

THE Signs of the Times

SUPPLEMENT.

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EXTRACTS FROM A LATE APPEAL FROM SISTER WHITE.

God will work for us just in accordance with our faith. At the slow rate our people in many States are working, it would take a temporal millennium to warn the world. The angels are holding the four winds that they should not blow until the world is warned, until a people has decided for the truth, the honest of heart have been convicted and converted. Their power, their influence, and their means will then flow in the missionary channel. This is putting out the money to the exchangers, that when the Master shall come his stewards may present the talents doubled in the ingathering of souls to Jesus Christ. But the wealthy farmers are some of them acting as if in the day of God the Lord only would require of them to present to him enriched, improved farms, building added to building, and they say, "Here, Lord, are thy talents; behold, I have gained all this possession." If the acres of their farms were so many precious souls saved to Jesus Christ, if their buildings were so many souls to be presented to the Master, then he could say to these men, "Well done, good and faithful servant." But you cannot take these improved farms, or these buildings into Heaven. The fires of the last days will consume them. If you invest and bury your talents of means in these earthly treasures, your heart is on them, your anxiety is for them, your persevering labor is for them, your tact, your skill is cultivated to serve earthly, worldly possessions, and are not directed or employed upon heavenly things. And you come to look upon the means invested for larger plans in extending the work as so much means lost which bring no returns. This is all a mistake, because the earthly is exalted above the eternal. While the heart is on earthly treasures it can only estimate such; it cannot appreciate the heavenly treasure. It is fully occupied just as the devil wants it should be; and the eternal is eclipsed by the earthly.

Now there are many diligently at work just as though their salvation depended upon their wonderful economy in investing means in the cause of God, as though the least money they consumed in plans and efforts to broaden and build up the work of God was a virtue. And money is held in farms and in business as though their salvation depended upon the improvements to be made upon their earthly property. Do these men know that they are bound up in selfishness? Do these men know that they are robbing God every day of their lives? Do they know that they are devoting their time, their physical and mental talents, in laying upon the foundation, hay, wood and stubble? All the improvements of years will be consumed with the fires of the last day, and if they themselves are

saved, it will be only as by fire. Their whole life-work is in ashes. The reward that they might have gained if they had been faithful stewards is lost, eternally lost. A host of souls that they might have saved are not saved, because of their neglect. All their powers God had given them to prove them as probationers, whether they are worthy to be intrusted with eternal riches. And there are many whose testimonies have been heard in meetings in continual cautions, lest some advance move shall be made calling for some of their means to reflect light to the world. They are found so buried up with earthly things that they have no right estimate of the eternal riches, and would not prize Heaven if it were given them. Their taste, their appetite, their pursuits, their inclinations, are all of an earthly, worldly character; they are unfitted for Heaven; they perish with their treasures. All our talents are to be used to the utmost. We are required to develop our abilities by exercise until they have reached the highest standpoint in doing,—your farming? your building? *No*; but *God's* work, as stewards of the grace of God.

Your powers are to be used as a blessing to the world. To take God's intrusted talents and employ them for earthly, selfish, worldly purposes, and neglect the work of God in winning souls to Christ,—unfaithful servants is charged upon all who do this and neglect a sacred responsibility. It is a fearful thing to take the powers of the body and of the mind, given you to be employed to be a blessing to the world, and use them in such a way that God is not honored. It is also a fearful thing to fold up the talent in a napkin, and hide it in the earth, or world, for fear God would demand it of you. This will be the cutting off of our own hopes of an eternal reward; it is the forfeiting of the crown of life, and showing that we have no esteem for an eternity of bliss. God calls upon you who have the precious light of truth to no longer have your time and talents devoted to selfish purposes, and thus lost to humanity, and lost to God, by folding up your talents and hiding them in the earth. All these talents must be employed to bring glory to the Giver. Accept your God-given responsibilities and take up your cross, denying yourself, or you cannot be disciples of Christ. God did not design that you should devote brain, bone, and muscle to earthly employments; he intended you should improve your talents to fill some grand and noble place in God's plans, in saving of souls, and in doing God's work. The selfish thoughts and feelings have dried up your souls. The moisture of Heaven is not upon many of you. You are as dry as the hills of Gilboa that were not visited by dew nor rain. Grand opportunities are being lost and you are shriveled and dying spiritually of *non-use* of your talents. You cannot fulfill your solemn responsibilities

to God unless you are transformed in character. Your unconscious influence in your spiritual attitude of selfish love of the world, is saying to the world, "My Lord delayeth his coming." Your guilt is similar to that of the inhabitants of the old world. You are planting and building, and your works testify that you are not looking and watching and waiting for our Lord's appearing.

How can you who are men and women blessed with so great light, so high and sacred privileges, render an account to God why you have done so little as his servants? why you have fulfilled life's grand works so unworthily? God lays responsibilities in your hands to do his work, to educate, to train all your powers to do his work with that efficiency which shall earn for you the "Well done, good and faithful servant." Wherein does this faithfulness consist? in your withdrawing your interest, your time, your influence, from the work of God, and devoting all your powers to earthly, selfish, purposes? No, the blessing will be pronounced upon those who yoke up with Christ in doing his work. Ye are laborers together with God. You will reveal to the world all the faith you have. You are not all compelled to go to heathen lands; there are souls just as precious in the sight of God and valuable as your own soul right within your own borders. And how few, very few, workers are employed in giving the message of warning in the large cities! What excuse will you have prepared to offer to God for this terrible neglect of your God-given responsibilities? These souls unsaved within your reach, I was shown, will confront you in the day of judgment. You worshiped your farms, you worshiped your money, you prided yourself upon your wisdom as wise financiers in worldly affairs; but how does all this weigh with God? He said of the rich man, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Now the application: "So is he that layeth up treasure for himself, and is not rich toward God." The Lord has given you light in testimonies of warning, of reproof, and counsel, but you do but little in accordance with the light given. The words of Christ are explicit, but you are not doers of his words. "Ye cannot serve God and mammon."

There are those who do not realize that their influence reaches beyond their present life into eternity. In every life there are opportunities to accomplish much good. We are leaving impressions upon those around us for good or for evil; we are directing others in the current of thought, and their characters in a heavenly channel or in a cheap, earthly direction. We are preachers to the world, and bear a testimony in our works, in our words, and in our deportment, whether we believe the truth in heart. We are con-

firming our profession of faith by our works, or denying our faith by our works. "By their fruits ye shall know them." Are you, my brethren, testifying to the world that you are getting ready to move? Do your works show that you are men and women who are waiting for your Lord? Is the heavenly country the theme of your conversation? Do you talk of the home of the blest, of the blessed Jesus in whom your hopes of eternal life are centered? Do you act before the world and in their presence as though you care more for their souls than for your cattle, your houses, and your lands? Do you contemplate that Christ sacrificed his majesty, his honor and glory, to bring salvation within your reach and save every son and daughter of Adam? He for our sakes became poor, that we through his poverty might be made rich. "We are laborers together with God." When he ascended on high he left his work in the hands of his followers to carry it forward, as he has given us an example in his self-sacrificing life. He went about doing good. Do you follow his example in this? Does your own business seem of greater importance than the precious souls Jesus came to the world to save? Oh, that I could open many eyes that Satan has blinded. Oh, that pen and voice could have an influence to arouse you from your paralysis. Oh, that you could see that you are doing nothing while all Heaven is engaged in intense activities to prepare a people to stand in the great day of God.

