



THE HOME MISSIONARY

Arise, Shine; for Thy Light is Come, and the Glory of the Lord is Risen upon Thee.

VOL. V.

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No. 8.

WE heartily thank our friends for the effort made to enlarge our circle of readers. During the month, nearly two thousand names have been added to the mailing list, and subscriptions continue to come in.

STILL there are many Seventh-day Adventists who do not see the HOME MISSIONARY, and we ask all subscribers to continue to speak a word for it to their brethren. There are few who have not the means with which to subscribe, as the price is so low.

Now that there is a general awakening among the churches to personal service, many rich experiences will be reported in the little missionary meetings. We especially desire that these may be reported to us, either by the individual or by the librarian. They will help to set others at work, and encourage workers. Do not think that these experiences are so common, and not sufficiently extraordinary to be worth reporting. It is the experience that comes in the common every-day service that will do most good, as it is in the ordinary course of home and neighborhood life that most of the missionary work must be done.

THE call now is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Many, as the apostles in the garden, are asleep, when they should be watching. All heaven, we are told, is watching and active. Others, too, are awake:—

"Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God."—*Special Testimony.*"

We can all see evidences of this on every hand. The *Sentinel* has lately been calling special attention

to the manner in which the church leaders have, through the government, worked to shut away from men the knowledge of God. Satan and his angels are awake. We have infinitely more at stake on the issue than have they. Are we awake?

EVERY week and every month the work moves forward, and it is interesting to note its progress during a stated time. We should think it would be profitable in the missionary meeting, now and then, to have some one sum up in about five minutes, the progress in the home field as reported during the week or month, and likewise some one report for the foreign work. This would lead to a more careful reading of our papers, and many who perhaps only glance at the *Review* and other papers, might be led to note the significance of victories reported, and realize more fully that the work is hastening on. Along with this exercise might come a discussion of current events in the world, having a meaning to us as signs of the times. Many read mere facts without thinking of their significance. Exercises of this kind, which should take but a few minutes, might lead many to see that affairs in all the world are moving in relation to the work of the Lord and the progress of the third angel's message.

THE GENERAL CONFERENCE BIBLE SCHOOL.

IN harmony with the action at the last General Conference, preparations have been made for the opening of a Bible school in Battle Creek, October 12, to continue twenty-four weeks. The first calendar, giving particulars concerning the school, has just been issued by the Conference Committee. In an introductory preface, Elder O. A. Olsen says:—

"In view of the urgent call for laborers in all parts of the work, we rejoice in the privilege of sending out this announcement of the General Conference Bible School that has now been arranged for. We hope that this school will receive all the patronage and attention that its importance demands. Our Bible schools in the past have been greatly blessed to the good of all who have attended them, as have also the ministerial institutes that have been held in different places. But the present circumstances demand that a permanent school should be organized, for there are, from year to year, hundreds of people among us who ought to avail themselves of every opportunity to gain a preparation for greater usefulness, and to take some place in the Master's vineyard. It will be seen at once that this Bible school is not intended to take the place of any of our academies or colleges; and no one who ought to go to them should ever be encouraged to go to the Bible school. For this school is designed for the more elderly people, whose age and circumstances will not admit of more than a short period for preparatory work; and to meet the demand for Bible instruction to those who are taking the medical missionary course at the Sanitarium."

The course of study has been arranged to meet the wants of ministers, licentiates, Bible workers, and elderly persons whose time will not permit them to take a course in our other schools. Tuition is \$21 for full course, and this will be refunded in cases of individuals who receive appointments to the work by the General Conference, Foreign Mission Board, any State Conference, or the S. D. A. Medical Missionary and Benevolent Association.

All know the need of workers, and all who look seriously at the work feel the necessity of improving every opportunity for increasing their efficiency. We believe copies of the announcement have been sent to the churches, and the matter of the importance of training workers should be discussed in the meetings. The Testimony has said:—

"Our churches are called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provision for the training of its missionaries, thus aiding the fulfillment of the great command, 'Go ye into all the world, and preach the gospel to every creature!'"

As churches, then, our brethren are called upon to see whether there are not those among them who should be urged or aided to make use of the opportunity offered. For information and advice in the matter, address Elder L. T. Nicola, Battle Creek, Mich.

DISTRIBUTING TRACTS IN ENVELOPES.

IN the last two or three numbers of the HOME MISSIONARY we have said considerable in regard to the envelope plan of circulating our literature. Quite a number of States have taken hold of this matter, and we are receiving very encouraging reports from them.

The envelopes in which to circulate this literature are being ordered by the thousand. It is no uncommon thing for us to get an order of four or five thousand from the States in which the plan is being worked. One State secretary writes:—

"As yet no plan presented to our people has met with such universal favor. We are unable to supply the material as fast as it is demanded."

Other States are writing very much in the same strain. Is not this the beginning of the fulfillment of what has been shown by the spirit of prophecy years ago, that our literature as we approach the end, would be circulated like the leaves of autumn? This plan of circulating our literature offers an opportunity for every individual to work; even the children, in some localities, assist in this work. Let the good cause go on!

We hope that in such an important time as this, none of our people will be contented without doing everything that they can for the advancement of the Master's cause and kingdom.

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Fourth Sabbath Reading

To be read in the Churches, Sabbath, Sept. 23.

"IN THE TIME OF TROUBLE."

Sermon by Elder A. T. Jones, preached in the Tabernacle, Sabbath, July 22, 1893.

WE want to continue to-day the lesson that we had last Sabbath; because there is still more of it than we have yet found. And that we may learn as fully as possible the lesson that is in it for to-day, we will sketch, just at the beginning, what once was, and what now is; and in sketching what once was, there is no difficulty in seeing not only what now is, but the meaning of it.

