematic canvass with tracts, many will be reached that could not be reached with books. At first thought, it might seem that this line of work would interfere with the sale of our larger works; but this is not the case. Those who can sell subscription books, are not very likely to exchange their work for tract-selling. Again, many that would never have the courage or self-confidence to try selling our larger works, would have courage to sell tracts; and once initiated, they might prove excellent salesmen and do a good work with subscription books. Thus tract-selling will be a sort of school for developing canvassers for more advanced work.

Another point of advantage is that the tracts sold will arrest the attention of many who have in their hearts a desire to know the truth; and being once turned into the channel of the truth, they will call for other works, and thus a market will be created for our larger books. Hence, from three prominent standpoints, tract-selling is to be commended: It is a field for developing workers and employing many

that could not otherwise work directly for the spread of the truth, it brings the truth before a larger number of people, and it creates a market for our publications.

Tract-selling is not a mere theory; it has been on trial several years in some of the most difficult fields, and has proved a success. It is carried on more or less in Scandinavia, Germany, Switzerland, France, Italy, and Turkey. Some not able to handle subscription books, but who are humble, devoted souls, with a burden to help spread the glorious light of present truth, have been engaged in tract-selling. Year in and year out, they do nothing else; and while making a respectable living, they have the still greater reward of joy at seeing the truth placed in so many homes.

Those tract societies that have taken hold of tract-selling with energy have left other societies far in the rear, both in their finances and in the amount of work done. Many sisters with excellent ability for workers, are kept by home duties from entering the field as laborers; such can usually find a few hours each week to work in their immediate vicinity. Tract-selling brings them to the homes of all, and opens the way for further work. Without doubt there are many brethren and sisters among us who could do much, but have never found it out. They are absorbed in their home duties, and have settled down in the belief that they can do nothing special in the work. Being established in this belief, they would never of themselves think of making a trial, hence such should be sought out and admonished. And why should they not receive such admonition when they read how others are doing a good work who have but a few hours per week or per month to devote to tract-selling?

Since the invention of the printing-press, small publications have played an important part in every religious movement. Leaflets and tracts were one of the most powerful agents in the great Reformation; they filled a prominent place in the first angel's message; and they will doubtless do a still greater work in the closing message. A great work has already been done by our tract societies, in the free distribution of tracts and papers; but there is a still greater work to be done in selling these publications. Who cannot find an hour or two to devote to this work each week?

H. P. HOLSER.

*Basle, Switzerland.*

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PRAY more and worry less. — *Moody.*

### A FEW HOURS SPENT IN DISTRIBUTING THE SIGNS.

WITH a firm belief in the importance of calling the attention of others to the gospel message of salvation, and with the understanding that the Lord is causing this work to be done now, and is using the humble and willing to present its truths by means of our periodicals, the writer started out in a town of about seven thousand inhabitants, to distribute the *Signs of the Times*.

At the first house visited, the lady was not at home, but the one who answered my call kindly accepted a copy with thanks. At the next place, the lady showed an interest in work for the poor, and was pleased to accept a paper, though not prepared to buy one. Farther on, the lady who met me at the door glanced at the paper, and then invited me to come in. She looked the paper through critically, and then read the name of a well-known author at the bottom of one article, remarking, "Everything from her pen is very good." After inquiring if it were a Seventh-day Adventist paper, and receiving an affirmative reply, she informed me that she had bought a book called "Bible Readings" a few years ago, which she had carefully read; and she said, "When I had finished it, I said, 'If it is a Seventh-day Adventist book, every word of it is true.'" She bought two papers of different numbers, and cheerfully handed me five cents for each. After a little further pleasant conversation, and with the way open to call again, it seemed more agreeable than before to pursue the purpose for which I had started out.

Two or three other houses were visited and one paper given away, after which a minister's wife, being asked if she would like to buy a copy of the *Signs of the Times*, said she knew the paper and the views of the denomination it represented, and while she was satisfied that it was not necessary to keep the seventh-day Sabbath, because the time from creation had not been accurately kept, she said she would like a copy, and paid for it. By listening to what she had to say for a short time, I learned that this lady was not so sure as she had at first expressed herself on the Sabbath question, and an opportunity was embraced for giving her some facts in this connection which the Spirit of God may impress upon her heart, as well as leaving in her possession a paper which presents the gospel in its purity.

Several others received papers thankfully, and one

paid for a copy. An acquaintance was made with a family to whom friends had in the past sent this paper and health journals. Questions were asked concerning the Sanitarium, to which the invalid member thinks of going. They seemed much more pleased to pay for a copy of the *Signs* than to receive it as a gift.

Soon after, a gentleman being asked to buy a copy of the *Signs* replied that he should be pleased to do so. It caused my heart to rejoice that I had an opportunity to place in his hands a paper which contains an invitation for this man to seek a higher and better life than this world can give.

On calling at the home of another minister, and inquiring if he desired a paper, I was not a little surprised to be informed that he knew all about that paper and the people who were circulating it, and about the deceptions that Seventh-day Adventist canvassers had used to induce people in that part of the country to buy their books. When asked if he knew that honest, law-abiding citizens of the United States were working in the chain-gang for quietly attending to their business on Sunday after having conscientiously kept the Sabbath, he said that the Sabbath had been changed from the seventh to the first day of the week at the resurrection of Christ, and that he could prove it by the Bible. When he was informed that if this were true, he ought to give others the benefit of his knowledge on this subject, he invited me into his study. He proceeded to take down a church history, but being reminded that the desired proof would be accepted from no book but the Bible, he replaced the history, and opened a Bible containing explanatory notes, from which he read that on the resurrection day the Sabbath was transferred from the seventh day to the first, and cited Acts 20:7, and a few other first day texts as proof. He did not seem anxious to read the texts, and on being reminded that Scripture proof alone would suffice, his mind again reverted to the deceptions of Seventh-day Adventist canvassers, and he stated that a lady had called at his home quite recently on Sunday to sell him a book. Being assured that this lady must have been ignorant of the fact that he was a minister who believed in keeping Sunday sacred, and that I regretted much that so unfortunate a circumstance should have occurred, it appeared that the way was opened for me to again offer him the paper, which I did, calling his attention to an especially interesting article. He accepted the paper, and we parted, more friendly than when we met, and



I trust each had gained an insight into the position of the other, which will enable us to remember that "charity thinketh no evil."

The sun was nearing the horizon all too soon, as I discovered that of eighteen papers with which I started out, but two were left, nine having been sold, and nine given away. It was cheering to know that the money which had been received in exchange for some of these messengers of truth, would pay for twenty more copies of the *Signs*, and leave the larger portion for foreign missions. But that which gave me most joy was that the word of God, which is spirit and life, had been placed before so many persons upon whom I can ask God's quickening power to descend, and that his word may spring up in their hearts, and bring forth fruit unto eternal life; I realize that the same means may continue to be used for the same persons and others, by the children of God, for the salvation of those who are now in darkness. Only those who go out as co-workers with Christ in the Lord's cause, can experience the joy which comes by seeing those who are in darkness reaching out after the light.

Oakland, Cal.

HANNAH MOTT.

### REPRESENTING CHRIST PRACTICALLY TO THE WORLD.

"Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." That is, the Christian is the embodiment of the characteristics that made Christ so lovable; he is, in Christ's stead, drawing men to God through the influence of those characteristics; for "no verbal description can reveal Christ to the world." Every time the Christian gets a fresh glimpse of some of the characteristics of God, by beholding, he should become changed, so that he may reflect them forth to others.

For instance: when we feel the need of wisdom, we ask God, and he gives us liberally, and upbraids not. The practical application of this is, that when any poor, ignorant, degraded person seeks us for help, if we are true to the above principle, we must give to him liberally, and not upbraid his neglected opportunities to secure it in early life.

We believe that, when we comply with the conditions, God is faithful and just to forgive us our sins, and he does it every time; but Peter was slow to grasp the fact that he must manifest this spirit to his brethren,

for he asked Christ if seven times would be sufficient for him to forgive his brother. Christ said, Not until seven but unto seventy times seven. Christ virtually said to Peter, How is your brother to learn that part of my character, unless you show it forth to him by forgiving him as many times as I have forgiven you? Only as we have become acquainted with that element of God's character, and it has been made a part of us, can we show it to the world.

