

# THE HOME MISSIONARY

VOL. I.

BATTLE CREEK, MICH., MARCH, 1889.

No. 3.

## Fourth Sabbath Reading.

Persons desiring THE HOME MISSIONARY, who are situated so that they can attend services on the fourth Sabbath, will confer a favor by having it sent in a club to the librarian of their local tract society. Copies thus sent will be distributed to subscribers on the fourth Sabbath. In order that the address which this paper contains may be new to all, it should not be exhibited before that time.

The person who is to read the address should become familiar with it, and then do his best to read it in an interesting and intelligible manner. Brief remarks on different points presented by the address, in the way of explanation or illustration, if to the point, will break the monotony of reading, and add interest to the exercise. It may be well, sometimes, to sing, at intervals, short stanzas of some appropriate missionary hymn.

Avoid making these exercises tiresome. Rather than do this, it will be better to omit some of the less important portions of the address.

### VISITING THE SICK.

"I WAS sick and ye visited me." Matt. 25:36. This statement will finally be made by our dear Redeemer to every one of us who is a real Christian, and has followed the example of his Lord. Jesus devoted more time among the sick, visiting them and ministering to their wants, than he did to preaching. (See "Testimony Vol. 4," p. 225.) This he did because his great heart of love was touched with feelings of the deepest sympathy for the fallen, feeble human family. "Surely he hath borne our griefs, and carried our sorrows." Isa. 53:4. "Himself took our infirmities, and bare our sicknesses." Matt. 8:17. Although man had by his own wrong course brought upon himself all his afflictions, Jesus did not therefore decide to let him bear them alone. He still provided help for him, and showed that he considered the time when man is suffering and is made to realize his weakness and need of help the most keenly, a favorable opportunity to offer him help.

In this he surely designed to teach us a lesson which we should imitate. "I was sick, and ye visited me." In this statement, Jesus identifies himself

with the sick, and accepts the visits, attention, and ministry to the sick as if performed toward himself personally. This ought to be a mighty incentive to us, leading us to be found often by the sick bed. But I fear that as a people we are greatly remiss in this matter, more so perhaps than upon many other points. Ought we not to stop and ask ourselves why this is so? and whether we have the spirit of Christ in this matter? If Jesus were in us, would he not manifest himself through us in the very same ways in which he himself labored when here upon earth? Is he not "the same yesterday, to-day, and forever"? Does not the fact that prominently among the approving words spoken to his redeemed people, he mentions their having visited him in sickness, prove that those who meet his approbation at last will have been attentive in this matter, and that they have not held it simply as part of their religious theory, but have actually *visited* the sick? "I was sick, and ye *visited* me." Jesus does not say "ye *doctored* me," but "ye *visited* me."

Many hesitate because they do not feel qualified by experience to do what would be expected of the physician or the trained nurse; but God does not wish us to wait until we can do this. He wishes us to visit the sick and minister to their comfort. They always need kindness and attention. They are always benefited by evidences of love and kindly remembrance. Some make a mistake by trying to do too much. Certainly we should all inform ourselves from the "Testimonies" and from other sources, upon the subject of health and disease, and the value of God's pure air, of sunshine, cheerfulness, hope and faith in God, cleanliness, pure water, and a healthful diet of fruits and grains, and we should recommend these in a modest manner. We should

not, however, feel free to condemn the physician in charge, and take strong positions upon what we think would be best; but should carry sunshine, not criticism, and try to be more like a good nurse than to be like a doctor. Take some flowers with you, if you can, and arrange the sick room tidily and cheerfully. Do everything to help, to soothe, and to smooth over the rough places. In this way we can be doing the work of God, and gaining access to hearts; and after a time we can go again to carry God's saving truth, and be gladly welcomed.

In some of our city Bible schools and missions, it has been decided to set apart a half day each week to give to the workers the privilege and experience of visiting the sick and poor they have met in their work, and of ministering to them, and many precious experiences have been gained in this way. We do not see why this would not be a practical thing for every family to do. If visiting the sick is a part of our religion — and it is written, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows *in their afflictions*, and to keep himself unspotted from the world" — why should we not make a place for it, and go systematically about it, being governed by principle and not by feeling or caprice? It is not "how do I feel?" but, "what would Jesus do were he here?" Would he visit that family? Then so must I, as his representative. Did he find joy in so doing? So will I. God's blessing and approving spirit will as often rest upon us at such times as when we are engaged in prayer; especially if the visiting has been neglected. But prayer and visiting should go together.