I will not take time to turn to the different passages of Scripture, because all know all the points that I shall mention. You all know that the Pharisees and the priests and the scribes, in the days of the Saviour, rejected him because he did not keep the Sabbath to suit them. That was the chief objection; that was the one point upon which they first counseled together, and as sects too, to put him to death. They said, "This man is not of God because he keepeth not the Sabbath day." He told them he was Lord of the Sabbath, himself. If they had been willing to understand, they might have learned by that, that as he was Lord of the Sabbath, it was impossible for him not to keep it; for whatever he did would, in the nature of things, be Sabbath-keeping. The Sabbath, meaning in itself, what he is to mankind, and conveying to mankind when they hallow it, what Christ is

to man,—it was impossible for him to do anything on the Sabbath day that was not Sabbath-keeping, which was not really an expression of the meaning of the Sabbath to man.

But they wanted their own ideas of the Sabbath instead of his; and to maintain their own ideas of the Sabbath against his they had to put him out of the world. And they laid aside their sectarian differences also, and had a grand union of denominations, "denominational unity," rather, as it would be expressed nowadays. They united upon that one thing, of maintaining their ideas of the Sabbath against the Lord's. And as denominations, as sects, they took counsel together how they might put him to death. And he went on doing the same things, keeping the Sabbath in the same way, working miracles on the Sabbath day more and more, and doing things that did not please them; and then at last they reached that place where, you know, they said, "If we let him thus alone, all men will believe on him, and then the Romans will come and take away both our place and nation." And if all men should believe on him, and keep the Sabbath as he was teaching it, there would be nobody left to maintain their ideas of the Sabbath; and they supposed, of course, the salvation of the world hung on *their* idea of what the Sabbath is, against the Lord's; and consequently if all men should believe on him, they would be breaking the Sabbath, as they had accused him. Then the Romans would come and destroy both their name and their nation. So in order to save themselves, and the nation especially, they had to kill the Saviour.

But you know they could not do that themselves; the Roman power stood between them and their power to put anybody to death. Consequently they had to secure the control of the Roman power, in order to carry out their wishes of putting the Saviour to death, and in order to sustain their ideas of what the Sabbath is. But the Roman governor, Pilate, when they had taken the Lord to him, and had accused him, said to them, "Take him and judge him according to your law: I find no fault in him." But they said, "We have a law, and by our law he ought to die." John 18:31; 19:6, 7. That was simply saying that they could not judge him as they decided he deserved according to their law, because they could not put him to death. Well, then Pilate "was determined to let him go" (Acts 3:13) anyway, and sought how he might release him. They, seeing that Pilate was determined to release him if possible, threatened him then with political ruin if he did not yield to their wishes and execute their will. They said, "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar." John 19:12. Well, then when they threatened Pilate with political ruin, and perhaps natural ruin, too, for he knew it might be the death of him if they should carry out their threat, and report him to the Roman power,—he then took judgment in the case, and sat in judgment, and gave them permission to crucify the Lord. John 19:13, 15.

But they did it, as they said, to keep the Romans from coming and taking away their place and nation. They did it to save the nation. But you all know, and everybody who has read the Scriptures knows, that what they did was the very thing that brought the Romans, and caused them to take away their place and nation; for when they had rejected the Lord so openly as that, there was nothing left for them but destruction, and the Roman power destroyed them.

Now in our day there are two ideas of the Sabbath abroad; one is the Lord's and the other is somebody's else. The Lord's idea of the Sabbath, he has described in his own word. He has said what the Sabbath is and what it means; that it is the seventh day, and that it means the presence of Jesus Christ, the presence of God, with men, in blessing, refreshing; his creative power and his presence to make men holy and to sanctify them. But one class rejected God's idea of the Sabbath and set up man's idea. And they did not have sufficient power of themselves to make their rejection successful, because the word of God and his message is going to the world, and growing more and more in power as it goes, spreading abroad the real ideas of God with respect to the Sabbath, as to what it is, and what it means to man.

But those who would maintain the other idea of the Sabbath, do not want the Lord's idea of the Sabbath to prevail; and so they have argued, just as the Pharisees and priests did before, that if we let this thing go on, all men will believe that, and nobody will keep Sunday at all; and if all thus break the Sabbath—Sunday—that will ruin this whole nation; the judgments of God will destroy the land. But there was no remedy any more than just simply argument, and such arguments as that would not stand against the direct word of the Lord, that that is what men ought to do; and therefore they, like the Pharisees of old time and the chief priests and the scribes, sought to the civil power. The civil power first denied their wishes, and said they would not have anything to do with it; then they brought to bear threats of political ruin upon them if they did not. And they succeeded that way in getting the government of the United States, to take their side of this question and to give earthly power—governmental power—into their hands, to blot out God's idea of the Sabbath from man. And they did it also "to save the nation." They said so; those who did it said that was what it was for, just as those back yonder who did that, said that was what it was for.

And although Pilate took notice of them back there and gave them the power and the authority to put Him to death, yet you all remember that he purposed to relieve himself of all responsibility in the matter, and he publicly washed his hands of the whole thing. And those who did this down here in this day did the same thing, only not as openly, not as really as Pilate washed his hands; but the chief one, the one in Congress who took the chief part in advocating this thing and in carrying it on and fixing it in the law, at the

very moment when he was doing more at that thing than anybody else in the world, just like Pilate of old, set about to relieve himself of all responsibility. He said, "Not for the wealth of ten Expositions would I have on my shoulders the responsibility of deciding this great question in the wrong way." And at that moment he was doing more than any other man on the earth in deciding that question the wrong way.

Well, you all know that the outcome of that before, was the ruin of that nation. What will be the outcome of this? What was that record of that course of things back there written for? Let us look at that a moment. Were all the things written that were said and done in the life of Jesus while he was upon the earth? No, not by a long way; because, there stands the record, "These are written that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name;" but there are many other things that were done and said by Jesus which are not written in this book, and which if they were written, "I suppose that even the world itself could not contain the books that should be written." John 20:30, 31; 21:25.

