

THE HOME MISSIONARY

VOL. I.

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No. 9.

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.

NEED OF LABORERS.

THIS is a subject of much importance, and of special interest to us as a people just at this time, when our work is extending so far, and so many urgent calls are coming in for laborers, both for home and foreign fields. Much more might be accomplished than there is now, if we only had the laborers. Truly we need to pray that the Lord of the harvest may send out laborers. But in this matter, as in many others, we pray without sufficiently realizing our own responsibility. If we pray, will not God hear? and will not his Spirit move on the hearts of men and women to devote their lives to the service of the Master?

It would be well if there was much more of the true missionary spirit among our churches. Why should not parents feel that their children should be laid on the altar of God's service? Believing parents wish to see their children converted. That is right; but why should not parents go a step farther, and pray for their children, and plan for their connection with some branch of the work of God. We should feel a greater burden to have our children educated to be laborers in the cause of God. But many have

made a mistake. They have reasoned that time is short, and that the Lord will soon come, and have thought that it would be almost a denial of their faith to entertain the idea that their children might grow up and act a part in the mission field.

It is true that time is short, and that the coming of the Lord draws near. Everything indicates this, and we believe it with all our hearts; but the Lord has not told us the day nor the hour. He has given each of us our work, bidding us occupy till he comes, and has commanded the porter to watch. We are to work, watch, and be ready; but the day and the hour we know not.

But the Lord has not come as soon as some of us thought he would; we did not take in the greatness of this work, and hardly do we now. If our faith could have reached up higher, and our minds have been able to comprehend more of the purpose of God concerning his work, we would have done quite differently than we have in some things. I fear that as a result some will be lost that might have been saved. Many of our children have grown up in the truth from their infancy. Because the parents did not feel the importance of educating them for usefulness in the cause, many of them are to-day unable to do anything, for lack of the proper education, and are practically lost to the cause. Others, eager for an education, left the parental roof determined to gain it; and so they have, but in many instances these youth have left the truth. If a different course had been taken, they might have been saved.

Had the missionary spirit been encouraged; had the parents felt a burden for the education of their children, that they might be fitted for usefulness in the cause; had they kept the missionary spirit before their minds continually,— would there have been such a dearth of laborers? and would not more of

our own children have been efficient workers in the different branches of the cause to-day? I think all will answer in the affirmative. But the past we cannot undo. We can only profit by past mistakes, and make the most of the little time yet allotted to us. May the real missionary spirit fill every heart, and be encouraged in the home and in the church.

Why should not young men and women feel the burden of fitting themselves to go as missionaries to foreign lands? Laborers for God are needed everywhere, and in every language. Who will answer, and say, "Here am I; send me"?

Realizing the great necessity of immediate action in the line of doing something for the education of laborers, the General Conference Committee at its last meeting decided to arrange for schools in different languages. First, it has been decided to have a Bible School for Ministers, commencing about the first of November, and continuing twenty weeks.

It is not intended that those who can attend the College and take a course there, will attend this school. But we have for a long time felt the necessity for a course where ministers who are already in the field, but who have not had the advantages of a thorough course of study before entering the ministry, and whose time and means seem to forbid that they now stop to take such a course, could have the opportunity of spending a part of the year in studying up on the more important branches. No one can fail to see the importance of just such a step as this. We urge all who possibly can do so, to avail themselves of this opportunity. By turning back to No. 31 of the present volume of the *Review*, you will find the course of study marked out, and can see at a glance that the course is a thoroughly practical one, and just what many of our ministers need, to make them more efficient in their labors.

We are also arranging for branch schools in the German, French, and Scandinavian languages. We have long felt the need of such schools, but the way has not been open to carry our plans into effect. These schools will also begin about the first of November, and continue twenty weeks.