We are called to have a superior faith, because of increased light above the light of God's ancient people. Whosoever will be the friend of the world, is the enemy of God. The times in which we are living call for you who believe, to arouse, to put the armor on. You have not done any too much, but not enough. The natural consequence of works in accordance with your faith is an increased knowledge of truth and experience in heavenly things, a higher degree of consecration of all our powers and all our possessions to God; and the more firmly we walk in the path of faith, the greater will be our separation from the world, and from darkness. We will come closer and still closer to the side of the Great Light of the world. Christ is coming. We shall enter upon the year 1887 before this reaches you. Will you give to God a New Year's offering? Will you consecrate yourselves, soul, body, and spirit to God? Will you lay upon his altar that which belongs to God? Will you cut loose from the world, and will you evidence that you believe the truth? Will you cease to rob God in tithes and in offerings? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

MRS. E. G. WHITE.

HOW SOME HAVE HELPED THE CAUSE.

BROTHER A was anxious to help the cause of present truth, and when its wants were presented to him, his heart was stirred. He felt that he would be glad if possible to do something that would relieve it from its embarrassment. Having a few thousand dollars in the bank, and realizing the insecurity of banks in these days, owing to the frequent unfaithfulness of those who have charge of such institutions, he took his money which he had on deposit and placed it in the cause, but was particular to receive a note bearing as high a rate of interest as he had been previously receiving. Thus Brother A felt greatly relieved. He had eased his conscience, bet-

tered his circumstances, and, in a sense, helped the cause; for under its financial embarrassment it could better afford to pay interest than to be deprived of the means which should have been freely given by those who were able.

Brother B pursued a somewhat different course. He also felt anxious to help the cause, and made liberal pledges, but it was a time when it was difficult to dispose of property, and when subsequently called upon to help, he said that he had made liberal pledges, and as soon as he found a chance to sell to advantage, he would pay them and do even more. Finally a buyer came, and offered him within a few hundred dollars of what he thought his place was worth. Brother B did not, however, feel like making any sacrifice on what he considered the actual value of his property, but when he was offered his price he would sell. Thus he held his property, while his pledges remained unpaid, feeling content in the thought that when the Lord wanted him to sell he would send him a purchaser. But the buyer didn't come, and the means needed to help in the emergency had to come from some other source.

Brother C also thought over his finances to see how he could help along the work. He had money at interest, and was enjoying a good degree of health so he could earn his living expenses; therefore he gave the interest on his money in full every year. This certainly was doing well. He felt that he had done the best he could. Had he not given all his interest? Most certainly he had. Could he be asked to do anything more?

Brother D adopted another method. He could not sell his farm for what he thought it was worth, but having lived in the neighborhood many years, and been an economical farmer, he said to himself: "This thing will I do: as long as my farm pays me the interest on three or four thousand dollars, I will do more than simply give that. I will borrow money, and place it in the cause, paying the interest from my income on the farm until I sell it." So he borrowed \$4,000, and placed it in the Third Angel's Message. Year after year, for many years, he has earned the interest on the money, and given the cause the benefit of the principal. All can readily see that this has helped the cause, and it was a sacrifice on his part.

Brother E pursued an entirely different course, because he was under different circumstances. He had notes and mortgages out, and it was a very easy thing for him to give the interest, as he was not dependent upon it. So thought he, "I will dispose of my notes and mortgages, and place my money in the cause without interest, giving it the benefit of the entire amount; and I will donate from my substance as the needs of the cause demand, and will so arrange the matter that, should I die, the money never can be drawn from the cause of God."

Brother F heard the same plea for means, and a statement of the condition of the missions and realized that help must be furnished to relieve them from their embarrassment. He also had a few notes at interest and owned a nice farm. After duly considering the matter, he decided that he would better sell and give alms, even though it was at a sacrifice. He had also read in the book of the law that the people anciently were to value their property according to the number of years to elapse before the year of jubilee. He thought that the evidence was conclusive that the Lord would soon come. He did not leave a stone unturned in his efforts to sell, which he did finally at a sacrifice of over a thousand dollars. He also disposed of his notes, and placed their value in the cause of present truth. Having disposed of his property so as

to be released from care and perplexity, he found he had much time to labor. He did not feel that God had called him to preach, so he began to sell our publications. Although he was not considered a successful canvasser, he paid his expenses and some more. He enjoyed a peace of mind that gave constant joy, and he felt that God had blessed him. He also read Rom. 13:12-14 and thought that it applied to him. We leave it with our friends to judge which of these brethren took the wisest course and came the nearest to making a covenant with God by sacrifice. S. N. H.

IS IT A SACRIFICE?

THE spirit of sacrifice is an essential element in the Christian religion. The expression is used to describe such acts as partake of the same spirit that brought Christ to this earth. It was a renunciation by him of the glory which he had with the Father before the world was, and the humbling of himself, even to the death of the cross, that we might be saved. It is a spirit of disinterested benevolence, a yielding of that which is precious to us for the good of others. The first religious service of which we have any account was a sacrifice by man, prefiguring the death of Christ upon the cross. In the Mosaic economy, the sacrifice of animals and the gifts of the first-fruits were numerous, and when the people lost the spirit of giving the best, so that their labor and service was merely formal, the offerings were not acceptable in God's sight, and the people became estranged in their hearts from God.

Malachi, the last prophet of the Old Testament, testifies that the Jews had lost the proper spirit, as they offered for sacrifices the blind, the lame, and the sick, and such animals as were worthless. They had gone so far that they would not even shut the doors of the Lord's house, or kindle a fire upon his altar for naught. They must be paid for everything that they did in the service of God. They also said, "What a weariness is it!" and they snuffed at the services of the Lord's house, and brought that which was torn, and the lame, and the sick. God then pronounces the following curse upon them: "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen."

Every work of reform has been carried forward by those who possessed a spirit of sacrifice. In the early history of this message, it was sustained almost exclusively by the offerings and donations of the poor. Many a man gave of his substance until he was reduced to poverty, and though in many instances God afterwards blessed such ones temporally, there are living witnesses to-day who can testify that their farms and all their earthly possessions were consumed in sustaining the Third Angel's Message in its early history. Our brethren since that time have been called upon to help the cause of God in a special sense. Our work is an aggressive one. From the beginning it has been as it was in the days of Luther, Wesley, and other reformers; it is a reformatory work from beginning to end. We never expect while probation lasts that we shall reach a time when we shall cease to enter new fields. When the work is finished the Lord will come, and the saints will be taken from this earth. We have a special warning to give to the world; and when that warning has been given, and has produced its effects, the saints will be gathered. We must enter new fields, and gain new conquests as individuals, and as a people, and this will continually call for an increased outlay of means.

Help will be needed as long as probation lasts.

In the closing of this work, when the half-hearted and world-loving professor sees that probation is really ending, he will bring his money and lay it at the feet of God's servants, but there will be no use for it. Then James 5:1-3 will be literally fulfilled. But at the present time means are wanted. Men and women are called upon to sacrifice whatever talents they possess. Our brethren have given nobly to help the work in the past, and many have pledged liberally of their means to help in the present crisis; but the question arises, Who makes real sacrifices to advance the truth of God? Is it those who make pledges that they will give of their means, and then refrain from disposing of their property until they can get the highest market price, while the cause is left to suffer? If such individuals conclude that they have done their duty, when God's providence opens the way for a disposal of their property but they hold on in hopes of getting the full value, they will find that they have made a mistake. The Jews were to reckon the value of their land in proportion to the number of years to the jubilee. Do our brethren and sisters take this into account in their efforts to dispose of their property?

Again, our institutions are the safest places in which our brethren can deposit their means. Banks are failing almost constantly, and every worldly enterprise is insecure; but the institutions planted in the interests of present truth, and sustained by our people as a body, can never fail so long as they are devoted to that work, and so long as there is a demand for the truth. Our brethren are induced to place their means in these institutions to help forward the work. This is a good move, and by this means the cause is carried forward; but if they merely loan their money to our institutions, and receive as much interest as they would in the banks, or from outside parties, is there any sacrifice in this? We think not. Would it not be far better, if we have means in the world, to take it and sacrifice at least the interest, giving the cause the use of the money, and have it so arranged that should the individual die, the money could not be drawn out from the work of God by heirs or those who would not recognize that it had been consecrated to a sacred work. There would be some sacrifice in this.