Well, then as the world itself would hardly contain the number of books that would be composed if all had been written that Jesus said and did, and yet we have such a very small portion of what he said and did, why was that little part written? Isn't it plain that out of the world-full of what is not written, and out of the world-full of what might have been written—isn't it plain that there was selected by the Spirit of God that which the people of this world needed more than all the rest? That being so, then of all that is written of Him, why was this part that we have noticed this morning—why was that part put in? We know that part which we have sketched just now is entirely like what has been done before our eyes within the last two years. Was not that written, then, for us? Did not the Lord select out of the great world-mass of matter that he might have written, that which was just exactly like what was coming to pass before us, that we might know the outcome of this, by knowing what was the outcome of that? That certainly is plain enough.

Well, so much for that side of the question. Now there is another side that we have been reviewing in the last Sabbath or two, and that is that on the side that we have just now noticed, the priests, Pharisees and the scribes, and the politicians did not know what they were doing. The record says so. "Through ignorance" they did it. If they had known it, they would not have "crucified the Lord of glory." But although they did not know what they were doing, they did it. And they could not have done it any more certainly if they had known what they were doing.

And now, just as certainly, these in this day do not know what they have done; and they do not know what they are doing still. Back there, if they had known, they would not have done it. But that does not alter the fact that they did it. Nor does the fact

that these do not know what they are doing, alter the fact that they have done it.

Now on the other side: There were the disciples in that day, as we have found, who did not know either what these folks were doing; *they* did not know what was going on. They *saw* what these others were doing who did not *know* what they were doing; but when *they* saw it, they themselves did not know what it meant; *they* did not know what the others were doing. And for all that the Lord had told them three times at least, and had noticed it even the fourth time,—had thus told them over and over plainly what was going to come, what was going to happen, yet his disciples, those who were his own, to whom he would show his will and make known to them all that was going to come,—they themselves, although they were told over and over, did not know anything about it. And as we have noticed, he not only told them over and over what was going to come, but he invited them, and asked them personally to go with him through that part that concerned him, that they might have an experience by which they could meet that which they did not know was going to come, but which he knew was going to come.

And we found in that also, there was a parallel for us to-day. That was written for our sakes just as well as the rest; because we are those to whom, to-day, he would tell all that is going to come and all that is going to happen, that we may be prepared to escape it all and to tell others, that they may escape it. He has a people to-day whom he has called out from all other people just as certainly as he did the disciples, that day, whom he had called out from all other people; and to these people to-day he would make known his will in all these things, just as certainly as he made known his will to the disciples in all those things. And to-day he would have his disciples awake, and not asleep *now*, as he would have had them awake and not asleep then, in order that we may have the needed experience, to carry us through when the time of trial comes, that we may not fail as the disciples did then.

We will not dwell any longer upon that. This is merely referred to and sketched thus, that we may have a clear connection with what is to follow.

There is another piece of experience right on from where we stopped last Sabbath, through which the disciples were to pass, and through which we are to pass. There are no two ways about this. Nobody can ever deny that the ruin of that nation of Judah was caused by the procedure of the priests and the Pharisees and the scribes and the politicians in that day, in rejecting Christ Jesus the Lord, in order to save the nation, because his ideas of the Sabbath did not agree with theirs. Nobody can deny that that ruined the nation. Now then, as certain as that is written for our learning and for our admonition upon whom the ends of the world are come, so certainly that was written to show to us that *the ruin of this nation* will as certainly come out of this evil course of things that has been set on foot here by the

priests, the Pharisees, and the politicians, in committing the government of the United States to the support of a religious organization and religious institution, and settling religious controversies, taking it upon itself to interpret the Scriptures,—assumption of infallibility at once,—leading us directly back to the Church of Rome as our fathers said it would; for they said it was impossible for the civil magistrate to decide the questions of preference between different sects professing the Christian faith, without erecting a claim to infallibility that would lead us back to the Church of Rome.

Now the Congress of the United States under the dictate of the churches, and under the threat of the churches, have taken up the fourth commandment, and they have interpreted that to mean the first day of the week, for fear somebody else would take it as it says, and would do on that day, “the last day of the week,” what they have demanded should be done on “the first day of the week.” These are the words of those who interpreted it.

Well, as Congress has taken it upon itself to interpret the word of God for the people of the United States, it has assumed the prerogative of infallibility, because whoever pretends to interpret the Scriptures is, in the nature of things, and must be, infallible. As Congress has assumed infallibility, there will be a controversy with the papacy as to which is the rightful infallible authority; and so the Congress of the United States will have such a controversy with the papacy as will overwhelm it, and bring it in subjection to the papacy. And that, itself, is ruin. As the pope has proclaimed, “What the Church has done in time past for other nations, that she will do now for the United States.” Of course we can tell what she is going to do for the United States. What was it she did for the nations in the past?—She proved a curse to them until she ruined them. That is what she will do for this one; she will prove a curse to it from this day forward until it is a ruined government.

So far as learning the lesson of the fact is concerned, we do not need the Scripture to show that the ruin of this nation is the only outcome of this line of things that has been set on foot; but the Scripture has been put there; it has been recorded, that we know *for a certainty* from the word of God that that is the outcome.

You know that the ruin came upon the Jewish nation, which was determined that night when they rejected Christ, and by threats required Pilate to execute their will upon him. And you further know that the message of the gospel, after that, went to that whole nation, and gathered out from that nation all who would love the Lord and receive his salvation, and thus escape the ruin that was sure to come. You know that many were gathered out of that nation; and you know that the Lord gave them a sign by which they should know when the ruin was at hand and when to flee that they might escape it. You know that the Saviour said to them:—

“When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” “Then let them

which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day.”