The work among these nationalities absolutely demands schools to educate the youth, and prepare laborers in these respective tongues. We meet this difficulty, because the children of our foreign population, as they come to this country, attend our American schools, and soon lose the ready use of their own language. This would be no serious matter, if it were not for the fact that there will always be those of these nationalities that cannot be reached through the English language. Other denomina-

tions, the Lutherians, for instance, sensing the full import of this, have established schools where the children can for a part of the year receive instruction in their own tongue. Besides this, they have their colleges, where a more thorough course of study is given in their native language.

We are very happy that the time has come for the establishment of such schools among our people. We shall soon be able to send out a circular to all our churches, giving full information in reference to tuition, course of study, etc., for these branch schools. In the meantime, let this matter be agitated, and let us have a full attendance from the first. Time is precious; we have not a moment to lose. God has committed a great work to his people. All the indications go to show that the harvest is fast being ripened for the day of God. Let us pray that God will send out laborers, and let us work as we pray. We shall find that this is one branch of good, earnest missionary work.

O. A. OLSEN.

A GREAT WORK.

1877. Dec. 6

Our special work of preaching the gospel of the kingdom to *all the world*, is but just begun, at least so far as the territory covered is concerned. The six great nations of Europe, Great Britain, Germany, France, Italy, Austria, and Russia, with a combined population of more than two hundred and seventy million souls, have less than a score of laborers who are teaching the present truth. Asia, with a population of 834,707,000, has but one; Africa, with a population of 205,679,000, has nine; Malaysia, with a population of 27,785,000, has none; South America, with a population of 26,309,000, has none; the West Indies, with a population of 4,316,178, has one canvasser; Mexico, and the States of Central America, have a population of 12,104,243, but not one missionary to teach them the present truth. Australia and the adjacent islands, with a territory almost as great as that of the United States, and a population of 3,091,897, have but a few laborers, and those are pleading for more help; many of the smaller States of Europe, — such as Spain, Portugal, Turkey, Greece, Servia, Holland, and Belgium, — representing a population of more than 40,000,000, have as yet had nothing done for them. Of the six great nations of Europe, Austria has not been touched, and in the others a beginning only has been made. With the exception of Canada, nothing is being done in the British possessions of North America. In our own country, large districts in the South and in the Rocky

Mountain region, are as yet almost untouched. Many honest, consecrated men and women in all these countries are hungering for the truth, and will accept it as soon as it is carried to them. But how is the truth to go? "How shall they hear without a preacher? and how shall they preach, except they be sent?" Who will prepare to go?

D. T. JONES.

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.

AN IMPROMPTU BIBLE READING.

A FEW days since, while conversing with an acquaintance who has for many years been an active member of the M. E. Church, I was much surprised to find how little real idea she had of the reasons for her religious belief. This is only one case among many of like nature, where persons seem perfectly at ease, content to go on year after year, having no better answer to give to those asking of them a reason of their hope, than "I was taught to believe so."

How grateful to God should we be that our minds have been impressed with the insecurity of such reasoning, and that instead, we desire to know, "What saith the Scriptures?" When we see our dear fellow-creatures resting their hopes on such an uncertain foundation, will it not cause within us a longing to arouse in them a spirit of investigation that the precious truths of the Word may be unfolded to them in all their beauty and harmony?

During the conversation alluded to, a remark was made to the effect that it was a comfort to believe that the final suffering of the wicked would not continue through all eternity. In reply, the lady hastily arose, saying, "Where is the Bible? Does it not say that the wicked shall burn forever and ever?" Gladly complying with her request, we were soon seated, each with book in hand, for a Bible reading. After a futile search for the desired text, the prospect for a successful reading for a moment seemed rather discouraging; but unwilling that our little reading thus begun should so suddenly come to an end, I turned to Rev. 14: 11, suggesting that perhaps it was the text she wished. It so proved to be. And as this scripture is one so often quoted by those advocating endless suffering, I have placed on the margin of my Bible opposite it, the references answering the objection. This text, with a few others sim-

ilarly arranged, furnishes Scripture texts for a short Bible reading covering the main points of the subject.