Christ has promised us if we ask, we shall receive; but he teaches us that the same principle must be shown to others by commanding us to "give to him that asketh thee." If we should fail in one instance to listen to an appeal from one of our fellow-men, we would that far fail in representing to him the fulness of God's character to us, and we would thus far falsify that part of Christ's life. This principle is so clearly taught by Christ, that it needs no argument to support it.

Now for the application of it: If we ask God for those things which we consider necessary, though he does not always give the things we ask for, he gives those things which are for our highest good. So we must bear this in mind when our fellow-men ask of us; we need not necessarily give them the things they ask for, but we must give them what they need most. God is all-wise and knows what is for our highest good at once, but we do not always know what is for the good of our fellow-men. So we must act as Job, who said, "The cause of him I knew not, I used to investigate." Job 29:16. Jewish translation. And having investigated their case, we can better give them that which would be for their highest good.

The man who sat at the gate Beautiful, looked upon Peter and John with an appealing glance that indicated that he wanted silver and gold, but they knew that his real need was not what he was asking for; so Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up." There are those of our fellow-men to-day who are asking us for silver and gold, and we turn them a deaf ear because we do not feel that it is best to give silver and gold, when if we should follow the example of Peter and John, we would bid them arise and walk. Many of our fellow-men need only to have us give them our right hand, as it were, accompanied with kindly suggestions, words of comfort, and perhaps tender sympathy, and immediately they will

receive strength, and take up life's weary burden again.

But some one will say, it is easy enough for God to give to us, if we only ask him, because he has an unlimited store from which to draw; but for us to give every man that asks of us, it appears at first thought as though our scanty store would soon be exhausted. But let us remember that "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he repay him again." Prov. 19: 17. It is the Lord who is to pay it back to us; and so when we are giving to the poor, we are only drawing from the same storehouse that God draws from when he gives to us. It is true that God does not always pay us back in the same coin, but there are no greater promises, in the whole Bible than those which are given us upon the conditions that we consider "the poor." If we believed these promises as we do those which are given us concerning the forgiveness of sins, and other kindred blessings, how much more Christ would be represented to the world in the human agent.

Christ went about doing good. It was this kind of life that John teaches us was the light of the world. When the angel comes down from heaven with great power, and the earth becomes lightened with his glory, is it not probable that it will be lightened by the re-presentation of the character of Christ in the living human agent?

Isaiah 58, which undoubtedly calls attention to the closing work of the church of God, shows that when this work has been taken hold of in deep earnest, then our light will break forth as the morning, and our light is to rise in obscurity. As we are in the time when the prophet bids us to arise and shine, should we not be thankful for such clear examples of the manner in which the earth has been lighted before?

DAVID PAULSON, M. D.

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### THE ANNUAL REPORT OF THE NEW ZEALAND BRANCH OF THE INTERNATIONAL TRACT SOCIETY.

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THE sixth annual session of the New Zealand branch of the International Tract Society was held on the camp ground at Auckland, Feb. 5-19, 1895.

After prayer, the president briefly reviewed the work of the society during the past fifteen months, the last session having been held before the end of the Conference year, in order to have the council of

Elders Olsen and White and Mrs. E. G. White, who were at that time visiting the colony.

The work has been steadily advancing along the line, and there is much to encourage us to put forth greater efforts during the year to come.

As the result of missionary correspondence, and literature sent out from the office and local societies, several persons have embraced the truth, and new interests with calls for help have sprung up in several places.

Special mention of the work was made in connection with the juvenile missionary bands, of selling our periodicals, by which means thousands of pages of reading-matter have been placed in the homes of the people, greatly benefiting not only the readers but all those who took part in the work.

The Christian Help work, although not systematically organized, has been taken up in some of our churches with excellent results.

The canvassing work since being reorganized at the beginning of the year, has been especially encouraging. The canvassers have contended with many difficulties on account of sparsely settled and previously worked territory, combined with inexperience on the part of most of them. Yet it has been more nearly self-supporting than during any previous year, the profits being sufficient to defray nearly all of the expenses. During the eight months ending Dec. 31, 1894, £1200 of books have been delivered.

In view of the rich blessing of God attending our feeble efforts during the year, resolutions were passed to take hold of the work with more earnestness in the treatment of the sick, the education of our native talent, and in the circulation of our literature.

The officers for the ensuing year were elected as follows: *Pres.*, W. M. Crothers; *Vice-Pres.*, G. T. Wilson; *Sec.* and *Treas.*, Mrs. M. H. Tuxford; *Conv. Agent*, W. M. Crothers; *Directors*, Dist. No. 1, D. Steed; Dist. No. 2, G. T. Wilson; Dist. No. 3, J. Paap.

The missionary correspondence and the work done in the office was then discussed, and the following report read:—

#### REPORT OF WORK DONE IN THE OFFICE FOR TWELVE MONTHS ENDING DEC. 30, 1894.

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Periodicals distributed.....	1 279
Pages of tracts distributed.....	4 474
<i>Echoes</i> sold.....	1 493
<i>Bible Echoes</i> and other periodicals supplied to hospitals, etc.	1 277

<i>Bible Echoes</i> used for missionary correspondence.....	684
<i>Workers' Bulletin</i> , mailed free.....	540
Letters written.....	750
"    received.....	475
Value of tracts, books, and pamphlets used for missionary work.....	£ 1 17s. 0d
Missionary donations received.....	7 5 6

Considerable consideration was given to the claims of the Maories upon us, and the executive committee was authorized to inquire into the best method of giving them the light, and the best method to secure the translation and publication of such works as might be deemed most suitable to their needs.

The financial report of the society was then read and accepted by a unanimous vote.

The meeting then adjourned *sine die*.

M. H. TUXFORD,

*Secretary.*

G. T. WILSON,

*President.*

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STATE AGENTS' LETTERS.

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TENNESSEE RIVER CONFERENCE.

OUR work is confined to what is known as the Tennessee River Conference, embracing the territory west of the Cumberland Mountains in Tennessee and Western Kentucky. The principal cities are Nashville and Memphis, while there are several other cities of lesser note, containing several thousand inhabitants each. The productions grown here are principally corn, wheat, cotton, and tobacco. Corn and cotton are sold in the fall and winter, and wheat and tobacco in the summer, thus making this a good all-the-year-round territory for our canvassers.

We are glad to say that we are getting good reports from our canvassers. They report good sales, and that some souls are accepting the truth. In some of our cities "Bible Readings" has been sold, and one of our workers now canvassing the same territory for "Great Controversy," found a Jewess and a Gentile lady studying the "Bible Readings" together. The Gentile took the book to convert the Jewess to her Saviour, and had success in so doing.

There was another question to consider, which was the Sabbath. The Jewess asked, Did Christ change the Sabbath? Must I keep Sunday? The two women got together, searching for light upon this point, with the Bible and "Bible Readings" in hand, and settling every point by the word of God. This time the Jewess had the advantage, showing from the Bible that the seventh day is indeed the Sabbath, and not Sun-

day. Thus they were found by the canvassers, keeping the Sabbath, and praying for more light, and that the God of heaven would show them a people keeping his law, and believing in a Saviour as they did. When the mission of the worker selling the "Great Controversy" was told to them, they rejoiced, realizing that they had found an answer to their prayers in the people represented by the one who was talking to them. It did not take them long to make up their minds to buy "Great Controversy."

The judgment alone will tell the story of how many have embraced the truth through the efforts of the weary canvasser. Our Saviour will fully reward us when he places the crown of glory upon our heads with his own right hand. Will not our people arise and help us to fulfil the Master's command as given in Matt. 28 : 19, 20 ?

W. R. BURROW.

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SWEDEN.

The Lord has in a special manner blessed the canvassing work in this country. During the last four years the number of canvassers has varied from thirty to thirty-five. Our enemies have done all they could to hinder the work, but time and again we have found that they can do nothing against the truth, but for it. When Satan has worked against us the most, our agents have done the best in delivering, for they have been driven nearer to God. As one brother expressed it, "I went on my knees nearly eleven miles to the place where I was to deliver," meaning that on the way he had knelt and asked God to be with him. The result was that he delivered every book.