What was that written for? He told it to them that they might watch for that sign, and be so thoroughly prepared that when they saw the sign, they could go on the instant; because they were to go on the instant. If a man was out in the field, and it was a warm day—because they were to pray that their flight should not be in the winter—working without his coat, and he saw the Roman army compassing Jerusalem, what was he to do just then? Couldn't he go back and pack up his valise, and start off at his own leisure?—No, sir. Jesus had said, Let him which is in the field not turn back to take his clothes. He was to go that quick. Well, suppose he was up on the housetop. Couldn't he come down from the house and pick up something as he went on his way? That is not what the Saviour said; he said, “Let him which is on the housetop not come down to take anything out of his house.” He was to go over the tops of the houses and escape that way.

And “let them which are in Judea flee to the mountains.” Now you can see by that, that as he gave that sign, they were to watch for it, and pray in view of it. And they were to have themselves so thoroughly answering their own prayers, that they would be so thoroughly ready and fitted that when that sign appeared, they could go just exactly as He said; they could do just as he said, without violating his word at all, thus risking their salvation, and being involved in the ruin.

Well, I ask again, what was that written for? Now, mark, as I said a while ago, that was *spoken* to them for their salvation, for their sign, as a guide to them; but what was it *written* for? What was it written for? Are not the people of this day to flee into the mountains before this thing is done with? Are not Christ's disciples of to-day to be driven out? Are they not to flee to the mountains, and make the munitions of rocks their refuge, before this thing is over with that is now started? Isn't there a sign that God has given us, for which we are to look, in view of which we are to pray, in view of which we are to live, so that when that sign appears, we shall go just as the disciples did before? What say you? Did you ever hear of anything of this kind? (Congregation: “Yes.”)

This is from “Early Writings,” “In the Time of Trouble,” and that you know we are just in the beginning of now—the little period before probation does close. The last days of the Saviour on *earth* for us, correspond to his last days in *heaven* for us.

“I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of earth

consulting together, and Satan and his angels busy around them. *I saw writing*, copies of which were scattered in different parts of the land, *giving orders that unless the saints should yield their peculiar faith, give up the Sabbath and observe the first day of the week, the people were at liberty, after a certain time, to put them to death.*"

Then there is a writing, copies of which are to be circulated through the land for that purpose. Let us see what that means.

I read from Vol. IV, of "Great Controversy," page 625; this is in the time of trouble too:—

"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains."

Then it is plain that the disciples of this our day, before the course of things is over into which we are now entered, are to "flee to the mountains," just as certainly as the disciples in that day did. And just as certainly as Christ gave to them a sign how they should know when to flee, so certainly he has given us a sign; and as certainly as he would have them pray that their flight should not be in the winter, neither on the Sabbath day, so certainly he would have us pray the same thing. It means that to us.

The Sabbath day is the controversy to-day, just as it was that day; and the rejection of the Lord, and the acceptance of a murderer is just as much a thing of to-day as it was that day.

I read this simply to bring that truth before us, that you might see that through all that history of the last days of the Saviour, and the last days of Jerusalem upon earth, that you may see that it was written for our understanding. Please study specially the last days of the Saviour upon earth, and what there is in it, and what it means, for it is full of meaning for you and me. For his last days for us on earth, correspond precisely to his last days for us in heaven; and the things that are there spoken as a guide to those disciples, mean that just the same course of things is now being pursued, and these things are written to be the guide to us, his disciples to-day.

Well, a little further. There was a sign given, for which they were to look, and they saw the sign. Jerusalem was compassed with armies. And then those who were in Judea were to do just as he said, and flee into the mountains, and they were to go so suddenly that they could not wait to take anything with them; if they were on the housetop, they were not to come down to take anything out of the house. Then if they had laid up anything for such a time as that, if they had money laid up, it would not do them any good; they could not take it along. The only way they could take anything, was to have it with them, and in those days they did not have pockets; so they did not have much opportunity to fill their pockets.

Well, Jerusalem was compassed with armies. The outer wall was taken; the second wall was taken; and the third wall, the final one, was undermined to such an extent that it could have been taken in two or three hours at the most. And at the moment one party inside of the city was doing its utmost to get at the gates and open them that the Romans might enter, another party was putting forth all its efforts to keep them from opening the gates. Then just at that moment, where if he had stayed a little longer, the city would have been taken, the Roman commander called away his troops, and left, and he who was there says that it was "without any reason in the world." Of course neither the general, nor any worldly-minded person could see the reason. But there were persons there who saw a reason for it. There may have been some disciples in the city yet who had not fled, who had not been able to escape, because of the army surrounding the city. And when the Roman army left, these could see reasons for it. But those who did it, and those who were not the Lord's disciples, could not see any reason in it. And that simply brings before us again the importance in our day, of considering this thing, and becoming so acquainted with the Lord that we can see *divine reasons* in things that others cannot see any reason in at all. Do you see that?

And unless you and I are so connected with the Lord, and so enlightened by his Spirit, our eyes so anointed with the heavenly eye-salve, that we can see divine reasons in events and things where other people cannot see any reason at all, we are not in the place where God wants us to be, and we are not in the place where it is safe to be. But that shows that it is possible, not only possible, but it is the thing for Christ's disciples to do to-day, to be in a position where they can see divine reasons in events where other people can see no reason at all.

Very good. The Roman troops were withdrawn; and then, even though there might have been some in Jerusalem that had no opportunity before to flee, now they had. And Josephus says of these, "Many of the most pious left the city as from a sinking ship." But be that as it may, there was the sign. The sign which Christ had given them, had come. The whole nation had had the warning; and if any one was caught in the ruin that was swiftly to follow, it was their own fault. Because when the Roman troops went away, the news of the defeat was reported in Rome, and then new legions were sent out, with new commanders, Vespasian and Titus, and instead of going to Jerusalem the first thing, they went about city by city, and besieged those and destroyed them; and when any should escape from one city, they would flee to another, and the Roman army would come on and take that city; and at last they came to Jerusalem, and then all that had escaped out of the other cities were shut up in Jerusalem; and so the whole nation was rooted up and put out of the world. As a nation it was ruined absolutely.