But we often hear it said, "We have a few hundred or a few thousand dollars out at interest, and every year we give the income to the Lord." Now it would help the work of the Lord far more to place the principal without interest in our institutions. Then the institution not only gets the benefit of the interest on the money, but the money itself, and so long as they hold it, it counts the same as though it had been actually given.

The time has come when "sell and give alms" is present truth. The cause is languishing in almost every part of the field. Funds are wanted in every department of the work. Missions are to be established in fields which are untouched as yet, and those already established must be sustained. These missions bring no money back to our institutions to pay those who loan their money with interest. But if our brethren have money out at interest, we think it would be commendable, and they would manifest a spirit of sacrifice, if they would take that means which they have, and if they cannot give it, at least place it in the cause without interest. Some of our brethren have borrowed money to the extent of the worth of their property, and from the proceeds of their farms have paid the interest, loaning the principal to our institutions. We do not say that this is the duty of all, and in fact it would be unnecessary

for all to do this if those who have means had a disposition to place it in the cause without interest.

A few days since we received several hundred dollars from an individual who thought that a great sacrifice had been made in taking the money from the bank and loaning it to our institutions, though it is safer than in the bank, and at the same time he is receiving more interest than could be obtained at the bank. Certainly there could be no sacrifice in this.

We have often feared that as the demands of the work for means are great, and we have encouraged our brethren to loan their means by paying interest, as has been done in the past, they would get a false idea of sacrifice. There are cases in which widows or individuals who are feeble have means, and depend upon the income from the same for support. In such cases we think it perfectly right and proper that interest be paid; but for our brethren to loan to the Lord, and place their money in a safer place than any worldly institution, and then require as much interest as they would in the world, we think is a great mistake if they think by so doing they are making a sacrifice. We hope none of our brethren will be deceived in this matter, but that they will make such sacrifices as God will be pleased to accept, and that the spirit of sacrifice will run through our people far and near. May the Lord bless our brethren in this respect. The Lord is coming soon, and we want to prepare to meet him, and do our work, and transact our business in such a manner that God can accept the efforts which we put forth. This spirit is what God requires. It is the Lord's cause and the Lord's work, and none of our institutions in any way contribute to the advantage of any individual. S. N. H.

MISSIONARY WORK BY CORRESPONDENCE.

OUR missionary paper is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. All should feel the deepest interest to have it a spiritual messenger, full of life and plain, practical truth. In the Christian world there are many starving for the bread of life. The SIGNS OF THE TIMES, laden with rich food, is a feast to many who are not of our faith.

Our brethren do not all see and realize the importance of this paper; if they did, they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. All who have a part to act in the preparation of matter for this pioneer sheet, are engaged in a sacred work, and they should be connected with God; they should be pure in heart and life. Then God can work with them and give them wisdom that they may become intelligent in the knowledge of the truth. God sees the motive of each worker, and will impart his grace in rich measure in accordance with the spirit in which the labor is done. This silent preacher, the SIGNS, enriched with precious matter, should go forth on the wings of prayer, mingled with faith that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error.

Calls are coming in from all directions, not only from persons of our faith, but from those who have become interested by reading our publications; they say, Send us a minister to preach to us the truth. But there is a great want of laborers. We have to answer, There is no man to send among you. Many are obliged to be content with the silent preacher until God shall send them the living messenger. Let all our brethren take this to heart,

and by personal effort in faith and hope contribute to the SIGNS OF THE TIMES; for in sending matter that is alive, in speaking by the pen words bearing the holy unction, they are preaching to thousands. The great lack of men to go from place to place and preach the word, may be in a great degree supplied by tracts and papers, and by intelligent correspondence.

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work,—nothing worthy of their especial interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do.

All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood.

Those who are co-laborers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service for the Master, they will secure the most substantial happiness. Connected with Jesus Christ they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity by merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him.

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. Many occupy their time in needless stitching, and trimming, and ruffling of their own and their children's clothing, and thus lose golden moments in which they might improve their talents by efforts to get the truth before others. We should, as Christians, have an abiding sense that our time, our strength, and our ability have been purchased with an infinite price. We are not our own, to use our moments in gratifying our fancy and our pride. As children of the light, we should diffuse light to others. It should be our study how we may best glorify God,—how we can work to save and bless souls for whom Christ died. In working to bless others, we shall be gathering strength and courage to our own souls, and shall receive the approval of God.

We are so much wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we

are lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women are needed now,—women who are not self-important, but who will work with the meekness of Christ wherever they can labor for the salvation of souls. All who have been partakers of the heavenly benefits should be anxious that others who do not have the privileges they have enjoyed of seeing and hearing the evidences of truth, should have the truth in papers and tracts. They will not merely *desire* that others may have this benefit, but will act their part to accomplish this object.

Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving themselves, will dwarf, and wither, and die. Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus.

The souls saved by their personal efforts will be more precious to them than fashionable dress. The white robes given them by Christ, and the jeweled crown as their reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God.

MRS. E. G. WHITE.

TO THOSE WHO FEEL ANXIOUS TO WORK BUT DO NOT KNOW HOW TO BEGIN.

APPEALS to our brethren and sisters have become quite common. Every month a special appeal is prepared with the greatest care and sent to all parts of the field. Sometimes we have almost feared that they would become so common that our brethren would not realize their importance, and give that heed to them that they should. The truth is that we are upon the verge of the eternal world, and there is great danger of many of our brethren and sisters failing of the kingdom of God. The Bible most clearly presents the fact that among those who profess to be the children of God two classes will be developed. There is a constant conflict between the two great armies led by the Prince of light, and the prince of darkness. Satan is constantly putting forth the most determined effort to gather souls under his banner, by causing the spirit of lethargy and stupidity to come over those who profess to believe the present truth. On the other hand, Jesus Christ, with all the holy angels, is diligently at work, pressing back the powers of darkness, and rescuing souls from the wiles of Satan, and placing them under the blood-stained banner of Prince Immanuel.

Those who are true soldiers of the cross of Christ will not be idle spectators of the great conflict that is being waged between light and darkness, but they will be studying and planning how they can help forward the work of God. They will be co-laborers with Jesus Christ, in disseminating the light of truth to redeem the purchase of his blood from a slavery of sin and death. Men and women who can be co-workers with their self-sacrificing and self-denying Redeemer are wanted in every part of the field. By unselfish acts of kindness, and by special efforts to prepare themselves to know how best to bring the truth to others, they will find pure happiness and rich joys.

Rest and peace will be found in a forgetfulness of self, and an earnest, persevering effort to save souls from the darkness of error. But those who shirk these responsibilities, and seek for rest in their present surroundings, will find themselves destitute of spiritual joy and divine peace, and cannot be partakers of Christ's glory. Churches are strong only as they are working. Each member should feel the responsibility of doing his part in strengthening, and encouraging, and building up. Union and love should exist in every heart. The truth spreads and the work prospers when living, active workers commend it by personal effort, characterized by piety, beauty, and true holiness. There is no people so favored with special privileges and blessings as those whom God has made the depositaries of his law. No one should be idle in the vineyard of the Lord.