Some time ago one of our lady canvassers got out of money while out taking orders for "Bible Readings," and so went without anything to eat for two days. Beginning to feel very hungry, she went out of the town into a grove, and prayed to God that, if it was his will, he would give her something to eat. When she returned, a man—a stranger—met her upon the street, and gave her a loaf of bread. Having given thanks to God for this answer to her prayer, she went on her way rejoicing.

We have sold about fifty thousand copies of "Bible Readings," so that it is almost impossible now to find a home in city or country where the canvasser has not been and offered some of our books. Yes, in the farthest parts, sixty and seventy-five miles from any railroad station, are many brethren and sisters who spare no strength in the work. I am glad to say that none of our canvassers have been sick during the last four years. May the Lord be praised for this.

We have begun to work on "Great Controversy." As yet we have not been able to push the work as we wish. We are going to study the book more, and begin the conflict anew after the holidays. Our trust is in the Lord; he has ever helped us, and will be with us until the end.

EMIL LIND.

DAKOTA.

We will say that the Lord has blessed us with a bountiful crop in some parts of the State this season, and times have been quite fair; with the blessing of God, and by good, faithful canvassing, we have put out quite a large number of books. During the past summer, we have tried to work some in the cities, and, although the ministers opposed us, through the papers, from the pulpit, and by trying to persuade the people privately not to take the books, we have found that they have helped us in our work.

There will be a canvassers' school held during the present winter, lasting from about January 1 to April 1. We hope in this school to educate new workers for this branch of the message. We wish to make special effort for the cities, for God has told us that "our towns and cities are steeped in sin, but there are God's children in every Sodom." So let us work with earnest efforts to reach these precious souls. It is our prayer that the Lord may bless the canvassing work all over the field.

J. F. GRAVELLE.

GREAT BRITAIN.

The work of selling our publications in Great Britain now presents two phases: That of canvassing for our bound books, and the sale of the weekly paper, the *Present Truth*. In each branch we have something over thirty agents at work. The paper work is developing new Sabbath-keepers very rapidly, and from these we are frequently gaining recruits for the little army of canvassers.

For some time past, business prospects have been brighter than they were, so that our workers are now securing a goodly number of orders for the Christmas delivery. We have a few workers in Scotland who are making good progress with "Patriarchs and Prophets." One reports exceptionally good success among the ministers and upper class of people. How to deal with the latter class has been something of a problem with us in the past. Among the cities entered might be mentioned London, Manchester, Bristol,

Southampton, Birmingham, Glasgow, and many others of less note.

Our workers sometimes meet with those who have come in contact with our books in other lands. One agent reports selling a copy of "Patriarchs and Prophets" to a man from Australia, who had already bought "Great Controversy" in that country and had intended to get "Patriarchs" there also, had finances permitted; but now having a second opportunity he readily embraced it. Another canvasser tells how he met a man who had bought "Bible Readings" in America, and had returned to this country with it; through his meeting with them, this gentleman and his cousin were led to study the book earnestly, and the latter (who was a local preacher) has begun the observance of the Sabbath, and is zealously at work spreading the truth by the sale of our publications.

Our strength is in God. We dare not trust our own; resting on his powerful word we press onward, believing that much good will yet be done in this land through our books. We are glad we have the privilege still of spreading the light through them.

G. W. BAILEY.

OUR HEALTH AND TEMPERANCE PUBLICATIONS.

THERE is nothing more clearly defined in connection with our work than that the health reform is a vital part of the third angel's message, and we are glad to notice the interest that is being manifested by many of our people in this subject. Certainly it is becoming clearer and clearer every day that the medical missionary work opens up an avenue through which the present truth may reach a large number of individuals who otherwise might not be reached. And, besides, from the standpoint of pure Christian love for humanity, we should be glad to lend people a helping hand through this channel, even though we have no assurance whatever that they will ever accept the truth. The Lord Jesus bestowed some of his choicest blessings upon those who were not even grateful enough to appreciate his labor or to thank him for his deeds of kindness.

As the medical missionary and Christian Help work progresses, it will make a greater demand all the time for our health and temperance literature, and we think that our people should take a deep interest in circulating this class of reading matter. We believe that in the past we have not given the attention to this class of publications that we should have

given. Many individuals have been led to a knowledge of the truth through our health publications, and as there are a great variety of minds, so it requires a variety of reading matter with which to reach these differently constituted persons.

We are working now on some new health publications that we think will meet a long felt want. Some of them are about ready to be issued. As soon as issued, they will be advertised thoroughly, so that our brethren and sisters throughout the field may know about them. We trust that our brethren everywhere will give more thought to this subject, and that they will begin at once to consider the matter of devoting more time and attention to circulating our health and temperance literature. Certainly we should devote time to this important line of work. If you do not have a catalogue of our health and temperance literature, write to your State secretary, and he will be glad to supply you with the same.

A. O. TAIT.

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#### CENTRAL AMERICAN MISSION FIELD.

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Success has attended the efforts in this field the last twelve months although there has been an impediment on account of the absence of some of the laborers during the better part of the working season of the year. My wife and I left Bonacca for Belize at the close of 1894. We spent two weeks there, during which time four were baptized and united with us. After a four months' absence, during which time we attended the General Conference, we returned again to Belize with a reinforcement of laborers, consisting of Elder Jas. Morrow and wife, and Brother Frank Mosebar. We at once pitched our tent and held a seven weeks' series of meetings, and now there are, besides the four who were baptized, eleven adults who are keeping the Sabbath. As yet we have not felt free to organize them into a church, as it needs time for them to develop. Brethren Mosebar and Brooks were canvassing the place, with fair success, at the same time we were holding the meetings.

The sale of books since the last week of prayer, in this field, amounts to nearly five hundred dollars. This line of work has had hard times, but we feel grateful for the success that has attended our efforts.

Leaving Elder Morrow and wife in Belize to develop the interest there, and Brother Brooks to follow up the canvassing work at the different points along the British Coast, Brother Mosebar, my wife

and I started for the Bay Islands, July 18. We spent two weeks in the Island of Utila, where we labored with the tent for a couple of months last summer. The seed that was sown then seems now just springing forth. After holding meetings with them each evening for two weeks, fourteen took a decided stand for the truth.

There being no suitable place in this island for our people to hold their meetings, they propose to build them a little chapel. A lot has been donated and nearly enough money offered to complete the building. We left Brother Mosebar there with this company, and came on our way to Ruatan. The house here that was donated for mission purposes has been partly repaired, and we expect soon to see it properly fitted up and ready for meetings. Three more have taken their stand here for the truth, and are awaiting baptism. We took a little trip along the island, calling at the different settlements, and at Carib Point we found four who are keeping the Sabbath. None of these have ever heard a sermon by an Adventist minister, having gained their knowledge of the truth through reading matter which has been placed in their hands by Brother Rivers, who lives at the east end of the island.

On reaching Bonacca we found the work in an encouraging condition. Two have been added to the church by baptism, since we arrived. The school, which forms an important part of the work here, seems to be prospering, and Brother and Sister Miller are of good courage in their work. At Northeast Bight, Bonacca, the new church building will soon be ready for use. Out of six companies in this field only one has yet been organized into a church. We hope to make three organizations soon.

F. J. HUTCHINS.

*Bonacca, Bay Islands.*

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#### THREE METHODS.

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THE canvassing work is liable to two extremes. The one is found in the agent whose only object is to sell the book, the other in the agent who endeavors, in his prolonged canvass, to tell the people all about his faith and everything the book contains. Neither of these agents are effecting the best results for themselves or for the people.

The first has for his sole object, the sale of the book, regardless of the ways or means, or the impression he is making upon the people. This agent finds

that the people regard him as all other book agents and treat him accordingly. He finds but little pleasure in his work; for it is carried on as a cold, formal business. The only reward the agent receives is the dollars and cents he gets out of it.