Now further, in regard to their preparing to go

when that sign was given. There were people there who had houses and lands, all such things as that, like other people. But here is the record, Acts 4: 34. While that gospel was being preached that was gathering out from this people such as would besaved, and such as would escape the ruin that was certain to come, and which they were praying that they might escape, while they were watching for this sign that should be given, what did they do? "Neither was there any among them that lacked; for as many as were possessers of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

They sold their houses and their lands, and made use of the proceeds in the cause of God, so that when they did have to go on the instant, they did not leave anything behind.

Now then suppose a person back there, professed to be a disciple of Christ, and had houses, lands, fine house, or a good deal of land, as the case might be. The Lord told him that ruin was certainly going to come upon that whole nation, it would be destroyed, Jerusalem would be rooted up, the land left desolate, and the people would all be carried away. Now, he is a professed disciple of the Lord, and the Lord gave him a sign that he might know when the destruction would begin, and told him to watch for that sign, and to be ready to go when he should see that sign. If he was in the field, to go right away; if he was on the housetop, not to come down; if in Judea, to flee into the mountains. Now suppose he even kept up praying all the time that his flight should not be in the winter, neither on the Sabbath day; and yet held onto his houses and lands, and all such things; was he ready to go when he should see the sign? Was he?—No, no. Of course not.

If he should finally, however, at that moment see what a mistake he had made in not selling while he had the chance, and should go as fast as he could, he would have to leave everything behind, and that which God gave him that it might be used for the cause of God, would be lost to the cause of God and everybody else. He would be found an unfaithful steward, even though his own soul should possibly be saved as by fire. You can see that. Do you suppose there were such disciples as that back there? Would not it be a bad thing if there were? Would n't it be too bad if there were any such disciples as that back there? If any one professed to be a disciple in such a time as that, and acted that way, would anybody in the world have any evidence that he was a disciple of the Lord?—No!

Now, brethren, you agreed a while ago that that part that said the nation was going to be destroyed back there that day, was written for our instruction; and you said a while ago that that sign that Jesus gave that they might know when to go, was written for our instruction, and corresponds to the instruction that we have that we may know when to go. Now will you agree that this record of their selling out

everything was written for our instruction, too? Will you now?—will you?

Well, then if you agree that that was written for our instruction, what in the world are you going to do? Are you going to stick to your fine houses, or any houses at all?—or your lands, or your town lots, or city property?—are you? And will you hold to all these things and still profess to be a Seventh-day Adventist?—and still profess to be looking for the decree that is to go forth that you shall be put to death for keeping the Sabbath, and which is to be the sign that you are to hurry away and escape for your life and flee into the mountains? Is that the genuine Adventist faith? My brethren, these things will not work together at all.

Where are we living, suppose you? Aren't we living in our day in the very time that corresponds to that in their day? You read the Scripture for yourself now. Read the last days of the Saviour in the four gospels; read what is written there; read what came upon that nation; read what it told them in view of what was going to come, and you will know for yourself that this means us. I do not ask you to rest upon what I am saying about it. I am doing my best to bring before you the parallels, that you may see them. But now you read that Scripture for yourself; study that over and over for yourself, and find what it means to you, and know for yourself what you are to do.

Here is something else you may read right along with it, too. This is also from "Early Writings;" "Duty in View of the Time of Trouble." Now we have read of the decree that goes forth, the signal at which the disciples are now to flee, just as they did in Judea. Now I want you to see that just as the Lord has told us of this sign that comes to us, corresponding to that sign that came to them, so he has told us to do just what the record says they did in view of that time. Do not let me forget to say again right here, that if you want the most present of present truth, you get that little book that was written forty years ago, and read it. There is nothing fresher; there is nothing that comes in the monthly mail from Australia that is more present truth, and more freshly present truth than this right in here. It was written for such a time as this, and God wants us to use it for that purpose.

"Duty in View of the Time of Trouble." On page 47 of "Early Writings" I read:—

"The Lord" has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble."

Well, was n't it contrary to the instruction of the Saviour for them to make provision for their temporal wants in that time that was going to come? Why? They could not take anything with them. If you are in the field, Go; if you are on the housetop, Go; if you are in Judea, Flee. That was the word. Make no provision for their temporal wants; and that means us.

"I saw that if the saints had food laid up by them, or in the field, in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields."

Are you preparing supplies for strangers and for those who hate the Lord? Just ask yourself, when you go home. Ask yourself whether you are preparing houses for them to live in. Ask yourself if you are preparing money for them to get hold of, and lands for them to confiscate and use. Ask yourself each day whether you are.

"Then will be the time for us to trust wholly in God."

Let us begin now. What do you say? Then will be the time to do it wholly; let us begin to practice it now.

"Then will be the time for us to trust wholly in God, and he will sustain us. I saw that our bread and water will be sure at that time."

Well, did not the Bible say this same thing long ago? And cannot we say it when the Bible says so? Do you believe the Bible?

"Our bread and water will be sure at that time, and we will not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary, he would send ravens to feed us as he did to feed Elijah, or rain manna from heaven, as he did for the Israelites."

Of course he will. Does n't he give us his dealings with the Israelites of old, as the one grand foundation upon which to build our hope now? Does n't he say, "Awake, awake put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep? that hath made the depths of the sea a way for the ransomed to pass over?" And then he goes on and says this very thing, that his bread shall not fail, and then he says, "I, even I am he that comforteth you. Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?" Isa. 51:9-12.

"Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice."

"Yes," so many are saying, "I am trying to get loose, I am doing my best to get my affairs untangled." He says, "Cut loose." You can cut a thing quicker than you can untangle it. The devil can make more tangled knots in a day than you can untie in a week. "Cut loose," the Lord says. You know it is easier and quicker to cut a knot than it is to untie it. If your affairs are knotted up, "cut loose."