Often in visiting the aged sick, it seems as if the fragrance of a whole life-time was, as it were, gathered at once and poured upon their visitors. How many valuable lessons are learned from almost every chapter in life. And that they can be learned nowhere so well as by the sick bed, none know but those who visit the sick. Try it, brethren and sisters, and prove it for yourselves.

I know of a case where two young ministers were laboring together. In his visits, one of the young men found a very poor and aged woman prostrated with disease. She was a devoted servant of the Lord Jesus, and though suffering much, he found her possessed of such a precious spirit as to make it, as he thought, very profitable to him personally, to visit her often. His brother, thinking he devoted too much time to these visits, remonstrated, but the visits were still continued, the young brother taking with him various articles for her comfort. Finally, having oc-

casion to leave the city for a few days, he urged his brother laborer not to fail to visit this aged sufferer, and to take his wife with him. He did so, and upon the return of the other, he said, "We know now why you visited that old lady so much. Why, her conversation seemed to carry me nearer the gates of heaven than I ever was before." And so it often is. God permits the faithful visitor to share a small portion, at least, of the last sumptuous feast he sets before his saints, — those who endure to the end.

It is no small matter to be exhorted and encouraged by the counsels of those who themselves have fought the good fight of faith successfully. There are still other blessings in visiting the ungodly in their need. God may in answer to your prayers even lengthen their lives, and give them further opportunity to repent. (See "Testimony, Vol. 3," No. 21, page 28.) Oftentimes the sick are ready to make promises (Isa. 38:9, 20), and these promises should be treasured up in your mind, and they be visited again as they recover. Then you may kindly remind them of their obligations to God, and of their vows. Even such persons may be saved, and may shine as bright jewels in your crown and the Lord's, at last.

The position we as a people should occupy in our attention to the sick, is certainly indicated by the light God has given us upon the subject, and by the establishment in our midst of institutions which, by his blessing, have attained a world-wide reputation. If we as a people occupy this prominent position as true health reformers, why should not each church, each family, and each individual, by devotion to the sick, occupy the same?

*Good Health*, the *Pacific Health Journal*, or the *Scandinavian Health Journal* should be read in every home until we are intelligent upon the subject of health, and are persuaded to walk in all the light we can obtain. May we all individually hear from our Lord's lips the approving words, "I was sick, and ye visited me."

GEO. B. STARR.

"ALL genuine missionary work must be in the highest sense a healing work." So writes the vigorous missionary pioneer, Mackay. Forgiveness of sins, or preaching of the gospel, and bodily healing, are only two sides of the same comprehensive salvation, brought nigh to man in Christ, although its realization in the two spheres may be widely divergent in time. Therefore we see Christ not merely himself preaching and healing, but also sending forth his disciples "to preach the kingdom of God, and to heal the sick."

# Bible Readings.

The Bible reading should be carefully studied by the person who is to conduct it, so that during the exercise he will need only occasionally to glance upon the paper. Do not conduct the Bible reading the same day that the address is read.

## TO EVERY MAN HIS WORK.

1. WHAT has God given to every man? Mark 13:34.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

2. Besides work, what else has God given to every man? Matt. 25:15.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."

3. Who comprise the "every man" here spoken of? Verse 14.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

[These texts prove that every one who engages in the service of God, thereby becoming his servant, has some definite work to perform for the Master, which may be termed the improvement of his talents. Other texts will determine the character of this work.]

4. What is said to those who are faithful in using the talents given to them? Verse 21.

"Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord."

5. What did the anticipation of this joy enable the Saviour to bear? Heb. 12:2.

"Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

[This joy, then, comes to the Saviour in consequence, or as a result, of his bearing the cross. His followers enter into it on account of having been faithful in using talents given them. The Saviour died for man's salvation, hence the work given to his servants must relate to the same thing.]