The agent of the other extreme talks the people tired and nervous. He fills their minds with so many strange things they never heard, and leaves them with so confused and shallow impressions, that afterthought creates prejudice. They get the idea that this agent has gone wild on some new doctrine contained in the book. The motives of the agent are good; but he forgets that the people cannot take in every thing at once, and that they will not accept new doctrines from a stranger.

The happy mean is found in the agent who goes forth to sell the book by a faithful representation of the merits it contains. His object is to sell the book, and to sell it in that way that the people will be impressed that the book is more than an ordinary book and the agent more than a mere book-seller. He is constantly studying how he can present the book to make the most effective and truthful impression. When orders are taken in this way, they are practically delivered. He leaves the book, with his prayers, to tell the truth which time and circumstances tell him it is not wise for him to undertake to give.

The individual who goes forth to sell the books containing the third angel's message has a part in a grand work. Every man in this world will receive the fruit of his work somewhere, sometime. The true canvasser is receiving a part of his reward here and now; there are coming to notice almost daily those who have been brought to the light through some book bought of one of our canvassers. The one who sold the book may never hear of it, no one may ever know who sold it; but angels know, and his treasure is laid up in heaven. Many will be the sheaves gathered into the garner of heaven by the canvasser, unknown till the day of God; he is getting a part of his reward here, but the richer part will be reaped in eternity.

J. P. NEFF.

#### SOME INTERESTING FIGURES.

THE December number of the HOME MISSIONARY contained some interesting figures relative to the canvassing work. Briefly stated they are as follows:—

Number of agents, 437; number of orders taken, 19,734; total value of orders, \$35,779.40; average

sales per each agent, \$81.87; average profit to each agent, \$40.93.

Considering the average wages paid to farm hands and mechanics, an average of \$40.93 per month is not bad wages by any means, and demonstrates the fact that our brethren can do well financially, while engaged in selling our books.

One more point: In 1891, we had about one thousand agents at work, and during one month, they secured orders for over eighty thousand dollars' worth of books; everybody said that was good, but they think it cannot be done now.

Wait a minute, brother, let me tell you something. If we had had one thousand agents in the field and all had averaged as well as those who were at work did, in place of that report having been \$35,779.40, it would have been \$81,870. Question: Why are there not as many agents now as there were four years ago? Are we not four years nearer the close of the work? and in place of having less workers, ought we not to have more?

Reader, what can you do to help in this matter?

F. L. MEAD.

#### CAN IT BE DONE?

CAN the missionary meetings be made interesting seasons?—YES! I read in Special Testimonies as follows:—

"O how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom; that the people of God may know how to plan and devise and execute the work."

If we take heed to the good instruction given in the above testimony, it seems to me there will be but little difficulty in making our missionary meetings interesting.

If it is the Lord's will that we meet together and pray for special help, then it is his good pleasure to give us the wisdom we ask for, if we ask in faith. Having received wisdom from God concerning the best manner to plan and execute the work, the plans laid will be God's plans, and if we faithfully follow them, success will attend our efforts. In a former article we gave some suggestions in regard to laying out the work definitely for each member of the church. If this is God's will, and from what Sister White has written of late, we think it is, then when duties are laid upon the members individually, and each goes out trusting in the Lord for success, interesting ex-

periences will be gained, a brief relation of which will bring life into the meeting, and joy to the hearts of those present. In a large company all might not have the opportunity of bearing testimony at the same meeting. In such cases we suggest that the leader request those doing work in one certain line to bear testimony; if there was still time, others, engaged in another branch of the work, might speak; then at the next meeting, workers who were crowded out the previous week, could tell of their experiences.

Well, says one, shall we continue these testimony meetings right along? or shall we have a change occasionally? I would say have a change. Would it not be well to spend an evening now and then discussing the best methods for carrying forward some certain line of work? The topic for one evening might be, How to best Conduct a Bible Reading in a Private Family. Another good topic, would be, The best Methods for the Distribution of our Periodicals. And so we might go on taking up the various lines of work and discussing them; but it is the writer's opinion that the testimony meetings will be the most interesting of all. I have recently been present where such missionary meetings were held, and they have always been too short; no one went to sleep, but some shed tears while others were relating their experiences. When the meeting was over, all seemed to feel encouraged, and felt, that, after all, a missionary meeting was a good thing.

If we put into practice the above suggestions, what shall we do with the lessons that are prepared for us and sent out in the HOME MISSIONARY? Do not discard them altogether, but have one of these lessons once in a while along with the other good things God is pleased to give us. The writer has nothing to say against these prepared lessons; they are good; but sometimes we have seen them given at missionary meetings in a way that was not at all interesting, and nearly killed what little life there might have been in the meetings. However, the fault was not with the lesson, but with the individual that gave it. Possibly he had not sought the Lord before he began. He should have applied for help by earnest prayer to the divine Source; then the lesson would have been interesting.

Much might be said in regard to making the missionary meetings interesting, but the secret of success is a living connection with God, a daily seeking for divine aid, a faith that will continually grasp the arm of the mighty One of Israel.

J. W. WATT.

## HOW THE MESSAGE WAS RECEIVED.

MANY of the letters that have been received in reply to the request in the *Review* of November 19, entitled, "Please Read and Write," are of such interest to us that we think all persons who are engaged in circulating our publications in any way will be glad to read them. They show the wonderful manner in which the literature is preserved, till it is brought to the attention of the individual who is seeking for light, and indicate that God has a care for these printed pages laden with the "everlasting gospel."

Believing that some of the incidents reported will encourage our missionary workers to labor more diligently, we quote a few extracts:—

"The first publication that led me to think seriously was 'Facts for the Times,' as I did not enjoy reading anything but short paragraphs until I accepted present truth."

"My first ideas of the Seventh-day Adventists came through letters from my sister, Mrs. ——. Do not know as this would have changed me from Congregationalism had I not read and re-read 'Thoughts.' The final turning point on the Sabbath question was a personal talk with the Rev. —, in which he told me he would unite with the Roman Catholics to secure Sunday laws. A personal letter from Cardinal Gibbons had its effect, especially on baptism."

"I came to see the truth, and accepted it by reading the *Signs of the Times* sent to me from Oakland by a friend. I commenced to keep the Sabbath before I knew there was an Adventist in M——. I was so anxious to see a Seventh-day Adventist that I went from Maine to California to see one."

"I received the truth through the Prophetic Chart. I saw it, and then got 'Thoughts on Daniel and the Revelation.' It convinced me, and I obeyed."

"I accepted the truth by reading 'Helps to Bible Study,' that was loaned me by a friend. It lay around the house a year or two before I paid any attention to it. A dreadful affliction came in my family. I then found the Lord, but I did not hear a minister for three years."

"The first publication that interested me was the 'History of the Sabbath,' and I was aroused, too, and fought it hard, often throwing the book across the room. But I was convicted, and after a long struggle, I was finally conquered, and have ever since been enabled to thank God for ever bringing it to me. This was in the year 1873."

"I first became interested through reading the *Review and Herald* pasted on the wall of the house in which I now live, and which was occupied by Brother M—— before we moved into it. I then borrowed the *Review* from a neighbor, and am to-day rejoicing in the light of truth."

"I was moving, noticed a religious book, paper cover, which I saved, and read about the Sabbath. Did not know of its being Seventh-day Adventist literature, or I probably would not have touched it."

"I came into the truth through reading some old *Reviews* that Father H—— of N—— left at my house. I was trying to burn

them, as the mice had nearly destroyed them. I raked them over with the dooryard chips, but they did not burn readily. As I was leaning on my rake, I picked up one of them, and saw a short article, which I read. I pulled another out and read, and so on. My wife and I accepted the truth. We afterward were members of the first Seventh-day Adventist church in N——."

"I accepted present truth through reading the *Advent Tidende* for 1872 and 1873, sent me by ——, of ——. I had never heard of Adventists before reading those papers. I gave up tobacco, whisky, coffee, tea, pork, and beer all at once, and never have tasted any of them since. I kept the Sabbath one year and three months before I saw an Adventist."