The following is an illustration of this point:—

FOREVER AND EVER. — Rev. 14: 11.	} Ex. 21: 5, 6.	
EVERLASTING OR ETERNAL FIRE. — Matt. 25: 41.		
	} Jude 7.	
		} Lam. 4: 6.
UNQUENCHABLE FIRE. — Mark 9: 43.	} Jer. 17: 27.	
		} 2 Chron. 36: 19–21.
	} Ps. 37: 10, 20.	
EVERLASTING PUNISHMENT. — Matt. 25: 46.		} 2 Thess. 1: 9.
	} Rom. 6: 23.	

If one is sufficiently familiar with texts so arranged in his Bible that the line of argument will be suggested by a glance at the text, and if he is prepared to give such explanation or illustration of the text as may be necessary in order to bring out its full meaning, the interest and results would be many times better than if a set form of questions was followed. This of course is suggested especially for impromptu readings, where the Bible is taken up in an informal way for the purpose of bringing out the chief points on a subject.

But of this are we certain: we cannot become too well acquainted with our Bibles; and only through familiarity with them can we hope to know how to make a wise selection of texts when called upon to give an explanation of a subject.

What a neglect of the searching of God's word there must be when a person who has professed to be a follower of the Lord for a long lifetime, if referred to a text in Exodus — that book wherein is the law of God — should be obliged to ask, "Is it in the Old or New Testament?" But just such an occurrence was met only a few days since, and we needed not to be told that there was one who had neglected her Bible.

Of course none of us would be troubled to find the book of Exodus; but let us study God's word, and know it so thoroughly that we can readily turn to a word of admonition or a precious promise as the need may be, making it truly our lamp and light continually.

F. H. S.

THE Bible itself is a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition, — history, prophecy, poetry, allegory, . . . precept, example, proverbs, epistle, sermon, prayer, — in short, all rational shapes of human discourse, . . . its authors are not to be found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme. — *Prof. Maclagan.*

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.

DEAR CHILDREN :—

It is a long time since our last talk about missionary work, but I hope you have been sending out papers and letters, and doing good to those around you in various other ways. I suppose that you have received many interesting letters. One little girl has let me have hers to read. She has received six letters and a postal card. I suppose that they are something like those that you have received, and so I will tell you about them, and how to answer them.

One of these letters is over eight pages long, and is a very nice, interesting letter; but of course I cannot tell you all there is in it. The writer is thirteen years old. She likes the *Instructor* so well that she has tried to get some of her friends to subscribe for it. It was strawberry time when she wrote, and a gentleman hired her to pick berries at fifteen cents an hour. She commenced work at six o'clock in the morning. I dare say this is before some of you get up, is it not? After the strawberries were gone, she expected to pick other berries, such as raspberries, gooseberries, and currants. She was earning money to buy her winter clothes, and she hoped to have enough left to pay for the *Instructor*. She says that nearly all the berry-pickers who worked with her picked berries on Sunday, but she did not. The man for whom she worked was one of the superintendents (I suppose she means of the Sunday-school), and a Christian; but he chews and smokes tobacco, both of which she thinks are very bad sins.

She says there are not many little girls of her age where she lives who are Christians, but she hopes that the one to whom she is writing is one. She is a member of the Methodist Church. Last year she did not miss attending Sunday-school even once. She gives her Sunday-school teacher's name, also that of her day-school teacher, and tells about her studies, her brothers and sisters, of whom she has ten, and her nephews and little niece.

She says that she has a headache nearly every other day, caused by catarrh, for which she uses a catarrh powder. She spoke of many other things of which I cannot tell you, and asks her correspondent to write her "a great big letter," telling all about herself and the place where she lives.

I am sure that you all want to get such letters as this, and so you must learn to write good ones in reply. It is not hard to answer such a letter, but you know we want to write letters that will do our friends good as well as please them.