All are not qualified to do the same kind of work, yet there is something for all to do. Men and women are needed to act a part in this great work of carrying forward the truth by holding Bible-readings, and circulating our periodicals and publications. This work has not been taken hold of as it should have been, and our object in this appeal is to encourage in some way the spirit of labor among our brethren and sisters. The larger part of the members of our churches are not working Christians. They are living as though there was no great danger pending. They think they are safe if they only continue to profess the truth without putting forth any special efforts. Not only men are wanted, but women also, who will set their hearts and minds to become intelligent in regard to the very best manner of working for the Master, and qualifying themselves for doing that part of the work to which they are best adapted.

HOW CAN WE QUALIFY OURSELVES TO LABOR.

We have schools and city missions which are adapted to disciplining the mind and educating workers in the cause of God, but in this appeal we would reach a class of workers who are at their homes, and cannot attend a college or a mission training school. God has something for you to do. First we should become familiar with the truth—not upon any one point in particular, but upon various points. Become familiar with leading texts of Scripture upon some prominent points of our faith, so much so that by having the references on a card you will know at once the nature of the scriptures referred to; then raise some question which will lead the person with whom you are conversing to take his Bible and read a text upon that subject. Do not think that you must learn how to give a Bible-reading in the common acceptance of the term, but become familiar with the Scriptures so that you can present them in an interesting manner.

As illustration of what we mean, we would suggest first that the reader become familiar with Matt. 24:15; Dan. 12:4, 9, 10, and the wonderful dream of Nebuchadnezzar, in the second chapter. Then the conversation might be turned in some way so that the question might be asked if they had ever thought of what the Saviour said about understanding the book of Daniel. Then the fifteenth verse of Matt. 24 might be referred to in an off-hand manner, not as though you had a set form, but in such a manner that a person would be interested to take his Bible and read the passage. The suggestion could then be made that the Saviour's words imply that the book of Daniel not only contains important information, but that it can be understood, for he says, "Whoso readeth let him understand." This will lead to further conversation. Then it can be remarked that the

book of Daniel does add important testimony on this point, and refer them to Dan. 12:4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." The thoughts contained in this verse are interesting. It shows that the prophecy of Daniel was to be sealed up and closed until a certain point of time, and in that period of time there would be a running to and fro, and knowledge should be increased. Steamboats and railroad trains are most fitting illustrations of this running to and fro. The facts concerning the first Bible Society, and the number of Bibles printed at the present time, showing how knowledge in the word of God has been increased, would be enough to interest any person who could be interested in these things; and then the sciences, and the improvements of the present age. If you are intelligent on these points, you will be able to interest almost anyone.

Then the question might be raised if it is certain that the spiritually wise will know these things. Then the person may be asked to read the ninth and tenth verses of this same chapter, where it expressly states that "the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Then the second chapter of Daniel can be referred to, as showing how readily the book can be understood. The dream might be read through from the thirty-first to the thirty-fifth verse, and then read the explanation of the head of gold in the thirty-seventh and thirty-eighth verses; then the second kingdom, brought in in the thirtieth verse and its name recorded in the fifth chapter, verses thirty and thirty-one. Explain the third kingdom, Grecia, which was to bear rule over all the earth. Then show by the second chapter that the fourth kingdom is to continue until the establishment of God's everlasting kingdom.

Fifteen minutes or a half-hour's talk upon this subject would be long enough for the first time, until the interest is thoroughly aroused, and then leave the family while the interest is at its highest pitch. There are none of our sisters who, if they took the time that is ordinarily spent on tucks and ruffles, frizzing the hair, or extra fixings on their children's clothing, or the time spent in cooking extra dishes for the family, could not become familiar with these references.

The subject of the second coming of Christ could be taken up in a similar manner. Perhaps we might begin with the promises of the Saviour, made to the disciples as he was about to leave them (John 14:1-3), and the manner of his coming as referred to in Acts 1:9-11, and how he will come (1 Thess. 4:16, 17), and other parallel texts. Then take up the condition of the earth at the time of the Lord's coming; the effect it will have upon the wicked; a few of the leading texts upon these subjects, which, in a little time, can be easily learned. Not that we should have any set form to introduce these subjects, but we should be familiar with them and prepared to turn the conversation into such channels as will best allow their introduction. We should become intelligent on these points. The "Facts for the Times" is a book that can be purchased at any of our tract depositories or offices, and gives information relative to the fulfillment of prophecy in the signs of the times, and in the progress of the work of God. A few moments spent each day in seeking to become intelligent on these points, and studying the Bible, will lead the mind into a healthy channel, and give an experience in divine things that will not only make us as individuals, lights in the world to others, but will warm our own hearts and help us to form

characters that will fit us for the kingdom of God. We hope our brethren and sisters will not neglect this work. Do not think that you must go into a city and start up a mission before you can become intelligent as to what the Bible teaches.

There never was a period fraught with such great danger as this. It is those who feel the importance and the burden of the truth, and who are laboring in some way for its advancement, by prayers and by earnest efforts, who will make a success of the work. But if we fail here and neglect the spirit of the work at the present time, we have made a failure which will be eternal in its consequences. Our children also should be educated to become intelligent in these things. God is in earnest with his people, and would have us come up to the help of the Lord against the mighty. Will not our churches take hold of this work?

There may be a diffidence on the part of some about going out among strangers, or even their own neighbors, to introduce these things, leading them to investigate the truth, and especially so with those who have not heretofore given the Bible a thorough study. We would recommend such to visit one another. Call upon each other; take the Bible and talk up these subjects, and become familiar with them. Let the conversation be upon those things which relate to the times in which we live. Take up the subject of the prophecy in Daniel, the second coming of Christ, the present condition of the world, and these various points that you would present to your neighbors and friends. In this way you will become familiar with these subjects, and can present them more easily than at first. In some of our towns where the prejudice has been great, the course above recommended has been pursued, and as the result of Bible-readings held by the brethren, some have accepted the truth, and others, whom our brethren believed would never take an interest in such matters, have become interested. We cannot tell what we can do until we make a trial. May God bless our people everywhere, and may we realize that present duty is not simply to nominally embrace the truth, but to put forth efforts to bring it before others, and be lights in the world by example as well as profession.

S. N. H.

THE SIGNS AND WHAT PEOPLE SAY OF IT.

THE fact has long been recognized by us as a denomination that there is no other means so well calculated to interest people in the peculiar truths which we hold, as a fair-sized weekly paper containing a good variety of matter treating upon several different subjects,—a paper some part of which will be almost sure to interest everyone who has a taste for good reading. And we believe that in the SIGNS OF THE TIMES we have just such a paper; and why should it not be so, since we are told in the Testimonies that it was established in the providence of God for this very purpose? God has certainly blessed the SIGNS, and given it favor with the people; but the amount of good which it has done can never be fully known until it stands revealed in the everlasting kingdom of God.

The following are a few extracts from the many encouraging letters received from our readers:—

A gentleman in Auckland, New Zealand, writes thus to a friend who had sent him several copies of the paper:—

"I thank you very much for your kindness in sending me the SIGNS OF THE TIMES. I have read them as much as the time at my disposal would admit, and when I have finished with them I give them to others. I was particularly struck with the argument in favor of the

observance of the seventh day of the week as the Sabbath."

A college president in North Carolina, where the SIGNS is put on file in the college library, writes as follows:—

"I feel myself under peculiar obligations to you for your kindness in sending us the SIGNS OF THE TIMES. Am much pleased with the paper, and assure you that its contents will be appreciated."

Brother W. J. Boynton, of Bridgeton, N. J., writes:—

"OUR BEAUTIFUL PAPER.