"I was taught to believe the law was not binding. I verily believed that there were contradictions in the Bible. The Baptists with whom I belonged could not explain. It gave me much concern. At last Brother M—— gave me a small tract called the 'Two Laws.' It showed the difference between the law of God and of Moses, what was established, and what was done away. I saw the truth on the Sabbath, and kept the next Sabbath that came. I thank and praise God for that tract. It was the means of my conversion to the message."

"When in the city of St. Louis, I walked into a second-hand book-store, and among the collection was 'Thoughts on Daniel and the Revelation,' which I purchased. From this I first heard the third angel's message. Two of my brothers also accepted present truth from reading the same book."

"We had never heard of Seventh-day Adventists. Friends who had received the truth visited us, and left us reading matter: *Review*, 'Elihu on the Sabbath,' and 'Scripture References,' which we studied. We subscribed for the *Review*, became convinced it was the truth, and after six months began to observe the seventh-day Sabbath. Then our hired man and family—wife and four children—embraced the truth with us, and others, till we had a company of fourteen. It was a year before we heard a sermon after we accepted the truth. Our family consisted of father, mother, and seven children, now grown and in the truth still. Two are physicians, one a dentist, two daughters are married and two at home. This was eighteen years ago. I believe in distributing our literature, and may the Lord's blessing attend these leaves filled with the third angel's message."

"I can say that the first light I received on present truth was on going to the post-office and finding three *Reviews*. I was so highly pleased with the way that so many scriptures were harmonized and explained, that I sent five dollars to the Review Office requesting one year's subscription to the paper, and the rest in tracts such as they thought best. I read and compared with the Bible, and before I ever saw a Seventh-day Adventist preacher, began to keep the Sabbath of the Lord, the first Sabbath in April, 1873."

"Previous to 1880 I had become slightly acquainted with several Seventh-day Adventists who had given me tracts, etc., but being a busy man, I read but little. In 1880, while on my way to C—— to attend a national prohibition convention, I took from my pocket the tract 'Who Changed the Sabbath?' and read it through. I had been a Bible reader from childhood, and was not ignorant of the work of the papacy. I was startled as from a dream! I at once set about searching the Scriptures to 'see if these things were so,' and after eighteen months of study and prayer, I withdrew from my old Church—my home for forty-six years."

"I first learned of present truth by reading letters written to me by Seventh-day Adventists, mostly sisters, and then reading matter furnished by Brother ——."

"While living in F—— in 1887, a friend of mine asked me, 'Do you believe the seventh day or the first is the true Christian Sabbath?' I gave him the commandment answer, which pleased him; but it did not please me. It was a new thought, and I wanted to know what saith the Scripture. In my spare moments with Young's Concordance and the Bible, I spent over two years. I then moved to A——. At the end of three years, I was convinced that the seventh day was the Sabbath, but had no idea that I should keep it as such. At that time I had no knowledge of Seventh-day Adventist literature. Somehow I came upon the address of the *Review and Sabbath Herald*, and sent for a sample copy; then I subscribed for it; was deeply interested in it. I began to read the *Sentinel* and *Good Health*. A friend gave me 'Daniel and the Revelation.' This book and the *Review* brought me to a knowledge of my duty to keep the holy Sabbath. This was about Aug. 1, 1893. My mind was troubled thinking over worldly matters. The first Bible Sabbath that I kept was Sept. 2, 1893."

"I obtained a package of tracts which I read with some interest, and then got the *Signs*, which quickened my interest to study the tracts, and I became firm in the faith before I ever saw an Adventist, knowing him to be such."

"One copy of the *Signs of the Times* led me to search my Bible, and about one week after, it led me to attend a camp-meeting at ——, and the next week I kept my first Sabbath. That was twelve years ago, and the truth grows brighter and more precious to me every day."

"I was converted to God sixteen years ago in Sweden. I joined the Baptists, and the same day that I was baptized I received my first thought on the Sabbath. A minister asked us this question at table, 'So you think you have taken the step fully now? but you are yet Sabbath-breakers.' I did not understand him then. It was all he said, but I made up my mind not to work on Sunday any more. After a few weeks, he came around and stopped at our place. He had a bound volume of *Svensk Advent Herald*. I got hold of it on the table, and read a piece in it. He said, 'That is not a book for you to read,' and tried to take it. The paper was sent from America to him or some one else. I read, and accepted the truth fifteen years ago."

JENNIE THAYER,

*Int. Tract Soc. Office, Battle Creek, Mich.*

## USE UP-TO-DATE PAPERS.

A SHORT time since, I had occasion to take a trip out of the State, and while in the office of a man in one of our principal cities, transacting a little business, a lady came in selling the *Signs of the Times*. I bought one, paying therefor the price, five cents. But to my surprise—and, but for my friendliness to the paper, my chagrin—I found it to be almost four months old. We are in an age of electricity, of telephones, "fier" railroad trains and penny papers, and the suggestion is kindly offered that it is hardly in keeping with the spirit of the times to palm off, on an unsuspecting public, a paper of the character of the *Signs*, that was so much of a "back number" as the one sold to me.

W. E. CORNELL.



NOTE what is said by Brother F. L. Mead, the general canvassing agent, in his article entitled, "Some Interesting Figures," on page 14. Is there any reason why there should not be as many agents

in the field during 1896 as there were in the year 1891? Certainly, in these stirring times, there is abundant reason why there should be many more. Why not labor to bring this about?

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

(Furnished by the General Canvassing Agent.)

STATE.	No. can- vassers	Av. No of Re- ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.	
Dist. No. 1.	Atlantic.....	14	.....	188	1067	345	.....	1006	\$ 578 62	\$ 10 06	\$ 588 68	
	Maine.....	12	10	29	290	.....	.....	315	269 45	37 30	306 75	
	Maritime Prov.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	New England....	13	7	107	594	85	\$ 233 00	245	562 75	5 50	563 25	
	New York.....	13	11	182	1166	282	556 25	307	619 50	108 10	737 60	
	Pennsylvania....	32	26	337	1725	943	695 25	1345	1100 85	320 24	1421 09	
	Quebec.....	5	4	50	118	70	25 00	106	118 50	72 02	190 52	
	Virginia.....	10	7	75	417	70	137 50	219	399 50	110 80	511 30	
	Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	West Virginia....	14	5	76	468	82	180 70	168	226 80	27 50	254 30	4567 49
Alabama.....	12	.....	.....	1500	188	335 45	158	232 75	176 05	458 80		
Cumb. Mis. Field.	10	.....	.....	1126	118	230 75	221	416 50	102 65	519 15	.....	
Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 2.	Georgia.....	8	.....	.....	846	159	329 75	117	217 75	40 60	258 35	.....
	Louisiana.....	6	.....	.....	847	311	624 25	117	159 50	23 70	183 20	.....
No. 3.	Mississippi.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	North Carolina..	5	.....	.....	677	111	189 00	352	563 00	54 45	617 45	.....
	South Carolina..	6	.....	.....	564	82	153 50	67	123 50	38 50	162 00	.....
	Tennessee.....	14	32	125	715	35	80 50	277	520 20	85 90	606 10	2805 05
	Indiana.....	15	13	119	651	89	194 50	236	326 75	167 03	493 78	
No. 4.	Illinois.....	15	11	.....	640	.....	68 70	881	520 70	254 90	775 60	.....
	Michigan.....	9	6	80	.....	20	39 00	582	520 90	.....	520 90	.....
	Ohio.....	25	21	309	2092	328	830 00	666	1094 25	196 50	1290 75	.....
No. 5.	Ontario.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3081 03	
	South Dakota....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Iowa.....	13	11	.....	510	463	936 00	109	197 75	99 85	297 60	.....
	Manitoba.....	8	5	20	305	126	346 50	10	27 50	26 30	53 70	.....
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 6.	Nebraska.....	3	3	28	.....	.....	.....	7	14 00	41 97	55 97	.....
	Wisconsin.....	11	11	55	415	99	215 50	171	166 45	53 10	219 55	626 82
	Arkansas.....	12	9	171	1329	782	1691 50	128	276 25	93 90	370 15	
	Oklahoma.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kansas.....	23	.....	.....	1484	114	257 75	415	895 40	110 60	1006 00	.....
No. 7.	Missouri.....	20	18	227	1762	262	415 70	691	630 20	203 45	833 65	.....
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Colorado.....	7	5	.....	310	.....	105 55	142	217 25	30 55	247 80	2457 60
	California.....	9	.....	.....	.....	193	570 90	348	752 05	147 38	899 43	
	North Pacific....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 8.	Upper Columbia.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Australia.....	24	19	346	2240	.....	.....	1028	4120 85	.....	4120 85	.....
	New Zealand....	9	9	121	805	175	648 46	380	1122 10	77 15	1199 25	.....
	Great Britain....	30	26	.....	2200	.....	.....	.....	1594 58	.....	1594 58	6914 68
Central Europe...	20	20	.....	2764	.....	.....	1046	1985 00	.....	1985 00		
Misc'l.	Germany.....	23	23	462	3530	345	530 00	384	600 00	315 63	915 63	.....
	Norway.....	22	.....	.....	.....	.....	.....	1012	987 00	.....	987 00	.....
	Denmark.....	25	.....	.....	.....	.....	.....	751	703 76	.....	703 76	.....
	Sweden.....	31	.....	.....	2387	.....	1216 03	642	846 04	27 04	873 08	.....
	South Africa....	7	6	68	410	192	157 66	369	1138 87	.....	1138 87	6603 34
South America...	7	7	55	550	.....	471 95	70	253 20	.....	253 20		
Jamaica.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Bahamas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
West Indies....	7	.....	.....	568	43	93 43	80	91 20	20 50	111 70	364 90	
Totals.....	549	325	3230	37102	6113	12560 33	15068	25341 12	3079 22	28320 34	28320 34	