Now we will suppose that this letter had been addressed to you, and that you wish me to tell you about answering it. First, I would thank her for her nice, long letter, and tell her how much I enjoyed reading it; that I was glad she received the papers and that she liked them; also thank her for trying to get her friends to subscribe for the *Instructor*, and hope that she and some of them will conclude to do so. You could then tell her whether or not you ever picked berries, or about any other work that it may fall to your lot to do. I do not think it would be best to say anything in this letter about Sunday's not being the Sabbath, or to tell her that you work on that day. If you should, she might think that you were very bad, and that your papers were bad, too. Then she would not want to read them, or have you write to her any more. You know she really thinks that none but wicked people work on Sunday. Perhaps she would say, "Well, I know Sunday is the Sabbath, for the minister says so," and would not even look in the Bible to see whether or not she was right. What we want is that people should study the Bible to learn what it teaches on such subjects. After you have sent reading matter, and written several times, it might be well to tell her that you keep the seventh day for the Sabbath, instead of Sunday, because you think that the Bible requires it.

You could tell her that you think just as she does about tobacco, and perhaps you could get a tract on tobacco to send her. One of the health and science leaflets would be best, as it is short, and has a picture on the first page.

I hope that you could tell her that you too are a Christian, and that you are trying to love and serve the Saviour with all your heart. She would expect you to tell her whether or not you are. You could also tell her about attending meeting and Sabbath-school on the Sabbath, what you are studying about, etc., providing you did not do so in your first letter.

Tell her that you are sorry that she has the headache so much, and if possible, send her something about the treatment of catarrh, that will help her. You could tell her that your mother or auntie, or some other friend, thinks that candy, and all kinds of sweet, rich, or greasy food is very bad for those who are troubled as she is, and that you do not eat these things (if it is true that you do not). In a

modest way you could give her quite a little health reform lecture, and you do not know how much good it would do. After a little while you could send her a health journal, or some more health and temperance leaflets. In addition to this, you could write about your brothers and sisters, your school, pets, etc., and so make up the nice long letter for which she asked.

The little girl who received this letter (her name is Edith, and the name of the one who wrote it is Ida), answered it, and sent some more *Instructors*, and some *Signs of the Times* for Ida's mother to read. In reply to this Edith received another interesting letter, from which I will copy a little:—

"DEAR EDIE: If you can send the papers longer, I would like them very much. Please send the *Signs of the Times* in mamma's name. She says she does not know how to thank you enough for the papers and books you sent."

Is not this nice? Perhaps Ida's mother, Ida, and some of her brothers and sisters will keep God's commandments, and be saved when the Saviour comes, as the result of Edith's sending the papers to them.

Here is another of Edith's letters. It is from a little girl named Tillie:—

"DEAR FRIEND: I received your letter and paper. The paper was very nice. I like to read it very much. I go to Sunday and day school. I go to temperance school every Saturday. I am eleven years old. We had a nice time after our temperance meeting, eating cherries and cake and drinking lemonade. Do you send the papers every month, or every week? Here are some of my friends' names."

She sends eleven addresses. I expect that all of these little boys and girls will also get papers and letters. This is also a nice letter. Of course we should thank Tillie for it, and try to write one in reply that she will be glad to read. It must be very nice to go to a temperance school. We must ask Tillie to tell us all about it when she writes again. We would like to know if she has temperance lessons to learn, and if so, to have her send us one. Perhaps we can find a paper that has a nice temperance story in it to send her. Of course her father and mother must be temperance people, so we might send Tillie a copy of the *Good Health* or *Pacific Health Journal* to give to them. I am sure that they would be glad to receive it, and perhaps they would subscribe for the journal. It would be best to keep on sending the *Instructor* to Tillie, and after a time we could send a copy of the *Signs of the Times* for her parents. We must be sure to answer her questions, and thank her

for sending so many addresses. We can ask her if she has any brothers or sisters, and tell her about ours, if we have any. We can also tell her about our homes, books, pets, and many other things. We should ask her to write us how her papa and mamma like the journal we send them.