O, says one, "I will lose a good deal that way." Yes, and so you will leave it all tied up, and lose it all! Let us believe the Lord. Well, then, cut loose, will you?

"If they have their property on the altar, and earnestly inquire of God for duty, he will teach them when to dispose of these things."

Who will teach them? The Lord says *he* will. *He* will teach them when to dispose of these things. Now is that what you are doing? Is yours on the altar? Are you asking him about it? Have you the whole of it there, waiting for him to signify when, and when he gives the word, it goes? Are you? And then *you* go, too, whenever he calls *you*. Are you waiting for that? Are you in that position?

"Then they will be free in the time of trouble, and have no clogs to weigh them down."

So the Lord has left us entirely without excuse in *this* day, as he did those in *that* day in Judea. He has told us the very things that he told them; that is what these things are written for; that is where we live. Brethren, what are we doing?

"I saw that if any held on to their property, and did not inquire their duty of the Lord, he would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them [of course it will], and they would try to dispose of it, but would not be able."

Now he could not tell us plainer than he has told us what is coming, and what he wants us to do. But he told the disciples back there, over and over, too. But they knew not. They went to sleep. Shall we be asleep as they were? Shall we be dull of mind, slow of hearing, and slow of heart, like them — shall we?

"I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in Heaven.'"

Now those voices were heard. Was yours among them? That is the question. Those voices were heard. Was your voice among them? You can tell.

"I saw that a *sacrifice* did not increase, but it *decreased*, and was *consumed*. I saw that God had not required all of his people to dispose of their property at the same time, but if they desired to be taught, he would teach them, in a time of need, when to sell and how much to sell."

When to sell and how much to sell. The Lord will teach you in a time of need just that. Are you asking him to do it? Are you depending upon him to do it? Well, says one, "Does he want me to sell my home, the last thing I have?" Ask him. I do n't know anything about it. Ask him. Well, says another, "I have so many acres of land; does he want me to sell all of that at once?" Ask him and be done with it. *Ask him*. He can tell you. You are

not to have man guide you here and there, and you to act on somebody's else notion; that is not it. Ask him, and he will show you.

But see what this teaches further; it teaches that God is coming so close to his people that he will live with us and talk with us and we shall live with him and talk with him, and know his will day by day. Is that the condition in which you are? Is he living that way with you? Are you living that way with him? Is that so? If not, then what do these words mean to you? They mean for you to get into that condition where he does live with you, and walk with you, and talk with you and tell you what he wants you to do in this time of need, and in all the way along. That is what it means.

Now it *may be* that He wants you to sell the last thing you have, because he may want to use you somewhere else. He may not want you here; he may want you somewhere else in the world. You saw in the *Review and Herald*, that one hundred families are wanted for Australia and New Zealand, and round about there; and one hundred families are wanted in the islands of the sea. Are you telling the Lord, "Here am I, Lord?" Are you asking him whether he wants you? If not, why not? And they want more for South America, and South Africa, and all the way around; that is how the message is to go to all the nations, and kindreds, and tongues, and peoples, and then shall the end come. Are you ready to go? This means business, brethren; the liveliest kind of business. But you say "How can I go?" That is none of your business; if he wants you to go, you can go. Find out that you are to go, before you begin to query, "How."

Now I just wish,—but there is no use to wish it, because it is not that way,—what I was going to say is, I just wish that everybody in this town knew the blessing that they are missing by staying here. I mean those that God wants to go, and there are about one thousand people that he wants to get out of here. I only wish you knew the blessing that you would have if you would leave here. You think it is real nice to come here to the Tabernacle to meeting; but it is not nearly as nice as it would be to go somewhere else where there are only about a dozen, or fifteen, or twenty. But that is not all we are after. We are not here to go to meeting; we are here to go where God wants us, and spread his truth to the ends of the earth, if he wants us there. That is what we are here for. And I know persons already whom the Lord has called — and they had only a home, did not have farms, nor anything of that kind, only had their little home, and that was all,—who did what the Lord told them; they said, "Lord, do you want me? Am I to sell this?" And he said, "Yes;" and it went, and so did they. And I wish you could hear them tell the joy they have in the work of God, and how they would not go back to that house,—pretty enough little home as it was,—they would not go back to that house for anything. You could not get them to go back where they were before. And some

have been in this place, going to meeting here in the Tabernacle, like all the rest; but they have done what the Lord told them, and have gone to work. Brethren, try it, just try it. You will find out something good.

Now I am not telling you when you shall sell. I am telling you what the Lord says. You are to find out for yourself from him what that means to you. It means you right now *so far as this*, that you are to put all upon the altar. And do not forget when you put it upon the altar, that you are not to go off idling around somewhere else, and pay no more attention to it. That is the way lots of people put things upon the altar, and they go on as they did before. In Genesis 15:9-12, 17, we have a record of what Abraham did when he put his sacrifice upon the altar. He stood by, he watched it, and when the fowls came down that would devour it, he drove them away. When you put your substance upon the altar, live the faith of Abraham, and watch it upon the altar until it is consumed by the Lord. And when the enemy would come down to devour it, drive him away; and the enemy that would come into your mind and heart, and obscure it,—drive him away. Put it upon the altar and watch it until it is consumed. That is the faith of Abraham. That is what these things are written for. When it is upon the altar, watch it upon the altar; keep it there; it is sanctified unto the Lord; let him consume it.

And do not forget when it is sold, that *Ananias and Sapphira sold theirs, too*. Do not forget that. Now we are not obliged to decide that Ananias and Sapphira deliberately and intentionally made up that scheme before they sold their property at all. It may be that they, like lots of other people in this day, said, "Now if the Lord will enable us to sell, we will give it all to the cause." The Lord helped them to sell; and when they had got it in their hands, it looked so big, and it was all money, that they began to query whether they could really afford to give it *all*.