## LESSON SERIES.

## CHRISTIAN HELP WORK.

"ARE you weak and heavy laden?"

Does this world look dark and drear?  
Go and do the Master's bidding,  
Then you 'll find him ever near.  
When he called his loved disciples  
Just before he went away  
To his Father's throne in glory,  
He their life-work did portray.

Go with Christ to every nation;  
Teach the truth to you he gave;  
Heal the sick of all their ailments;  
Rescue sinners from the grave.  
Lift your poor, degraded brother  
From the lowest depths of hell,  
By the Christ love to you given,  
Of the scene on Calvary tell.

While you try to heal their bodies  
Of disease the curse has brought,  
Tell them that the Lord of glory,  
By his blood, their souls has bought;  
And if they will come to Jesus,  
Lay their burdens at his feet,  
He will cleanse them, soul and body,  
Then in him they 'll be complete.

If, my brother, you are willing  
Thus to labor with your Lord,  
He will crown your feeble efforts,  
As he 's told us in his word,  
With success beyond all thinking,  
And he 'll make your pathway bright,  
Fill your soul with joy and gladness,  
Keep your burden ever light.

Then in that bright world of glory  
Which the Lord has died to fill,  
We will dwell through endless ages,  
There to do the Master's will.  
With the souls that we have rescued  
From the path of sin and shame,  
There we 'll sing our heart-felt praises  
To the Saviour's precious name.

D. K. OXLEY.

## LESSONS ON RELIGIOUS LIBERTY.—No. 12.

1. What kind of decree are all the nations of the last days going to pass? Rev. 13:14-17. "Great Controversy," Chap. 40, par. 1.
2. What decree of former ages will this one resemble? "Testimony," No. 32, p. 206.
3. What were the charges brought against the Jews in the time of Mordecai? Esther 3:8.
4. Will Seventh-day Adventists be "scattered abroad and dispersed among the people in all the provinces" in the last days?
5. Can it be said of Seventh-day Adventists, "Their laws are diverse from all people?"
6. Can it be said of Seventh-day Adventists, "Neither keep they the king's laws"?
7. Will it then also be said, "Therefore it is not for the king's profit to suffer them"?
8. The remnant church do not keep the king's laws; whose laws do they keep? Rev. 14:12.
9. Then for what is it commanded that they be put to death?
10. Who makes the decree?—All the nations. See "Great Controversy," Chap. 40, par. 1.
11. Is this the same as saying that God shall not be worshiped within the territories belonging to the nations of the earth?

NOTE.—The death decree intrinsically means that the deed for which the person is sentenced shall not be done in the part of the earth controlled by the government imposing the death penalty. For this reason it is that the individual is put to death; *i. e.*, put off the earth; *viz.*, to prohibit him from doing that for which he was sentenced on the earth.

12. Since all nations at one and the same time will decree the death of the saints for the crime (?) of worshipping God, is this equal to forbidding the worship of God on the earth?

13. Does God keep an account with the nations? "Testimonies," No. 31, pp. 204, 205; "Testimonies," No. 33, p. 52.

NOTE.—Fearing that these Testimonies may not be within the reach of all, and realizing the importance of the passages to which the reader is cited, a few of the most pointed are given below: "God keeps a reckoning with the nations. . . . When the accumulated figures in heaven's record book shall mark the sum of transgression complete, wrath will come unmixed with mercy. . . ."

INFIDELITY reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down; it never constructs. It destroys; it never imparts life. It attacks religion, but offers no adequate substitute.—*J. S. Paxton.*

*This crisis will be reached when the nations shall unite in making void God's law.*" "With unerring accuracy the Infinite One still keeps an account with all nations. While his mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf."

14. When this decree is passed, will these nations be fulfilling the design which God had in mind for them? Acts 17:26, 27.

15. What trumpet will then sound? Rev. 11:15.

16. Unto what is the coming of the Son of man and all the holy angels likened? Joel 2:1-11.

#### CONCLUSION.

When Christ comes the second time, he comes to take the "kingdoms of this world." He does not come then to mete out punishment to sinners as such — as individuals. He comes as a King, with a golden crown upon his head, a sharp sickle in his hand, and accompanied by an army. Perhaps we have been wont to think of this host of angels as being messengers clad in long, flowing robes of white. This conclusion is upon the whole ungrounded. The angels of God are described by the prophet as being like unto "the appearance of horses, and as *horsemen*." They are depicted as a "strong people *set in battle array*." "They shall run like mighty men, they shall climb the walls *like men of war*; and they shall *march* . . . and not *break their ranks*. . . . And the Lord shall utter his voice before his *army*; for his *camp* is very great."

This clearly shows that when Christ comes, it is with an "army" of angels in the form of "men of war." This army comes to fight against the nations of this world, and to punish them. It comes to punish nations in their national capacity, for their national wickedness. It is not till the end of the thousand years that the wicked as individuals receive the just deserts for their individual sins. From all of which it is manifest that God does deal with nations as such.

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### MEXICO.

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#### A SKETCH OF ITS POLITICAL HISTORY.

In studying Mexico from a missionary standpoint, it will be well to glance first at the people who inhabited the country at the time of its discovery, and to trace briefly its political history from the beginning of

the conquest to the present time, that, understanding the circumstances that have brought the people into the condition in which we now find them, we may be better able to reach them and lead them to a knowledge of the saving truths of the gospel of Christ. Unlike any other country of the New World, more than half of the present population of Mexico are of pure aboriginal blood, and more than four fifths of the remainder are of mixed blood, leaving less than one tenth of the population of pure, foreign extraction.

The Aztecs, whose empire extended over the larger part of the territory included in the present limits of Mexico, had succeeded the enlightened Toltecs, whose arts, sciences, and civilization they appropriated, as did the Northern barbarians that of the countries of Southern Europe, which they overflowed and subjugated only a few centuries earlier. Humbolt, who spent some time in the country, from the ruins which he saw and such literature as he could obtain that had escaped destruction at the hands of the Catholic priests, estimated the population of the Aztec empire at "perhaps not less than thirty millions and that of the capital three hundred thousand." This estimate is probably far too large. In speaking of Aztec civilization, Prescott says: "The degree of civilization which they had reached, as inferred by their political institutions, may be considered, perhaps, not much short of that enjoyed by our Saxon ancestors under Alfred." The government was an elective monarchy. The monarch was assisted in the administration of the affairs of government by a privy council composed of four of the leading nobles of the empire. The judicial department had its lower and supreme courts. The supreme judges held their offices for life, and there was no appeal from their decisions, not even to the emperor. Life and property were protected, the arts, science, and literature were encouraged. They had many books written in hieroglyphics assisted by phonetic characters. They had considerable knowledge of astronomy, mathematics, and other sciences. The year was divided into eighteen months of twenty days each, with five intercalary days added each year, and twelve and one-half days at the end of each cycle of fifty-two years, "which," says the historian, "shows a nicer adjustment of civil to solar time than is presented by any European calendar, since more than five centuries must pass before the loss of an entire day." Agriculture and the fine arts kept pace with astronomy, literature, and mathematics. The Spanish goldsmiths admitted the

superiority of the Aztecs over themselves in the ingenious working of metals.