6. When will the Saviour experience this joy? Isa. 53:11.

"He shall see of the travail of his soul, and shall be satisfied."

[It will be when the redeemed surround him, an innumerable throng, and, as he beholds them, his infinite mind comprehends

not only the unending and inexpressible happiness of the life which they enjoy, but the terrible death from which they have been redeemed, — all through his suffering and death.]

7. How does the prophet Zephaniah speak of this event? Zeph. 3:17.

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

8. What alone can qualify any one to enter into this joy?

9. Supposing it were possible for any who had never partaken of Christ's spirit of denial for others, to be in this company of redeemed ones, what must be their feelings?

10. What was the apostle Paul's expectation? 1 Thess. 2:19, 20.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

[It is reasonable to conclude that as the Saviour contemplates the work he has accomplished in the salvation of the human family, those who are saved will be able to see the results of every act of self-denial performed for Christ's sake in this life. They will recognize those who have been benefited by their efforts, and be able to trace the influence of these efforts as it has extended from one to another, from the time they were made, to the end.]

LOVING service is the secret of Christian growth and joy. This truth taken into the life makes it broad, deep, beautiful. Such a life is worth living, because Christ is its center and soul. Satan's power, sin's dominion, are ended. Loving service sends the warm life-currents thrilling through our cold hearts, makes sweet the toil of hand or brain, and forces to our lips the song of joy. The responsibility of not giving this truth the first place in our lives is the responsibility of dwarfing, stiffing, paralyzing all that is highest, purest, best in us, that which lifts us up into the place where God can reveal himself to us.

Is it not true that to do is really to live? Is it not true that the responsibility of not doing is that of defeating one great purpose of Christ's life on the earth?

We cannot realize the weight of this responsibility until we catch the spirit of the Master's teaching, until we see that the law of loving, self-denying service is the law of his kingdom. Then heaven really begins here, and this life is but the vestibule of that larger life beyond. Then one is ready for every work to which the Master bids him go; heart and hands and purse are at the Master's disposal for any form of loving service. Whenever the Master calls, one says, "Here am I; send me." You and I have too often said, "Here am I; send somebody else." — Mrs. G. P. Durham.

## The Children's Page.

Wherever practicable, the children should meet by themselves, at least a portion of the time, even if there are but two or three present. Some person of Christian experience who is otherwise qualified for the work, should, before the meeting, be selected to take charge of it. After the reading which is prepared for them, it may be well to let them have a social meeting in which they can express themselves upon the subject presented. The exercises should be conducted in a way to impress them with the sacredness and reality of the work.

### A LETTER TO THE CHILDREN.

DEAR CHILDREN : —

I want to talk with you a little while to-day about doing missionary work. I remember that when I was a little girl, I wished very much to do something that would help to make people better and happier, but I did not know how. I suppose that many of you feel just as I did, and so in this letter I will tell you some ways in which you can benefit others. Perhaps some of you think that you would like to do some good deed because then people would talk about it, and praise you. Now this is very wrong indeed. If you will read the first part of the sixth chapter of Matthew, you will see what the Saviour says about those who do things to be seen of men. The Lord will not bless what we do if we feel in this way. We should do good to others because the Saviour has done so much for us. You know how he left his beautiful home in heaven, where the angels all worshiped him, and everything is more lovely than we can think, and came to this cold, dark earth to suffer as we suffer, and finally to be cruelly put to death by wicked men, — all so that we might have a home in the new earth, which we read about at our last meeting. The Saviour did this willingly, because he loved us so much. How much we ought to love him in return, and how hard we ought to try to do what will please him!

There are a great many people who do not know how much the Saviour has done for them, or that he is soon coming again to this earth; and he wants us to tell them about these things, so that they may be ready. We must get ready, too; for if we do not, other people will see it, and they will not be likely to get ready either, even although we tell them that Jesus is soon coming. I expect that some of you are wondering how you can tell people these things. There are several ways in which you can at least help to tell them. You will remember that Ah Fung and the little Hebrew maiden *talked* with people. This is one good way, and another way is to send them something to read — something in which these things are explained. You can also give your pennies, which will help to send a minister to preach to them. If you are good, kind, obedient, and faith-

ful children at home, in school, or wherever you are, this will also help, as it will show that you are getting ready to meet the Saviour yourself.