"I have always been an admirer of our paper, the SIGNS OF THE TIMES, which as a religious paper is worthy of the front rank among the religious journals of our land, while the truths of which it is the exponent are incomparable. But upon receiving the SIGNS in its new dress for 1887, my feelings are best expressed in the words at the heading of these lines. In heading, form, type, terseness, and variety it leaves nothing to be desired. It has always been my delight to circulate the SIGNS; but now that desire is increased. Why should not the paper containing the last message for mortals be so attractive as to commend itself to every beholder? "Our paper"—may God help us as workers to feel this every day; and while not forgetting to pray for its compositors, extend its circulation, with a constant purpose, to the thousands who are perishing."

An earnest Christian lady of Lexington, Va., writes:—

"I am glad to have an opportunity to express the pleasure I have taken in your admirable SIGNS OF THE TIMES. I read everything from the pen of Mrs. E. G. White. One article deeply interested me, 'The Waldenses.' I look forward with pleasure to the arrival of the promised tract with the next SIGNS, called, 'Is Man Immortal?' I will gladly give my opinion after I have read it. I send your papers to many friends, who enjoy them very much. I would gladly hear from you a history of the SIGNS. The paper is admirably edited, and its articles are thoroughly interesting. I always study carefully the Sabbath-school lesson, and from its questions and answers have gleaned much valuable information."

In a letter to a member of the missionary society, a resident of Oakland says:—

"Your papers have been a great blessing to me. I find in them much spiritual food. I do not believe in all points as your people do, yet I find in the SIGNS so much valuable information on subjects upon which I have earnestly desired light for several years, that I look forward to its arrival as a messenger of light. I read it, then send it to a relative in Mississippi; so there have been two hearts made glad with the same papers. I recommend it to my friends as the best paper I ever read. May the blessing of God attend it wherever it goes."

A lady in Ohio, writing of the SIGNS, says:

"Your papers came to hand all right. I must say that I am much pleased with the reading. I have never taken so much interest in any paper before. I like Mrs. White's pieces very much. Thank you a thousand times for your kindness in sending them, and I promise to read all that come hereafter."

Another, writing from Iowa, says in behalf of herself and family:—

"We like your paper very much; as soon as we feel able to take a paper we will subscribe for the SIGNS OF THE TIMES."

A letter from Freeport, Pa., says:—

"I am very much pleased with the paper, and appreciate its contents. I like the stand it takes on the reforms of the times. You offer to send a few copies; I will be glad to get them; they will be read by our own family, then given to others to read."

A resident of Florida writes:—

"I wish to thank you for the pleasure you have given not only to me but to others in the shape of the SIGNS OF THE TIMES. Not a few have expressed their hearty appreciation of the paper, its articles being such as commend themselves to the earnest and thoughtful."

The secretary of the Y. M. C. A., Wellington, New Zealand, says:—

"Accept our best thanks for your kindness in sending sample copies of the SIGNS and *Good Health*, which we gladly accept and will be delighted to give a prominent place on our files."

A Missouri lady writes thus from Lexington:—

"Many thanks for the SIGNS, which I continue to enjoy. I think it an excellent paper. I shall take

pleasure in lending it to others. If you would send a few copies to Mr. —, of Rensselaer, Mo., I think they would be appreciated. The Bible arguments seem to be on your side, and I have always thought so. I am not prepared to accept the Sabbath question, but am going to look the matter up. If you would send me a tract upon the 'Coming of the Lord,' I would like to investigate that subject farther."

A lady writing from Litchfield, Minn., inclosed five dollars, desiring that the SIGNS be sent to her for one year, and to three of her friends for six months each. She says:—

"I am not one of your people, but became convinced of the truth through reading your valuable paper. May God bless you in your work."

A gentleman in Texas writes:—

"Find inclosed two dollars to renew my subscription to the SIGNS. I cannot do without the paper, though this is the last money I have. I think that the SIGNS OF THE TIMES is the best religious paper I ever saw."

One lady says:—

"I received your postal and papers. Please accept many thanks. I shall enjoy reading them. I look forward to the coming of the paper with much pleasure."

Another writes as follows:—

"I have enjoyed reading the two copies of the SIGNS OF THE TIMES which you sent, very much; and if they are fair specimens of the paper, I shall look forward with much pleasure to reading it regularly."

A lady in Texas, who had read some copies of the paper which were sent to another, says:—

"I had the pleasure of reading several copies of the SIGNS which you sent to my cousin. I think it an excellent paper, but do not think I will be able to subscribe for it before fall. I appreciate the paper you sent, and will endeavor to make up a club for you."

Still another to whom one of our workers sent some copies of the SIGNS writes:—

"I am truly grateful to you for your thoughtfulness in sending the SIGNS OF THE TIMES, and I feel drawn out in sympathy towards you in your desire to advance the cause of our blessed Saviour, by sending abroad religious reading of a high order."

A lady writes from Wapanucka, Ind. T., to one of the missionary workers as follows:—

"I am greatly obliged to you for the SIGNS OF THE TIMES you have sent me. I value the paper very highly, and should be at a loss without it. Some of my neighbors are reading the SIGNS, and like it. I should like to subscribe for the paper, but do not feel able to at present. I hope I shall in the near future."

A clergyman in a letter written to the office thus expresses his appreciation of the SIGNS sent him:—

"Sickness has kept me at home for a few days, and while it is a real affliction to be stopped in my work in the ministry in a field so destitute as mine, yet I thank God that it is so, for I have been able to read some of the best articles that I have seen for a long time. All things work together for good. One of the very best is on 'Schools' by Mrs. E. G. White. We appreciate the SIGNS OF THE TIMES very much, and feel a desire to tell you so."

Another gentleman says:—

"I receive the SIGNS regularly, for which you have my sincere thanks. I read them gladly, and try to obey the instruction they give, for I am very much interested in the truths they contain."

A young lady of Carmel, Ind., who had been reading the SIGNS and also other publications, writes to a friend:—

"I have been reading some of the books on the Sabbath question which you sent, and have been thinking seriously on the subject. We reason this way: Why should the fourth commandment be changed any more than the others? We do pray that our heavenly Father will make this all clear to us, as well as other things. I do feel that time is short and that I have much to learn. Your letters strengthen us. My prayer is that God will bless our correspondence. I believe his leading hand is in this."

A minister in Japan says:—

"I thank you for sending me the SIGNS OF THE TIMES. I get a great benefit and a new light from it. May God help you in his own vineyard, and bless you abundantly when he comes to meet you."

Mrs. A. M. R. writes:—

"We have read your most valuable paper for about five years, they having been sent us by a dear lady in

California for four years. This lady we have never met, but love, for through the SIGNS and tracts which she sent us we have been led to keep the Sabbath of the Lord."

A lady of Guilford, Conn., writes a letter full of gratitude for the SIGNS sent her, and appreciation of their contents. In reference to Sister White's articles she says:—

"I feel while reading them like the child who wanted his mother to tell him a story with a long end. I never like to come to the last word. They are very interesting and instructive. Such good, sound reading is just what we need. She is doing a great work."

A lady in Rhode Island writes:—

"I consider it a great privilege to read the SIGNS. I have felt while reading some of the articles that I would like to have every parent read them and understand the great responsibility committed to them in the gift of their children. Mrs. White's articles make the Christian life a possibility, by making plain the path of duty."

Elder C—, of California, who has been receiving the SIGNS from a missionary worker in New York State, writes in regard to the second advent:—

"The promise of Christ's second coming is fraught with untold comfort. When he shall appear we shall be like him. Then I shall be satisfied. I confess that I feel that the end is near, and I love his appearing."

A minister in Ohio writes:—

"I was glad to be greeted by several of the SIGNS which came to me yesterday, remailed from Mohawk Village, my recent pastorate. I missed them and was about to write you in regard to my change in address. May God bless you in your work for the Master."

F. R. F. writes:—

"Judging from Mrs. E. G. White's articles in the SIGNS the 'Great Controversy' must be a work well worth a perusal. I have never taken so much interest in any other church paper as I do in this. They are made up of solid matter based on facts. The editors of the SIGNS are very able men."