We must not forget to ask God to bless the papers we send out, and to help us write our letters. We must also keep in mind how much the Saviour has done for us, so that all the time we will want to do something for him.

I would like to tell you more about Edith's letters, but must not this time. Perhaps you have not written as many letters as she has. If you keep on sending out papers and writing letters, with a real love for the work, and asking the Lord to help you, I am sure that you will get some letters in return as good as these about which I have told you.

M. L. H.

National Reform.

QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

LESSON THIRTY-FOUR.

[Answers found in "Civil Government and Religion."]

1. WHAT means did the bishops employ to secure control of the power of the State?—*p. 84.*
2. When and by whom was the first Sunday law on record, made?—*p. 85.*
3. How does it read?
4. Was this the first Sunday law secured?
5. Although that has not survived, what in relation to it has?
6. What does Sozomen give as the reason for the former Sunday law?
7. In behalf of what, then, was this legislation?
8. Upon what classes only did Constantine's Sunday edict of A. D. 321 place restrictions?
9. What class of people was allowed to work?
10. According to Neander, what change took place in 386?—*p. 86.*
11. As people were not allowed to work, what would they do?
12. To what places did they resort?
13. Although in doing so they did not violate the law, did their course meet the design of the law?
14. What was its object?
15. Not meeting its desired purpose, what was it found necessary to do?

16. What resolution was passed by the bishops in convention at Carthage in 401?

LESSON THIRTY-FIVE.

[References same as last lesson.]

1. WHAT reason was given in support of the petition of the bishops to the emperor in favor of the shows' being transferred from Sunday and feast-days to some other days of the week? — *p. 86.*

2. To what were the exercises at these spectacles said to be contrary?

3. Through an alliance with worldly power and a catering to worldly ways, with what had the church become filled?

4. Consequently, what had the greatest attraction for them?

5. But as the government was an alleged government of God, what was considered a proper thing to do? — *p. 87.*

6. What sort of Christians does Neander allow those to have been who thus attended the public shows in preference to the church?

7. Would the transferring of the shows to some other day than Sunday make the people Christians, or any nearer so than they were before?

8. What needed changing? See Ps. 51:10.

9. Of what does Neander say the church teachers were often forced to complain respecting the competition between the theater and the church? — *p. 88.*

10. As the church could not stand the competition, what did it want?

11. When was the desired law secured?

12. What reason was given for this?

13. How was the devotion of the faithful "disturbed" by the circus and the theater?

14. Instead of persuading the "faithful" not to attend these places on Sunday, what was done to free them from this "disturbance"? — *pp. 88, 89.*

LESSON THIRTY-SIX.

[References same as last lesson.]

1. DID the laws forbidding the performance of common labor, and the closing of the circus and theater on Sunday, accomplish what they were intended to? — *p. 89.*

2. Why?

3. What was the next step, logically, to be taken to compass this object?

4. What Catholic saint proved equal to the occasion in formulating the needed theory of compulsion in religious matters?

5. When did St. Augustine live? *Ans.* — 353-430

A. D.

6. What was his theory?

7. How does Neander remark upon this?

8. Of what are this theory and the Inquisition but the logical sequence? — *p. 90.*

9. How was it, then, that the church received help from the State for the furtherance of her ends?

10. Through the Sunday law, over what class of people was power given to the church?

11. In this law, over what power was the church given control?

12. Was this accomplished through any other means than Sunday laws?

13. Enumerate the successive steps by which the church gained control of the power of the State to further her designs? — *p. 91.*

LESSON THIRTY-SEVEN.

[References same as last lesson.]

1. WHAT modern movement shows a striking parallel to the ambitious designs of the bishops of the fourth century?

2. What is the first object of reform, as set forth in the constitution of the National Reform Association? *Ans.* — "The Sabbath."