I suppose that you all have the *Youth's Instructor*, and that you enjoy reading it very much. There are many boys and girls who would be very happy indeed if you would send this paper to them, after you have read it, with a nice little letter. You can get their addresses from ministers, Bible workers, canvassers, or teachers. Get the addresses, if you can, of children who live in the country, where they do not have so many papers to read as those have who live in the city. Perhaps you will want to know what kind of letter to write. Here is one that a little girl in California wrote to another little girl, to whom she sent the *Instructor*. You must not copy it; but you can write one something like it if you wish.

"DEAR FRIEND: I thought I would write to you, and send you a little paper called the *Youth's Instructor*. It is for children, and it has many stories in it. I like to read it, and I thought that you would like to read it, too.

"I am ten years old, and go to Sabbath-school every Sabbath. I like to go very much.

"If you like the paper, please write and tell me, and if you have any little friends who would like to read it, please give me their addresses, and I will send it to them. I would like very much to have you write to me soon.

"Your little friend,  
"\_\_\_\_\_."

This little girl says that she likes to go to Sabbath-school. I am very sure she does, and I hope that you all do, but it would be very wrong to say so if it is not true, or to say anything else that is not exactly so, for the sake of making our letters sound well, or to make people think that we are better than we are. If we should do this, we would be hypocrites, and you know hypocrites are to be destroyed when the Saviour comes, with other wicked people. You must write your letters very neatly. Do not have any blots or misspelled words in them. Let your mother or some one else correct what you write, and then you can copy it. Be sure that your letters are all right before you send them, and be very careful not to soil your papers. Wrap them neatly in clean, smooth paper, and write the address on them plainly. Do not forget to ask the Lord to help you do this work, and to bless your efforts. I hope that you will get some nice letters in reply. Next time I will tell you how to answer them. Meanwhile you can keep sending the papers, at least until you have had time to get a reply to your first letter.

M. L. H.

# National Reform.

## QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

### LESSON NINE.

[Answers found in the first chapter of the new pamphlet, "Civil Government and Religion."]

1. WHAT question did the Pharisees at one time ask Christ, thinking to array him against the government? Matt. 22 : 17.
2. Divining their motives, what discreet answer did Jesus make to their inquiry? Verses 19-21.
3. By these words, what did Christ forever establish?
4. For what does the word *Cæsar*, in the foregoing text, stand?
5. Then what duties alone does one owe to civil government?
6. And what duties are we bound to render to God?
7. What is the definition of *religion*?
8. How is *morality* defined?
9. Then what is the moral law?
10. What is hatred? 1 John 3 : 15.
11. If one looks on a woman with impure thoughts, what commandment does he violate? Matt. 5 : 28.
12. To what are covetous thoughts equivalent? Col. 3 : 5.
13. Then of what are evil thoughts a violation?
14. Does the civil power ever attempt to punish one for simply entertaining evil thoughts?
15. But if civil power has a right to legislate in things moral, why does it not punish for these?
16. If, then, religion is one's *personal* relation of faith and obedience to God, as related to man's conscience, what has the civil power to do with religion?

### LESSON TEN.

1. WHAT does the word *civil* mean? Page 9.
2. Then with what does civil government have to do?
3. It was shown in Lesson Nine that one's evil thoughts are a violation of moral law, and that civil government does not attempt to punish them. But if one's hatred (which is a violation of the sixth commandment) should lead him to injure his neighbor, what will the State do in such a case?
4. If one's covetousness leads him to appropriate that which is not his own, what has the State a right to do?