Miss E. L. says:—

"I have gained more Bible knowledge from the SIGNS or THE TIMES than from all the sermons I ever heard. May God spare you to do much good in this world."

Mrs. H—, of Illinois, writes:—

"I have enjoyed reading the SIGNS very much. I do not see how any thoughtful person can evade the conviction that the prophecies are being fast fulfilled, and that the end is drawing near."

In response to an offer of the SIGNS and *Good Health*, the secretary of the Y. M. C. A. in Launceston, Tasmania, says:—

"We shall be glad to avail ourselves of your kind offer; most probably we will be able to continue the paper at the expiration of the term. The SIGNS we have seen before. Both papers are well gotten up, and well adapted for the object in view. I might supply the local press with a quotation occasionally, which will bring the paper into notice."

A gentleman of Missouri says:—

"I wish to return my most sincere thanks to you, my kind friend, and to the publishers of such a paper as the SIGNS OF THE TIMES. Excuse me for not sending in my subscription, but I hope soon to be able to subscribe for the paper, for my wife and myself both look upon it as our Bible key."

A gentleman writing from New York State for the SIGNS index, says:—

"I am a regular subscriber for your paper, and a great friend and admirer of it. I believe that you have the truth. That old's wisdom and strength may always be and abide with you and your good paper is my wish."

Another says:—

"Myself and family (seven persons) have come into the truth through reading the SIGNS."

A sister in Indiana writes:—

"I think that we can't do missionary work without the SIGNS."

The following letter, dated February 2, is from a post-master in Indiana:—

"SIGNS OF THE TIMES: By some means, I don't know how, your valuable paper fell into my wife's hands. She thinks there never was such another paper published. I read it myself, and think it a glorious, good paper. Please send a sample copy so I can get the price, and I will send for it. The price in the other is torn out. —"

THE TRUTH BEFORE ALL CLASSES.

It would be inconsistent to suppose that the gospel of Jesus Christ would close up without reaching every class of people. Because the common people received the gospel in the days of our Saviour, it did not exclude such men as Paul, and others of like standing. It is evident that the apostle received a conviction of truth while in argument with Stephen, who was equal to him in learning.

In every age of reform, while the masses of believers have been made up of the common people, there have been some from every class of society who have accepted the unpopular truth. Of the last message, John bears the following testimony: "Thou must prophesy again before many peoples, and nations, and tongues and kings." It will not only reach every nation and tongue upon the earth, but it will reach all classes of society, from the king upon his throne to the humblest peasant in his cot.

But all classes of people cannot be reached by the same means, and hence the variety of means and the different gifts of the spirit. At the present time we publish twenty-six periodicals. These twenty-six papers are not published simply because the work has extended to different localities, but each has its specific field. The truth is the same, but it is presented in a different manner in order to reach all classes of people.

We wish to speak particularly of two of our periodicals: one is the *True Educator*, which is published at South Lancaster, Mass.; and the other, the *American Sentinel*, published at Oakland, Cal., and occupying a field peculiarly its own. These periodicals are not denominational in character, and they reach a class of people which cannot be reached in any other way. Our friends may not be aware of the standing of the *True Educator*. Among literary people it is looked upon with great favor. During the past year it has been sent, together with the *Sentinel*, to many of the educational institutions of the country, and the following are some of the testimonials which have been received by Professor Ramsey:—

"The students in the industrial department of the South Lancaster Academy, print the *True Educator* as a part of their school work, and it is one of the neatest papers that comes to our desk. Fortunate the parent whose child has such facilities in connection with his studies."—*New England Journal of Education*.

It is but justice to say that the *New England Journal of Education* has the largest weekly circulation of any in America, and is the most popular.

"I am pleased with the tone and appearance of the *True Educator*. Would be glad to write for it from time to time."—*Prof. W. H. Payne, A. M., Michigan University, Ann Arbor*."

"The *True Educator* is certainly a credit to its editor and to the academy. Shall try and send something for its columns."—*John C. Rolfe, Ph. D., Cincinnati, Ohio, late instructor in Greek, Cornell University*.

"The three great educational monthly periodicals of this time are: the *True Educator*, South Lancaster, Mass., the *American Teacher*, Boston, Mass., and the *Western School Journal*, Topeka, Kansas."—*Tonganoxie (Kan.) News*.

"It will always give me genuine pleasure to see and read your journal, and I wish you all possible success in the enterprise. If I were not so completely absorbed in work, I should be glad to send you an occasional contribution."—*Prof. Henry E. Shepherd, Charleston College, S. C.* (An eminent writer, lecturer, and educational worker).

The following testimonial for the *Sentinel* was received from Edward Everett Hale, whose name is familiar in the literary world as one of the foremost writers of the times:—

"MY DEAR SIR: I have been very much obliged to you for the *Sentinel*, and there are few copies which I do not read through. I should like to know who your writers are, for they seem to me to understand the American administration of things, as the writers who have been largely trained in European social economy do not. I almost sent you an article once, but I tore it up instead. You know the French say, 'Who excuses himself, accuses himself,' and this is generally true.

"Always very truly yours,

"EDWARD EVERETT HALE."

Geo. W. Haskins, for sixteen years professor of Greek in Alleghany College, Meadville, Pa., writes: "I have enjoyed the reading of the *American Sentinel*, sent by you, very much, though I do not feel like adding another to the list of publications which I take, and therefore do not feel like subscribing for it. I most heartily indorse its opposition to the folly of the principles of the National Reform party. If that party ever succeeds in accomplishing anything by its operations, it will be through the Romish Church."

And thus we might multiply testimonials in behalf of these journals from leading educational men, to whom they have been sent. We find that these publications meet an appreciative reception at the hands of thinking people, and the value of such testimonials is greatly enhanced by the fact that they show that even men absorbed in professional duties, take time to read our publications.

"TRUE EDUCATOR" AND "AMERICAN SENTINEL."

As these are found of such great service in pioneering the way among professional men, it has been decided that these two journals will be sent for 1887, for one dollar, remittances to be made to the *True Educator*, South Lancaster, Mass., or *American Sentinel*, Oakland, Cal.

The *Educator* is a sixteen-page monthly, printed by the students in the industrial department of the academy, Prof. C. C. Ramsey, editor, and the regular price, alone, seventy-five cents. *American Sentinel*, fifty cents.

There is a conflict before the people of God, and every means should be used to bring to the attention of thinking men, the truths which we profess. Let us in the name of the Lord, prepare ourselves for the coming storm, so that when the battle is fought we can have the consciousness of having done the best we could to warn the world, and be prepared to meet the Lord. S. N. H.

THE AMERICAN SENTINEL.

HOW IT IS RECEIVED.

THOUGH but little over a year old, the *American Sentinel* circulates in every State and Territory in the Union, and has a large and rapidly increasing subscription list. And while it has in a few instances been adversely criticised by the partisans of National Reform, so-called, no one has even attempted to show that its positions are not well taken, or that its conclusions are not just. But on the other hand, the friends of civil and religious liberty have hailed its inception as timely, and its arguments as weighty. The following are fair samples of the letters which its publishers are constantly receiving:—

Mr. —, attorney-at-law, Chapel Hill, N. C., writes:—

"I have happily had the opportunity of reading the November number of the *American Sentinel*, and I wish to express my hearty indorsement of the sentiments expressed in it."

M. H. Brown, Adams Center, N. Y., says:—

"I have received sample copies of the *American Sentinel*, with which I am *very much pleased*. I shall certainly co-operate with you in giving it a wide circulation. I am sure New York will do her share at least in placing the *Sentinel* before the people."