3. In what tangible way has their cravings for a Sunday law manifested itself? — *p. 91.*

4. Was it the object of this bill to secure Sunday rest simply to the church people? — *p. 67, last four lines of the Sunday-rest bill.*

5. Was it introduced in the interests of the people, or of the day? — *p. 65, preamble to the bill.*

6. Was it a *civil* or a *religious* observance of the day that it was intended to promote? — *Idem.*

7. Was it to secure to people the *right* to observe the day if they should choose to do so, or to *compel* them to observe it if they did not choose to?

8. What is the National Reform idea of securing to one his rights? *Ans.* — To compel him to exercise them.

9. How do Dr. Evarts, Joseph Cook, and Mr. Crafts show that it is the religious observance of the day that is the one and sole object of the desired Sunday law? — *pp. 92, 93.*

10. What power has God committed to the church for the promotion of religion? — *p. 93.*

11. When in possession of the Holy Spirit, does she need any other power?

12. Of what, therefore, is the asking for the aid of civil power on the part of the church a virtual confession?

Workers' Department.

MISSIONARY INTELLIGENCE.

As our minds are being called more and more to the old yet ever new subject of missions and missionary enterprise, thus enabling us to form some idea of the vastness of the mission field, we are led to say, truly "the field is the world." But of this we can have no just conception unless we make "the world" our study. We must, as the successful canvasser would say, "be familiar with our territory." We may not personally visit the various countries, but we can do the next best thing—read and become acquainted as best we can with our world. Study the countries, their people, customs, and needs. Such study will help to arouse in us an interest, and impart to us something of the same zeal that dwells in the hearts of *real* missionaries. It is not to be expected that any one can have very much interest and love for that of which he knows but little. So if we want to have real pity in our hearts for the poor Buddhist, or a yearning of soul for the Hindoo, we must learn enough about them to make it seem to us a reality, rather than a dream, that there are millions upon millions of these who are dwellers on this earth. We know not how many or how few of us will ever be called upon to leave "native land," and in exchange, have home and work on foreign soil; this one thing we *can* do: we can study to become educated with reference to these things, so that we will have such a true interest in and knowledge of them as will make us, as says the hymn, "Stand ready to be used," if not in person, by sympathies, prayers, and means.

With an inclination so to do, a few of us in Battle Creek who feel *some* interest in the subject of foreign missions, but desire that interest *deepened*, have adopted a plan by which we hope that this may be attained. We have formed a small society, to meet together for consideration and study of this subject, having a short course of reading assigned for each week. By this we hope through the blessing of God, to encourage in each other a new and lasting interest in missionary themes, and that the too feeble flame may be rekindled.

Surely our crude ideas and present knowledge of the field (the world) must be enlarged ere we can have a true understanding of its claims upon us.

We are glad to see the general awakening on this subject of education. Hear what the Rev. Dr. W. H. Black says in *Missionary Record*:—

"Give the people information. The mind must be furnished with intellectual and moral matter such as will give prompt, full, and generous support to the judgment as its voucher for approving the gifts of the hand. Appeals are sometimes made to the sensibilities, so as to draw forth a generous response; but this is an abnormal and unhealthy course. The educational method always leaves something over for next time."

One editor in a missionary journal, in comparing the liberality of his denomination with that of another, says that his people do not fall behind in gifts through inability to give, but that they have a lesser amount of missionary information circulated among them. He says further:—

"We are endeavoring to remedy the defects, and the growth of the missionary spirit is being fruitful in a healthful increase in the giving for missions."

We read that the Rev. A. T. Pierson, D. D., one of the able editors of the *Missionary Review of the World*, and who has given, and is giving, to the world much valuable information on the work of missions in both home and foreign lands, has consented to "go about and stir up the churches to more interest and zeal." He says:—

"My thought is to go wherever the Lord opens the way, addressing churches and religious bodies without regard to denomination, on the general subject of missions at home and abroad; to present the divine philosophy of missions, and the great facts of missionary history and biography; the openings in every direction; and seek to stimulate greatly increased intelligence, activity, consecration, and enthusiasm; aiming to multiply laborers and means for their support."