5. Or if a man's impure thoughts toward a woman should lead him to offer her violence, what can the State do with him?

6. But in the cases mentioned, for what does the State punish; for immorality, or for incivility?

7. What government alone can punish immorality?

8. What government alone is a moral government?

9. How are earthly governments distinguished from God's government?

10. What is sin? 1 John 3 : 4.

11. Then what are lust, covetousness, and hatred?

12. What is crime?

13. Then with what is it the province of civil law to deal?

14. What is morality?

15. But if the law of God regards the thoughts and intents of the heart, from whence must obedience to that law spring?

16. How did the apostle say he served God's law? Rom. 7 : 25.

### LESSON ELEVEN.

1. By what law alone can one be counted moral? Page 10.
2. By whom only can one be made moral?
3. Through whose morality must this be done?
4. And how is this morality given to man?
5. Through what action on our part do we have morality or righteousness imputed? [In connection with the foregoing questions, study Rom. 3 : 20-26, and Rom. 5 : 1, 2.]
6. Then to whom alone pertains the bestowal of morality?
7. What power on earth has God made the conservator of morality?
8. What is the church called by Him? 1 Tim. 3 : 15.
9. By what method alone is the church commissioned to bring men to religious obedience? Matt. 28 : 19, 20.
10. How do men obey God? *Ans.* — Through faith.
11. How does one become moral? *Ans.* — Only through faith.
12. What two things are essential to the teaching of morality? *Ans.* — The Spirit of God, and the gospel.
13. Have either of these been committed to the State?
14. Then what power alone has the credentials for teaching morality or religion?

15. But has the church any authority to *punish* immorality?

16. To whom does this authority pertain?

17. What is the simple prerogative of the church in such matters?

#### LESSON TWELVE.

1. HAS any assembly or organization of men any right to punish immorality, purely as such? Page 12.

2. What does he do who attempts such work?

3. In order to punish immorality, of what must one have a knowledge?

4. In order for one to know the secrets of another's heart, to what must he resort? *Ans.*—The Inquisition.

5. How may one's thoughts be drawn from him by the Inquisition? *Ans.*—By torturing him to confess.

6. Then what is the logical result of any civil power legislating concerning morality? *Ans.*—The Inquisition.

7. Then can any civil government have jurisdiction in moral things, without establishing an Inquisition?

8. But does not the civil power enforce those moral commandments which forbid murder, theft, adultery, and the bearing of false witness? *Ans.*—*Not as God's moral commandments*, but the State forbids murder, theft, etc., because these are an injury to one's neighbor, and are therefore *uncivil*, or *criminal* actions.

9. Are these crimes forbidden in heathen countries?

10. Then may not these crimes be punished, without any reference to God's law, or knowledge of it?

11. If the government were to punish a man for each violation of the sixth commandment, for what act would it be obliged to punish him? *Ans.*—For hatred.

12. If one were punished for each violation of the seventh commandment, for what could the State administer its penalty? *Ans.*—For impure thoughts.

13. What, then, in such cases, would the State punish for? *Ans.*—The thoughts and intents of the heart.

14. But is this prerogative within the province of earthly governments?

15. If any civil power should attempt such work, whose authority would be usurped?

#### LESSON THIRTEEN.

1. If a man commits crime and then repents of it, does the State, because of his repentance, remit the crime?

2. But if one violates the moral law, and repents of that sin, how does God treat him?

3. How, then, is the repentant sinner regarded by God? *Ans.*—As though he had not sinned.

4. Then if civil government attempts to enforce God's law as such, and in the place of God, how must it count the penitent criminal?

5. In such a case, how could the civil power, enforcing God's commandments as such, punish one whose crimes God had forgiven?

6. How are we commanded to look upon each others' trespasses? Luke 17 : 3, 4.

7. If the civil government can occupy toward its subjects the place which God alone should occupy, then, according to the foregoing quotation, when a thief, a perjurer, or any criminal should be arraigned, and should say "I repent," what must the State do for that criminal?

8. How can God's government be sustained by such procedure? Heb. 7 : 25.

9. How would such a system operate on the civil government? *Ans.*—It would utterly destroy it.

10. Then even though a criminal repents, and is assured of God's forgiveness for his crime, how must the State, in order to preserve its existence as a civil power, treat that person? *Ans.*—It must certainly punish him.

11. Then what does this demonstrate regarding the right of civil government to intermeddle with religion?

12. How does Prof. Harris, of St. Louis, distinguish between sin and crime? Page 15. [It would be well for all to commit this extract to memory, on account of the benefit it may be to them, if called to defend the principles herein set forth.]