Edward F. Berkley, D. D., writes from Kirkwood, Mo.:—

"I have received several different copies of the *American Sentinel*, but my attention was not specially drawn to the paper until I was favored with the December number. I have read every line of it with great satisfaction. It is marked with ability and skill in handling the great question of Rome's progress and purpose, which will one day astonish a foolish and confiding people. 'Her words [now] are softer than butter, having war in her heart.'

"I inclose twenty-five two-cent stamps for one year's subscription. If you will send me a few sample copies of the December number, I will make an effort to procure some subscribers. If it were possible, your circulation ought to be a million copies monthly."

A gentleman in Norfolk, N. Y., says:—

"I think the *Sentinel* very valuable, and believe that it is called for at this time. It is doing a very important work. I wish you success."

Another gentleman writes a very intelligent and appreciative letter from Louisville, Ky., in which he says:—

"I have carefully read the January number of the *Sentinel* and would say that I fully indorse its sentiments as being the only safe doctrine for the people of this nation, and the only safeguard of religious liberty."

THE AMERICAN SENTINEL.

We print 25,000 copies of each issue of the *American Sentinel* for the months of January, February, and March, to fill orders from the various missionary societies, and to supply subscribers on our regular mailing list. Let the good work continue. Hundreds of yearly subscriptions are coming in every week. Only 50 cents per year, or with "Marvel of Nations," \$1.25. Now is the time to subscribe.

THE CANVASSING WORK.

The canvassing business has become one of the most effectual means of getting the truth which we profess before the people; hence it is as the Testimonies say, one of the most important branches of the work.

Much attention was given this subject at the last General Conference, and steps were taken to establish as nearly as possible a uniform and systematic method of carrying on this branch of the work.

Many of the State Conferences have already begun to act in harmony with the resolutions and recommendations adopted by the International Tract and Missionary Society, in regard to systematizing the work and encouraging more to take hold of it, and as the result of the effort thus put forth, we are glad to refer to the rapidly increasing number of orders, which are coming in from all quarters, for our books, especially for "Daniel and the Revelation," and "Great Controversy." We have just completed the fortieth thousand of the "Great Controversy," thirty thousand of which have been sold already, and are like angel messengers, imparting joy and hope to as many anxious, weary souls.

Elder Haskell says that he thinks this most excellent book will be sold by the hundreds of thousands yet. The Subscription Edition promises to have a much larger sale than the Popular. The style of prospectus is

something new, and we believe that it will meet with popular favor among the canvassers. It is, in fact, a complete copy of the book itself, bound in full Morocco, with samples of the sheep and half Morocco bindings inside of the front cover, and sample of cloth binding inside of the back cover. It has also ruled paper for names, etc., the same as any other first-class prospectus. Canvasser's complete outfit, including prospectus, sent post-paid for \$3.00.

The canvassing work is something in which all can, by the help of the Lord, do something. There never was, in the history of our people, a more favorable opportunity for each individual to find a place in the work. There is certainly no excuse for anyone to remain idle. People everywhere are reaching out after something of the very nature of the matter contained in our books. Where are the canvassers to carry this desired information to the people? We should have a score, yes, a hundred, in the field as canvassers where there is one now. We are prepared to show that with the liberal discounts we offer, selling our publications pays much better as a business matter simply than the average trade occupation or profession. And yet the idea of making money should not be the main object in view. We want to get the truth before the people. Our ministers and other laborers are obliged to make great sacrifices in order to do this. Why should not our canvassers enter the work with the same spirit? If they will do this, God will bless and give success to the efforts put forth.

Many of our books have been revised, enlarged, and illustrated with fine full-page engravings, and are nicely bound to render them as attractive and salable as they are really instructive and valuable.

And now, in order to make the business pleasant, as well as profitable, books of instruction on "The Art of Canvassing," in general and descriptive circulars of each particular book, have been prepared to go with each outfit to the agents, as a means of giving them full information as to how to be successful canvassers. For circulars, terms to agents, etc., address your State T. and M. Society, or Pacific Press Publishing Company, Oakland, California.

THE AFRICAN MISSION AND OUR SABBATH-SCHOOLS.

At the late General Sabbath-school Association, held at Battle Creek, it was recommended that the Sabbath-schools support the mission which is to be established the coming year in Africa, donations being sent quarterly to the treasurer at Battle Creek. This is not an untried move, different from anything that has ever been done before; California inaugurated this movement, and her Sabbath-schools were the first to contribute money to the Australian Mission. The Lord blessed the schools in this. It gave them the missionary spirit such as they never had experienced before. It was thought by some that to set before the schools some special missionary object would tend, after a little, to decrease the donations, but it proved decidedly otherwise. The contributions nearly doubled. The friends felt a deep interest in the work in Australia, and it not only united them in making sacrifices to help that field, but it united their hearts in prayer that God would bless the work there. And God did bless that mission; and while we have established missions in various parts, none have been attended with such prosperity as has the Australian and New Zealand field. It is evident that God heard the prayers of the people, and accepted their offerings.

It was then thought that, while the dona-

tions during the first quarter were so much in excess of the usual amount, the second quarter would bring a reaction, but the contributions of the second quarter were larger than those of the first; and so it has been ever since they began to give to the Australian Mission. Now the California Sabbath-school Association has voted to give \$1,000 the coming year to the African Mission. They are also educating a missionary for New Zealand, who has been sent to this country by the friends in New Zealand. Thus the Sabbath-schools have a live interest in the missionary work. It has bound their hearts to that mission as nothing else in the world could do. It also had its effect upon those who heard the truth in Australia. When we related to one man who was not of our faith, how our money was raised by the Sabbath-schools of America, tears started in his eyes and he said, "We ought to help such a work as this if children in America could do this much." He immediately gave me \$65 to help us. It had its effect upon those who embraced the truth. When they learned what the Sabbath-schools of America had done to send them the truth, they desired to do their part. The Sabbath-school in one place in New Zealand, has already given \$50 for the foreign missions, and \$50 to the International Tract and Missionary Society.

But the question may arise. How much will it cost to sustain the African Mission? If we should set the sum at \$10,000 it would be a small estimate for the first year's expenses. It would probably cost that much to establish the mission and pay the expenses of those who go. We cannot tell just what the expense of each individual will be, but very likely it will be about \$200 each.

So if eight persons should go, the traveling expenses would be \$1,600. Then the expense of getting a start will be great. They will want to carry a large number of books and periodicals, and we think that in estimating the entire outlay in getting a foothold in South Africa, \$10,000 is a very moderate sum.

But how can this money be raised? Let us make a few figures, and see how easily it can be raised if all the Sabbath-schools in America take a part in it. There are over 22,000 names enrolled on our Sabbath-school records. Should each one of these scholars pay five cents a week, the donations for the first quarter of thirteen weeks would amount to \$14,300. Now cannot our Sabbath-schools do this? In the first quarter enough would be raised to carry the African Mission through the year; and the second quarter would pay all the expenses of the English Mission; the third might be donated to the International Society, which is sending the truth to all parts of the world; while the fourth quarter's contributions might be appropriated to the opening of some unexplored field. But there are some schools in the southern part of the country, which are too poor to pay five cents per member. This can easily be made up by some of our schools in a more prosperous portion of the country. We suggest that in order to help these schools, those in the northern, eastern, and western parts of the country pay a dime a week, and in some instances even more than this. This amount can be easily raised, and still sufficient be left to furnish local supplies in the schools.

Perhaps some of the children may ask where they can get the money. This can be readily arranged by doing errands, selling *Good Health*, canvassing for some book or periodical easy to work with, or in some way by which small sums can be earned, and thus all may take a part in the work of contributing. This will bring prosperity into the schools, and God will bless a sacrificing spirit.