You know always — I suppose you know — at any rate, you have seen people, with whom it was always a good deal easier to give money that they did *not* have, than that they *did* have. Haven't you found, in your experience, it was easier to say you would give twenty dollars that you did not have, than it was actually to give it when it was right there in a new, crisp, twenty-dollar bill? You know how it goes.

Now it will go just that way again. When you put your property upon the altar and God accepts it, and it is sold, then if you do not watch yourself, and maintain your living faith in Christ, and have self dead, you will begin to argue with yourself whether you can afford to do what you said you would. You will begin to excuse yourself, and pity yourself. And you will deceive yourself as certainly as you do. No, sir; don't do that way. Be honest — be honest! That Ananias and Sapphira part of it was written for our sakes as well as any of the rest. And don't you

know that not more than a month ago there was a first-page article in the *Review*, upon Ananias and Sapphira, and warning us against their failure?

What do these things mean, brethren? What do they mean?—They mean that now is the time, and we are the people. What are you going to do?

Foreign Missions

OUR ISLAND MISSIONS.

DISCOVERY OF A NEW WORLD.

To many of our dear people at home, the island world is something vague and indistinct. They regard it much as they do the starry worlds above. They know the expanse is bespangled with numerous little worlds, but as to their names, extent, formation, and inhabitants, they have little idea. Since the building of the "Pitcairn," to many of us these island worlds have become living realities. The names Pitcairn, Tahiti, Raratonga, Samoa, Tonga, Fiji, and Norfolk are becoming household words; and as our good mission ship has visited one of these places after another, old and young alike have at least mentally visited with her, and are coming more and more to realize that these worlds of strange people do actually exist. Our principal operations in these fields are at present being carried on in Pitcairn, the Society Islands, or Tahitian group, and Norfolk Island.

THE POPULATION OF THE ISLANDS.

The population of Pitcairn Island is at present about 143, including several who have come from a neighboring island for school advantages, and also three of our own people who have settled with them. The population of the Society Islands is about 17,000, and closely connected with this group is the Marquesas group, with a population of 4445; the Gambiers, with a population of 508; the Pomotus, with 4743; the Austral group, according to the latest census, with a population distributed as follows: Tubuai, 429; Raiavavae, 273; Rapa, 182; Rurutu, 380; Rimatara, 550. The population of the Society group is distributed as follows: Tahiti, in the town, which is the center of commerce for this and surrounding islands, 5825; scattered around the island in native villages, 4288; in all, 10,113. This is the island where the headquarters of our work in the Society group is located. The island of Moorea has 1407; Huahine, 1300; Tubai-manu, 200; Raiatea, and Tahaa, which

are within the same lagoon, 3000; Borabora, 6000; and a number of small islands with a variable population. In these islands the population is composed of different European nationalities as well as the natives. Many of the Europeans are engaged in trading with the natives, and carry on quite a business among the different islands with sailing vessels which they own for that purpose. They purchase dried coconuts and pearl shells from the inhabitants of the islands, and sell to them in turn, clothing and various articles of food. In Papeete, the metropolis of this part of the world, there are numerous warehouses, and considerable business is carried on; there are also professional men, such as doctors, lawyers, and school-teachers. There is also in the town quite a representation of French officials, as the French men-of-war make this port the headquarters for their operations in Polynesia.

MISSIONARY HISTORY.

Christianity was first brought to these islands by representatives of the London Missionary Society, among whom Rev. Henry Nott was one of the most prominent. He labored among the islands from the time of his arrival, March 17, 1797, till the day of his death, May 2, 1844. During this time many other missionaries, among whom were Messrs. Bicknell, Davies, Henry, Scott, Wilson, Williams, Ellis, and others came in, and assisted in carrying on the great work of raising the poor islanders from a state of heathenism and moral darkness, and inculcating the principles of morality and truth. In 1824 the South Sea Academy was established at Moorea for the education of the missionaries' children, and the more promising and intelligent natives. In 1835 the translation of the Scriptures into the Tahitian dialect was completed. In December, 1846, the islands were given over to the French, under whose laws, as existing at that time, foreign missionaries could not preach or hold an assembly of over twenty persons without going through the formula of notifying the government concerning the time, place, and character of the meeting to be held. These governmental restrictions making it so inconvenient for the pursuance of their work, one by one the London Missionary Society's men were withdrawn, and at the present time missionary operations in these islands are carried on by representatives of the French Protestant Evangelical Society and the French Roman Catholic Society; the Mormons and the Latter-day Saints have also gained a few followers here.

These societies, however, came considerably short of occupying the field; many of the islands will allow neither Roman Catholics nor Mormons to land, and the French Protestant Society has not men enough to attend to the work in all of the islands; and as a result, many of the people are going back into a sort of semi-civilized heathenism. In fact, even where the French Mission Societies' men do operate (perhaps due to the fact that natives naturally are slow to take to forced changes, and in some localities have not yet become reconciled, so that they are willing even to let the French Protestant missionaries come among them), there seems to be a general decline in true Christian experience rather than a multiplying of the gospel virtues, which were manifest in the early days. Another thing too, which has tended to weaken the deep respect of the natives in general for Christian things, is the fact that since 1846 the day of rest, or the Sabbath, which the natives had observed, has been changed and another day put in its place, though no clear Bible reason has been given for such a change.

Morally, we consider this field as destitute as any that were visited by the "Pitcairn" in her first voyage. Concerning political matters, we of course take neutral ground, and do not commit ourselves one way or the other, our greatest concern being that the natives shall make sure of a part in that eternal kingdom where reverses never come.

THE MESSAGE IN THE SOCIETY GROUP.

Last September, on the homeward voyage of the "Pitcairn," the need for help was so great in the Society group, that it was decided that while Elder Gates and wife would remain at Pitcairn, to establish a school, Mrs. Read and myself would stay here and look after the interests of the work in this place. The controlling hand of God was evident in this move from the fact that when we arrived, we found the seeds of truth already sown had taken root, and Brother Deane, a native pastor, with about twenty-eight of his congregation, had stepped out in obedience to the truth.