13. In harmony with this extract, how did Washington express himself in speaking on religious legislation?

THE duty of the State is to protect its citizens, to preserve order, and *dispense justice*. The duty of the church is to teach religion, and to *dispense charity*. Charity, derived from religion, provided for by public taxation, and dispensed by the State, loses its essential quality. It then becomes a certain and secure provision which society makes for its unfortunate and pauper classes.

## Workers' Department.

### WHERE THE MINISTER FOUND HIS SERMON.

#### A TRUE INCIDENT.

SEVERAL years ago in one of the Western States, a sister who was much interested in the *Signs of the Times*, decided to send it for a time to some of the influential people of the place where she was then teaching school, hoping that they would subscribe for it.

Quite a strong prejudice existed among the people against Adventists, Mrs. White in particular, and scarcely any one cared to have the paper continued. The minister, however, saw merit in it, and subscribed for it; soon his sermons began to improve, and those who read the first article in the *Signs* detected quite a striking similarity between the two. At first, short extracts were embodied in his sermons, but as one week after another passed by, these extracts increased in length, until one Sunday his sermon consisted of an entire article written by Mrs. White, entitled, "Conversion, or Walking in the Light."

Meanwhile, the people had noticed the change; many were deeply impressed by the sermons, and remarked to one another how well the minister was preaching of late. "Just the food we needed," said one. "And he brings heaven so near to us," remarked another. They even began to think that he was ripening up for the grave, and feared that he would soon be taken from them.

When informed of the origin of the sermon that had particularly impressed them, they were not a little surprised and chagrined. Nothing but the article in question would convince them of the truth in the matter. To the credit of the minister, it should be stated that he honestly acknowledged that he had taken from the *Signs* the good thoughts which he had presented. He also stated to his people that he had learned from our publications that it is duty to pay tithes, and he at once set a good example by doing so himself.

N. H. DRUILLARD.

#### LETTERS FROM WORKERS:

THE following letter, accompanying petitions, was received some time since. Concerning this particular case, we cannot state definitely, not knowing more of the circumstances than are stated in the letter, but it is reasonable to expect that such instances as the one here related will occur in connec-

tion with the closing work of the gospel. The letter reads as follows:—

"I can say that I am greatly surprised to see the change that is coming over the people; it is indeed marvelous. Many who heretofore have given but little or no attention to the evidences of our faith, are beginning to seek for the truth in earnest, and are becoming greatly interested. The Lord has been with me while I have tried to present it to them. One family in particular, upon whom I have called, I believe will take their stand with us. At the time of my visit, they had a very sick child, and were talking of sending for a doctor. I told them that I was sure he had lung fever, and that he must have something to break it up. While we were talking, I thought of Jesus, the great Physician, and wondered if he would not heal the child, and thus glorify his name and exalt the truth. While thus musing, the Spirit of the Lord fell upon me like the gentle dew. I was moved with great compassion toward the child, and began to pray that the Lord would heal him. I told the parents that I had been praying for the child, and asked them to wait a while before sending for the doctor. To this they consented, and in less than half an hour he began to amend. I remained two hours, during which time he continued to get better, so that when I left, he was sitting up in a chair, and could eat a little. The circumstance had a good effect upon the parents. I hung my chart upon the wall, and explained the third angel's message to them, and they readily accepted it. Two days later, I saw another son of the family, who said that his brother was about well. They gave him nothing but the simple remedies that I advised. I believe in God's power to heal the sick, and my prayer is that he will manifest himself with his people, and that signs and wonders may be done in the name of the holy child Jesus."

The following letter is from a sister in Ohio. It clearly shows how God will open the way before those who have a mind to work for him.