Mexico was first seen by Europeans in 1518. April 21, 1819, Fernando Cortez, in command of a body of Spanish troops, landed at the point where the city of Vera Cruz now stands. His force of one hundred and ten mariners and five hundred and fifty-three soldiers with which he had sailed from Cuba, was now somewhat reduced. He had fourteen pieces of artillery and sixteen cavalry horses. Space will not permit us to follow Cortez and his little army in their sanguinary conflict with the natives, which resulted in less than two years in the entire subjugation of the populous and warlike empire of the Montezumas.

The conquerors commenced at once to organize and establish a government on the ruins of the Aztec Empire. The site of Tenochtitlan, the Aztec capital, was selected for the new capital. The land, with its inhabitants, was divided among the conquerors, who rivaled each other in building cities, roads, churches, aqueducts, etc., the remains of which are to be seen all over the country. So many of the natives were employed in this work that, within four years, the city of Mexico is said to have presented the appearance of an opulent European city. Thus, nearly one hundred years before the Dutch built their first fort on Manhattan Island or the pilgrims landed from the "Mayflower" on Plymouth Rock, Mexico had become a flourishing Spanish province, with her cities, churches, schools, printing presses, macadamized roads, and other accompaniments of civilization. The first book published in America was printed in Mexico City in 1535; this was the same year that Coverdale's Bible, the first Bible printed in the English language, came from the press; and just at the time when England threw off the papal yoke. The new province was governed by viceroys appointed by the Spanish crown. This form of government continued for just three hundred years until Mexico became an independent state in 1821. From 1821 to 1865 the country had a very checkered history. It was sometimes ruled by presidents, sometimes by dictators, sometimes by emperors; in the space of forty-one years there were fifty different rulers, giving an average term to each of only nine months and twenty-one days. Nearly all the changes were the results of revolutions and counter revolutions which constantly disturbed the country.

In 1857 a liberal constitution was adopted, and a code of laws was enacted by Congress called the "Laws of Reform." The special object of these laws was to separate church and state in the government

of the country. Some of the principal points were: Freedom of religion, freedom of the press, the secularization of all property held by the clergy except that actually used for church purposes, the abolition of monastic orders, the expulsion of the Jesuits from the country, and the opening of the country to foreign immigration — Protestant as well as Catholic. The church party opposed the liberal constitution and laws of reform, and at once set up a revolutionary government under what was called the Plan of Tacubaya, in which they took decided ground against every liberal point in the new constitution and laws of reform. They took possession of the capital, which they held for three years.

When at last they found that they could not successfully resist the patriotic and determined spirit of the liberals, they invited Maximilian, of Austria, to come and take the government, offering to make him emperor. Under the encouragement and assistance of Napoleon III, of France, Maximilian came, and was proclaimed and crowned emperor of Mexico. The bloody war which followed has gone into history under the name of the French Intervention. In the end, the patriot army under the constitutional president, Juarez, was successful. Maximilian and his leading generals were taken and executed. The constitutional government was fully established and the liberal constitution and laws of reform were carried into effect. Nuns and monks were drawn from their cloisters and the property confiscated and turned into public use for barracks, schools, post-offices, museums, etc., or was sold to replenish the public treasury. Since that time (1865) the country has enjoyed peace, and has been making rapid advancement in all lines of material improvement. Railroads have been built, factories of all kinds are springing up, agriculture has improved, a good public school system has been adopted and education made compulsory, immigration is encouraged, and the country in general has made rapid advancement, and this prosperity promises to continue.

#### QUESTIONS.

1. In studying Mexico from a missionary standpoint, what is first necessary?
2. Why?
3. In what respect is the population of Mexico unlike that of any other country of the New World?
4. By what name were the aborigines of Mexico known?
5. At what did Humboldt estimate the probable population of the Aztec Empire?

THE HOME MISSIONARY.

A MONTHLY JOURNAL OF 24 PAGES.

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

BATTLE CREEK, MICH., JANUARY, 1896.

ON another page of this issue will be found an advertisement of a new book, "Christ Our Saviour." We would call the attention of our readers especially to this advertisement, and believe that our own people will want a copy of it for themselves, and that many of them will want to take an agency for it and assist in giving it a wide-spread circulation.

Our canvassers also will no doubt desire to use it as a help in their canvassing work. For terms and territory in which to canvass, etc., address your State society.

A. O. T.

OUR BANNER YEAR IN MISSIONARY OFFERINGS.

SHALL we make 1896 our banner year in the support we shall render to our missionary enterprises? This will mean to contribute more to missions than we have given in any previous year. This may be done if all will have a heart to work and a heart to give; and it may be done too, without entailing distress or want upon any soul. So many needless luxuries may be dispensed with, so many trifles denied, and the price thereof given to the Lord's work.

During the last few quarters our donations to missions have been falling off. In view of this, and of the great and increasing demands of the work, is it not time to call a halt, to increase rather than to diminish our donations? Why not make "Our Banner Year" the rallying cry? If all will labor to this end, we are confident that more may be given to the missionary cause this year than was ever given in any preceding year. Let every reader of the HOME MISSIONARY, and every lover of the cause of truth, labor for the accomplishment of this desirable result.

FALLEN AT THEIR POST.

CLOSELY following the sad death of Brother A. J. Rice, of Guadalajara, Mexico, comes the news of the death of another one of our workers in foreign fields. This time it is Brother C. N. Perrin, general agent for the island of Jamaica, who has fallen a prey to man's great enemy. In the death of both of these

workers, our cause has lost two earnest, devoted laborers. They seemed designed of providence ably to fill the places to which they were called. Considering their death from a human standpoint, it seems beyond the reach of our wisdom to fathom. Both had been recently married, and their young wives are left alone, strangers in a strange land; but we are encouraged to know that, in their affliction, they find hope and comfort in the gospel. We extend to them our deepest sympathy.

UNTIL MARCH ONE.

OWING to the fact that the matter has been presented to us that many of our brethren are saving all that they can now in order to contribute at our Christmas offering, and therefore might not be able to avail themselves of the special offer to get the "Life of Bates" at sixty-five cents per copy before January 1, we have decided to extend the time until March 1. So any one sending sixty-five cents to the International Tract Society, Battle Creek, Mich., before March 1, will receive a copy of this valuable book.