THE SIGNS AND VOLUME 4.

BUT very little has been said of late in regard to the special canvass for the SIGNS, to be followed with that of "Great Controversy," Vol. 4; and perhaps some have the idea that this has been dropped, but such is not the case. Wherever this work has been taken hold of energetically, the results have been very encouraging. One reports that out of thirty-five persons reading the SIGNS, twenty-nine subscribed for Vol. 4. Another states that in canvassing the territory sixty-nine out of seventy-six who had taken the SIGNS also subscribed for Vol. 4 when it was presented to them. We quote the following from a letter just received from Elder Haskell:—

"Yours giving prices on the 'Great Controversy' received. Also the prospectus. To me, it seems that you make a happy hit of the prospectus. I never saw any prospectus which I think is better calculated to sell the book than the one you have gotten out. The first ones you got out were not quite as good, but the last one, a sample of which came by mail, cannot fail to give a good impression to the one who is shown the book. If people have any taste at all for a nice book, and for religious reading, and the canvasser half does his duty, there can be no question but that the book will sell; and then if they do not want a nice book, the costliest one, the agent can drop down to the cheapest edition. We are trying to see what can be done in this Conference, and I hope we shall be successful in selling a good many of them. I believe that the time will come when not only fifty but a hundred thousand of these books will be sold. I would not be surprised if that number were sold in less than a year. It is a kind of book that will go with the people. We are upon the verge of changes that will effect the cause materially. Some of our brethren realize this, and those who do will be willing to take hold of the work. We are, in New England, putting the SIGNS and the book together, following the plan adopted in New York. As we distribute the SIGNS among the people, calling their attention to the principal points in the paper, calling special attention to Sister White's articles, and then make a second and third visit on succeeding weeks, we prepare the way for the canvass of Vol. 4; and on the fourth week we take the book and try to make a sale of it. In New York, where this plan was tried, over sixty out of ninety took the book."

The SIGNS OF THE TIMES seems to prepare the way for the sale of our bound books, especially Vol. 4. The people become interested in Sister White's articles, which appear on the first page of each number; and when the canvasser for Vol. 4 states that the author of this book is the same as the one who wrote those articles, he is almost sure to get a subscriber. But even if this were not the case, and nothing more was done than to get a yearly subscription for the SIGNS, who can estimate the amount of good done? Books are good, and we ought to do all we can to encourage their sale; but we do know this,

that they are too often placed in the book-case and never read. But the SIGNS OF THE TIMES, coming weekly, as it does, is bound to attract attention. It has such a variety of articles, on such a variety of subjects, that every individual is sure to find something in the paper to interest him; and his interest or curiosity once aroused, he will be led to investigate still further. One volume of the SIGNS will cover nearly every point of present truth; and this is why we find persons who have embraced the Sabbath through reading the SIGNS so well informed in regard to all our doctrines. What other book or periodical can show so many converts to the truth as the SIGNS? From one to a score of letters are received here at the office almost every week from persons who have embraced the truth or become deeply interested in it from reading the SIGNS. This number will be largely multiplied if we add those who report to our Tract and Missionary Societies, and then there must be a very large number who receive their first impression of the truth in this way from whom we never have a report.

As will be noticed, we have made some very important changes on the SIGNS this year, which makes it much more attractive, and with the liberal discount to new subscribers, and to clubs, it can be handled with profit. But even if we could not make quite so much money on this as we could canvassing for some book, still the good results shown ought to encourage many to take hold of the work. We pay our ministers quite a large sum each year, and consider it a good investment. What minister have we that can show the number of converts in a year that the SIGNS can?

At the last session of the International Tract and Missionary Society the following resolution was adopted:—

WHEREAS, The SIGNS OF THE TIMES is a valuable pioneer missionary journal, finding favor with the people, while it conveys to them the principles of the Third Angel's Message, therefore,

"Resolved, That we urge the State societies to increase their club of SIGNS, and to use every reasonable effort to get it into the hands of the people."

We hope that not only the State societies will act upon this resolution, but that local societies and individuals will also take hold of this work. We think we can confidently say that with the improvements in the mechanical appearance of the paper, there will also be an improvement in its contents. The experience of past years, coupled with a greater number of contributors, will, we think, insure this.

We feel determined, by the help of God, to make the SIGNS OF THE TIMES just the best religious journal published, and one calculated to win its way to the hearts of the people. And we now ask our brethren and sisters everywhere to take hold with us to try to extend its circulation, either by taking clubs and sending out by mail, or by canvassing for it with or without Vol. 4.

GREAT CONTROVERSY, VOL. 4.

SINCE issuing the *Subscription Edition* of this book, we have received a good many letters asking if it was to take the place of the *Popular Edition* of which we have sold so many. In reply we would answer, *No*. We expect to continue to publish the *Popular Edition* right along, and all who wish to use it as a subscription book can do so. It will also be used in connection with the canvass for the SIGNS OF THE TIMES, as heretofore.

It may be that beginners and those who have had but little experience in the canvassing work will prefer to start out with the *Popular Edition*, as the price is so much less. But there are other canvassers of more experience who prefer to handle a higher priced book, also one where they can offer different styles of binding. For the benefit of such we have issued the larger or *Subscription Edition*, and expect that this too will have a large sale. But let it be distinctly understood that both styles can be had at any time, and both will be issued as *subscription* books. We simply adopt the name "*Popular*" and "*Subscription*" to designate the two editions.

The *Popular Edition* is put up in one style only, viz., full cloth, at \$1.50 per copy, retail.

The *Subscription Edition* is bound in several styles, as follows:—

Fine English Cloth, Red Edges, - - -	\$2 00
Library Style, Marbled Edges, - - -	2 50
Half Morocco, Gilt Edges, - - - - -	3 50
Full Morocco, Gilt Edges, - - - - -	4 50

For terms, territory, etc., address your State T. and M. Society, or Pacific Press Publishing House, Oakland, California.

THE SUPPLEMENT.

FOR some time important articles have been accumulating relating more especially to the dangers and duties of our own people at this time, which we did not wish to publish in the SIGNS on account of the limited space. We have therefore decided to issue a Supplement, which we trust will not only be found interesting but profitable to all.

We would call special attention to Sister White's article, entitled, "Missionary Work by Correspondence." This shows very clearly that all can have a part in warning the world of its impending doom, and points out one way of doing the work. In connection with this article it might be well to read the one entitled, "The SIGNS and What People Say About It." This may serve as an encouragement to many to take hold of the work. Elder Haskell's article, "To Those Who Feel Anxious to Work but Do Not Know How to Begin," carries out the same idea still further, and will be interesting to all.

We trust that none will fail to read "Extracts from a Late Appeal from Sister White," also the two articles from Elder Haskell, entitled, "Is It a Sacrifice?" and "How Some Have Helped the Cause," all treating upon different phases of the same subject. We are glad to say that some of our brethren have already begun to act upon these suggestions, and are doing as brother D, E, and F did, as referred to in one of the above-named articles, and money is being *donated*, or placed in our various institutions *without interest*, thus enabling the work to be carried forward to much better advantage. We look forward to the time, and that not far distant, when all our institutions will be relieved from their interest-bearing debt.

We cannot stop to enumerate all the articles contained in this Supplement, but all are good, and will bear reading many times, and we trust that the instruction given and suggestions made will be acted upon, and that we shall witness a spirit of sacrifice, and desire to labor, such as we have never seen in the past. The end is fast approaching, and our time to labor is short. Let us work while the day lasts.

It is the desire of the publishers that every Sabbath-keeper and lover of present truth should have a copy of this Supplement. Will those to whom extra copies are sent please see that they are properly distributed, and if more copies are wanted please notify us, and they will be furnished free of charge.