As we read the various missionary journals, we find that much is being done by way of Christianizing our world; more, perhaps, than many realize. And as souls are being brought from the darkness to embrace Christianity, may our hearts burn with the desire to give or send them the whole truth.

F. H. S.

FROM OUR LETTER BOX.

For the encouragement of missionary workers, I wish to say: Do not get discouraged if you should not get any answer after writing and sending several papers, and do not drop the names too soon. I will mention an instance or two which will illustrate cases that often occur. Not long ago I received a reply from one to whom I had written several times and sent papers for a number of weeks. Although no answer came, I felt that I could not drop the name

entirely, but took it up three or four different times before receiving an answer. I will here give an extract from the letter as follows: "I have received the papers you have been sending me so long, and have read and studied them. I think them splendid papers. I have also handed the tracts to my friends to read, and I think the seed you have sown here has fallen on good ground, and will bring forth a hundred fold. As for me, I am convinced that the seventh day is the Sabbath, am resolved to join your people, and shall be baptized at the first opportunity. There are others here that are very much interested in this truth which you have shown to me. I heartily thank you for the interest you have manifested in me, and trust that the work you are doing for our Master will have a lasting influence. May the Lord bless you."

Another letter I have received is very encouraging to me. It is this: "I like the papers and tracts you sent me very much, so does my wife; and we will be pleased to read anything you may send. I do not belong to any church, but was taught strictly to observe the first day of the week. I had never given the matter a single thought till you sent me those papers and tracts. They caused me to begin to investigate, and any light you can throw on the Sabbath question will be gladly received; for I assure you I am not prejudiced at all. I only desire more light. I hope to hear from you soon."

When I send the first paper, I write a short letter. If I get no answer, I write again after sending five or six papers; if no reply comes, I wait two or three weeks and then send a few more papers and write another letter. Sometimes people do not get interested within one month, but if we continue to send the paper, and write with the Spirit of God to help us, it will do good.

MRS. DE W.

AFTER MANY YEARS.

A LADY teacher in one of our western towns writes with reference to her interest in the truth, and how she first became interested in it through an article on the subject of baptism.

As she was in the habit of reading to her husband evenings, she went up into the garret to get some religious reading matter, and while rummaging through the contents of a box of papers, she found some copies of the *Signs of the Times* which had been sent to her some eleven years before. At that time she gave them but little attention, passing by what she then called dry orthodoxy.

In the article on baptism, there were two points which particularly impressed her mind, giving her light in regard to the ten commandments. She had for some time been longing for a deeper work of grace wrought in her soul, and she here became convinced that the obstacle which kept her from receiving the much-desired blessing of God, was the fact that she was trampling under foot the fourth command of the law of God. She therefore decided at once to begin the observance of the Sabbath of the Lord. At this time, she sent to the *Review and Herald* Office for more publications, and her name was handed to me for correspondence.

The *Signs of the Times* was sent for several weeks, and her husband, who had been prejudiced, now became interested in reading the papers. After they had finished them, they were forwarded to a back-slidden sister, with a prayer that she also might be benefited. This sister had once observed the seventh-day Sabbath for a short time, but on account of opposition from her friends, she had given it up. We appointed a time to unite in prayer in behalf of this sister, and very soon after, news came that she had obtained the full consent of her husband to keep the Sabbath. It was only a few weeks before this that she had written to her sister expressing a longing desire to be re-instated in the Saviour's love; and now she was once more rejoicing in God.

Papers were sent to another sister, and she, too, became interested in reading, and her neighbors also.

God works in various ways to bring the truth to the candid and honest in heart. "It is not by might, nor by power, but by my spirit, saith the Lord of hosts."

H. E. SAWYER.

WE are entirely out of the February and April numbers of the HOME MISSIONARY, and need more. We hereby request any of our subscribers who have one or more well-preserved copies of either of these numbers which they do not need, to favor us by sending the numbers at once to us. In case any church can gather quite a number, and wish pay for them, we will cheerfully respond to such request with the cash. Address as below.

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