A. O. TAIT.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 18, 1894.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.				
10 Mail Ex.	4 L'd Ex.	6 A'd Ex.	42 Mix'd Tr'n.	2 P't Pass.			11 Mail Ex.	1 Day Rk.	3 P'd L't'd	23 B. C. Pass.	5 P'nc Ex.
a m	p m	p m	p m	a m		p m	p m	p m	p m	a m	
9.00	8.10	8.15	a m	6.00	D. Chicago A.	6.45	1.50	9.10		7.50	
11.25	6.05	10.30			Valparaiso.	5.05	11.35	7.10		5.45	
1.05	6.30	12.00	10.05		South Bend.	3.10	10.15	5.44		4.10	
1.46	7.12	1.45	12.40		Cassopolis.	2.15	9.40	5.19		3.28	
2.33		1.38	3.42		Schoolcraft.	1.20					
2.44	7.55	1.48	4.30	a m	Vicksburg.	1.10	8.52		p m	2.37	
3.30	8.36	2.40	6.20	7.03	Battle Creek.	12.15	8.15	8.55	9.35	1.50	
4.33	9.23	3.25		7.47	Charlotte.	11.14	7.28	8.07	8.40	12.53	
5.19	9.55	4.00		8.20	Lansing.	10.49	6.53	2.40	8.00	12.20	
6.30	10.45	5.03		9.30	Durand.	9.35	6.05	1.55	6.50	11.28	
7.30	11.17	5.40		10.05	Flint.	8.35	5.35	1.28	5.47	10.85	
8.15	11.50	6.15		10.43	Lapeer.	7.49	5.02	1.00	5.10	10.01	
8.42	a m	6.33		11.36	Imlay City.	7.28				4.48	
9.50	1.00	7.30		12.06	Pt. H'n Tunnel.	6.50	3.50	11.55	8.50	8.45	
9.25					Detroit.	a m	a m	a m	p m	p m	
	a m	p m			Toronto.			10.40		8.45	
	8.15	6.25						9.20		1.00	
	p m	a m			Montreal.			a m			
	8.15	7.25						9.15			
	a m	p m			Boston.			8.30			
	8.12	7.15			Susp'n Bridge.			p m	a m	p m	
	7.50	4.25						10.15	7.05	2.25	
	a m	p m			Buffalo.			9.15		1.00	
	7.00	5.10			New York.			a m	p m	p m	
	p m	a m						8.15	6.10	8.00	
	8.53	8.09			Boston.					p m	
		a m								7.00	
		L. 20									

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rifies himself, even as he (Christ) is pure. Some have no hope of being like him when he returns; they think it is not necessary or possible. Therefore they neglect this important work of cleansing and purifying.

We will now notice the means God would use in bringing us into this condition. When God led the children of Israel out of Egypt, his purpose was to make of them a peculiar and a holy people. During their long stay in Egypt, they no doubt, in a great measure unconscious to themselves, became like the Egyptians in their habits and practices. The Lord saw their pitiable condition, and called Moses to deliver them not only from physical bondage, but also from spiritual; not merely from Egypt, but from the evil habits and practices of the Egyptians. His especial object was to make them a holy people; but before the moral standard could be raised among the Israelites, their physical habits must be corrected. It was impossible for them to discern the sacred truths through which God designed to refine and purify them, with all their health-destroying habits. Efforts at moral reforms must be preceded by instruction on health principles; the bad habits and practices must be corrected first.

The Lord gave them this instruction, and said: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians." Ex. 15:26.

Since sickness is due to violation of the laws of health, the Lord here gave them health statutes, which, if obeyed, would insure to them life and health. Before they could claim God's promise, "I will put none of these diseases upon thee, which I have brought upon the Egyptians," they must obey the statutes delivered to them. If they failed to do this, their condition would be no better than that of the Egyptians, and they could claim no more. Deut. 28:15. "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; . . . all these curses shall come upon thee. . . . The Lord shall smite thee with a consumption, and with a fever, and with an inflammation," etc. Verse 22. All of these diseases are due to the violation of the statutes God had given them, or in other words to the violation of the laws of health. □ If the Egyptians had obeyed God's laws, they could have

claimed these promises, since God is no respecter of persons. Shortly after this the moral law was given at Sinai. The Lord said, "Ye have seen what I did unto the Egyptians [because they did not obey his statutes], and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be . . . an holy nation."

Moses laid before them the promises of God, and the conditions under which these promises would be fulfilled to them. They promised to do all that the Lord required. In order to fulfil these promises to the people, he at once began to withhold from them the things which would not be conducive to health and purity. He gave them food from heaven, prepared by angels, and pure water to drink; but their depraved appetites craved the things they had had in Egypt, and they despised the food given them of God. They chose bondage, disease, and even death, rather than the denial of depraved appetite. The mixed multitude lusted after the flesh pots. The children of Israel wept when they remembered the fish, the cucumbers, the leeks, the melons, the onions, and the garlic, which they did eat in Egypt. Numbers 11.

Had they been willing to deny appetite, and give up these injurious things and in other respects obey the laws of God, God, according to his promise, would have kept disease from them, and would have made them a pure and a holy people. No doubt they all wanted to have health and to be holy, but they despised the means God would use to accomplish this. They would willingly escape the physical bondage of Egypt, but were not willing to separate from the habits and practices of Egypt. God could carry out his promises to them only in his appointed way.

#### QUESTIONS.

1. Of what was the tabernacle built by Moses and its ministration an illustration?
2. How may we understand Christ's ministration in heaven in behalf of the sinner?
3. What did Aaron bear upon his heart in going into the presence of God?
4. What did he wear upon his forehead?
5. Why was this mitre necessary?
6. Upon what then, did their acceptance depend?
7. What important lesson do we learn from this?

D. H. KRESS, M. D.

(Concluded next month.)

6. What is said of the arts, sciences, etc., of the Aztecs ?
7. What can you say of the government ?
8. What is said of their knowledge of astronomy ?
9. When was Mexico first seen by Europeans ?
10. Under whom was the conquest effected ?
11. What can you say of the condition of Mexico almost a hundred years before the first colonies were planted in the present limits of the United States ?
12. When and where was the first book published in America ?
13. What other interesting events occurred about the same time ?
14. How long did Mexico remain a Spanish province ?
15. When was the present constitution adopted ?
16. What followed ?
17. What can you say of the country since the close of the French Intervention ?

DAN T. JONES.

#### RELATION AND IMPORTANCE OF THE LAWS OF HEALTH TO THE CLOSING WORK.

THE following article is written in answer to a few questions which have been handed in, and will conclude our study of Diet. I will not refer to these questions separately, but will try to bring out the principles a little more fully.

Is it possible for one to be righteous, or holy, without observing the laws of health ? To this I answer, "Yes" and "No." It depends entirely upon what is understood by that term,—whether it is applied to imputed holiness or to holiness in fact, in the individual. We will first consider righteousness imputed.

The tabernacle built by Moses in the wilderness and the ministration connected therewith was an illustration of the heavenly temple, where Christ, our High Priest, ministers in behalf of sinners. In order to understand Christ's work in heaven in behalf of sinners, it is only necessary to study the services connected with the temple on earth ; for the ministration of the priest served unto the example and shadow of heavenly things. Heb. 8 : 5. In Ex. 28 : 29, we read that Aaron bore the names of the children of Israel upon his heart, in the breastplate of judgment, when he went in before the Lord. He was also to wear a plate of pure gold upon his forehead, engraven, "Holiness to the Lord." Verse 36. The reason why he was to wear this is given in verse 38 : "That they may be accepted before the Lord." We

notice that here was an acceptance which did not depend upon their good works, deeds, or character. In fact, God did not look upon the people at all, but upon their high priest, their representative, and in looking upon him, he saw only "Holiness to the Lord."

The lesson we are to learn from this is that Christ, our High Priest, bears upon his heart the name of every repentant sinner ; he appears in the presence of God for them. Heb. 9 : 24. No man comes unto the Father but by him. John 14 : 6. He is our representative ; God looks not upon us, but upon him ; he sees only "Holiness to the Lord." Our works, our prayers, our efforts, are accepted in him as perfect. We are complete in him. This is the imputed righteousness spoken of in Rom. 4 : 5-8. Should we die at the moment of conversion, like the thief on the cross, with no time allowed to develop character, it would be said, "Thou shalt be with me in paradise." Paul's character was more fully developed, but he said, I am not yet perfect, but I follow after ; he could say with confidence, "There is laid up for me a crown of righteousness." Both were accepted in the beloved.

The time is coming when Christ's work in behalf of the sinner closes. This will be a short time before he makes his appearance to reward his people. When that time comes, and Christ lays off his priestly attire, no longer to appear in God's presence for man, in order to be accepted then, God must see Christ fully formed within his people, for he cannot behold iniquity. *Perfection of character, or holiness on the part of the people, will be necessary then for their acceptance.*

The promise is given in 1 Cor. 6 : 17, 18 : "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There is, however, something for us to do after we are received as sons of God. This is stated in the first verse of the next chapter : "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This cleansing work will go on among God's people until Christ comes. The promise is, when he appears, we shall be like him, that is, God will see Christ's image reflected fully in us ; we have gained the victory over every besetment, and over every wrong word and action. Every man that has this hope in him, pu-