"I shall never forget the meetings of the Vigilant Missionary Society in Battle Creek when I was in that place, eleven years ago this winter. With the exception of myself and sister, eleven years old, my father's family were not in the truth, and I was in a great measure alone in keeping the Sabbath. I had given up teaching, and spent nearly all the means I had in going to school. But I walked out by faith in the missionary work, taking all of our periodicals, including three copies of the *Signs of the Times*, although I did not know how I was to get the money

to pay for them. I believed that the Lord would furnish it, and he did. Two different times I remember so well how the way was opened before me. Once I had my papers all in the wrappers, and some letters ready to go, but no money with which to pay the postage. I laid them on the stand; the postage amounted to just twenty-five cents. I very much wanted to send them. Kneeling down, I told the Lord that I had gone just as far as I could, alone, and that he must open the way if the papers were sent. As I went down stairs, my father met me at the door, and handed me the sum required, saying, "Here is some change for you." To do this work I had to make many sacrifices, but the blessing of the Lord was more than everything else to me. I learned that it is safe to trust God, that he will do for us 'exceeding abundantly above all that we ask or think.'

"I soon found that I could use more papers than I had, and again I asked the Lord to open the way for me. One day I went to the post-office and found a letter from a brother, saying that he was taking several copies of the *Signs*, and he wished me to send him some addresses. He would mail the papers, but he wished me to attend to the correspondence. How rejoiced I was. If our young people knew what blessings are for them in serving God instead of self, every one would go to work."

---

### THE WORD OF GOD.

---

A MISSIONARY just arrived in India could not speak to the people, for he had not learned their language. "What am I to do?" he sadly thought. "It will take me months to learn Hindoostanee; and, meanwhile, the poor people are living and dying in heathen darkness."

Then God put a beautiful plan into his mind. "I cannot *spe*ak to the natives," he said to himself, "but I can *w*rite."

So he got down his Bible, and carefully copied out a number of texts, such as "God is love," "Jesus Christ came into the world to save sinners," etc., each on a separate bit of paper, and then he went out into the high-road, and gave one to each person he met. And he went on giving away the wonderful words of life, though he saw no result.

At last, one day, when he was in a different town, a Hindoo came to him to ask him to come and see a dying man in a village some way off. The missionary went at once, and found the man very ill; but when he saw the missionary, a look of joy came over his face. "Tell me more words of Jesus," he exclaimed; "I want to know more about him."

"Are you a Christian?" asked the missionary in surprise.

"Yes," said the dying man. "Thank God, I am not afraid to die, for '*Jesus Christ came into the world to save sinners.*'"

"What missionary taught you this?" asked his visitor.

"No missionary ever taught me," was the reply; "I never saw a missionary till I saw you just now."

"How then did you learn our faith?" asked the missionary.

"I learned it thus," answered the dying Christian: There was an English missionary in a place a long way off; and he used every day to write verses from the Bible, and give them to the passers-by. Some of the people of our village used to pass the missionary's house, and from time to time got these texts—a different one each time—and gave them to me, because I had learned to read, and most of our people could not do so." Here the poor man drew from under his pillow a number of worn and faded pieces of paper with texts printed on them. "I read them again and again," he said, "and saw how much better Christ's religion is than ours, and at last I became a Christian."

This was *one* result of that missionary's work. Do you think that after that he ever felt that he had labored in vain?—*Sunrise for India.*

---

OUR mission is one of evangelization. Go ye into all the world and evangelize—preach the gospel to every creature. Our Lord Jesus Christ never said that it was our duty to convert everybody, nor did he promise such a result. . . . We are to give the community a free gospel, though not every hearer does turn out a convert. . . . That is preaching the gospel as a witness, and it gives to all men a fair chance for an intelligent choice. Such is the promise of the gospel in the present age, and such is the commission of the church during this dispensation; viz., a world-wide evangelization. . . . While it is not promised that everybody that hears the gospel shall be converted during this age of gospel witness, great results have been accomplished, and greater will follow the missionary efforts of the church of God.—*Rev. A. T. Pierson.*

---

## THE HOME MISSIONARY.

Published Monthly, at Battle Creek, Mich., by the

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

An eight-page paper devoted to the interests of the tract and missionary work.

Each number will contain the fourth Sabbath Reading for the month.

PRICE PER YEAR, Post-paid, - - - 10 cts.

Address, INTERNATIONAL TRACT SOCIETY,  
Battle Creek, Mich.