Since our residence here, our principal effort has been to help the few European Sabbath-keepers and the native brethren to a more perfect knowledge of the truth; and at the same time to become more familiar with the native language, in order that we may in the future be of more direct benefit to the large number of native-speaking people. This step also looks forward to meeting a future need of the work, since all the Polynesian languages have a striking simi-

larity, and the transition from one to another is said to be comparatively easy.

No small amount of effort has also been expended in translating literature into the Tahitian language, feeling that a circulation of literature on practical religious subjects would prove a means of attracting the native mind to higher thoughts, and thus draw them farther away from worldliness, and nearer to the God of truth. In the accomplishment of this what little literature we have already been able to translate and distribute, has far surpassed our most sanguine expectations. Our literature, though printed under the most adverse circumstances, and a good part of it on a cyclostyle, the wax stencils of which melt very quickly in the tropical climate, has nevertheless been issued in sufficient quantities to be carried to many distant parts of these groups; and we look forward to the time when a small printing-press in our hands will enable us to send a variety of our tracts not only to distant parts of this group, but to the neighboring groups, and in sufficient quantity to reach no inconsiderable number of people. The marked interposition of the hand of God in the work in these islands from the earliest days is sufficient evidence that God has here an honest people, whom he will gather out by the last great message of mercy.

Though we had no facilities for carrying on a school, yet in answer to the earnest request of those who wanted the school advantages which we could supply them, we were obliged to establish a school with none other than kitchen furniture and extemporized blackboard, and stationery, pens, pencils, blank books, etc., such as we could spare from our own personal stock. As meager as this supply was, the way in which our school was appreciated was manifest by the fact that our limited accommodations were crowded to the utmost capacity, and others who desired to come, had to be refused. At present, however, the school is in as prosperous condition as can be expected, considering the fact that we have to carry it on in our own house, and with such limited facilities.

Through the liberality of our home brethren and the sacrifices of the native people, a native church is about to be built, which will be a great source of encouragement to the Arue Sabbath-keepers, who now number something over sixty men, women, and children.

RECENT WORK IN OTHER ISLANDS.

When the "Pitcairn" arrived here on her second trip, the sixth of last April, there were so many calls from outlying islands that we hardly knew which to

visit, knowing that we could not attend to them all. Through the providence of God, however, a trip to the leeward islands of this group was finally decided upon, and accordingly early in May we sailed into the port of Raiatea, where a few were keeping the Sabbath, and we had heard some others were interested. At the earnest request of some of the non-Sabbath keeping residents of that place, evening meetings were held on board our vessel. The interest in these meetings was good, and we had a full attendance throughout. The days were largely spent visiting different villages and neighboring islands in the ship's large life-boat, which proved very comfortable, safe, and well adapted to this work.

The labors of Dr. M. G. Kellogg, who accompanied the vessel on this trip, were highly appreciated by the native people wherever we went, and it was indeed touching to see the sick and suffering ones who were brought to him for treatment. While he was treating the diseases, it always furnished me an opportunity to converse with the people concerning their eternal welfare. His labors demonstrated beyond a question what has always been our firm conviction, that the labors of a medical missionary give a true character to the work which it is impossible to attain in any other way.

THE ISLES ARE WAITING.

The interest in our work was not confined to the common people, but members of the royal family also took deep interest in our work; and the interest became so great, and the desire to know more of Bible truth became so strong, that a general meeting of the islanders was called; and after discussing the matter pro and con for three days, this island, which had allowed no white missionaries to labor among them since the days of the London Missionary Society, made a strong plea to us to leave them a minister, to teach them, both old and young, how to read the Bible and understand its precious truths. They backed up their plea by saying that their children were growing up to be veritable heathen, not knowing how to read their own language, and knowing nothing of the Bible, save what they learned by hearsay. One of the old chiefs, who presented the plea, also said, "The people of Raiatea have for a long time refused to allow any missionaries to come among them; now God has softened their hearts, and they ask you to give them a missionary; do n't refuse, lest they go back to serving the devil, and you will be to blame for it." After considerable prayer and consultation, the committee on board the "Pitcairn" decided to

leave Elder Cady and his wife to carry on the work on that needy island, where they are at present laboring.

The work in Tahiti being more than one individual could attend to, the committee also decided to leave Brother E. C. Chapman and wife to assist in the work there; believing that if our much-needed printing-press should be supplied for the work in this field, his practical knowledge as a printer would be of great service to us. Elder Cole and his wife went on with the ship by way of Fiji to Norfolk Island, to carry on the work which was begun there on the first trip of the "Pitcairn."

The kind of work which is most needed to advance the interests of present truth among our island missions is largely medical and educational. Medical mission work proves to the people that the cause which we represent is a cause which will benefit them; and the natives of these islands being naturally of a mercenary turn of mind, are not apt to have much confidence in us or our work unless they can see that they will be benefited thereby. Once their confidence is won and kept, there is no better field in the world for educating darkened minds in the ways of light and truth. Two facts, however, which all missionary operations have demonstrated, must be borne in mind in the prosecution of our work among the islands; namely, concentration first, until a foothold and character are established; then, aggression, reaching out into new fields on the weight of the influence and experience thus gained. Every move which is made in the work here, indicates that the Lord is leading out along these lines, looking forward to the time when messengers from these nuclei, where the work is now centralizing, shall carry forward the truth by literature and personal labor in the spirit and power of the message to many others who are now in darkness, though they are among those whom Isaiah describes as the isles that wait for God's law.

Papeete, Tahiti.

A. J. READ.

A WORD FROM PITCAIRN ISLAND.

As all feel a lively interest in the workers, as well as in the work, the following brief personal note from Elder E. H. Gates will be gladly read:—

"PITCAIRN ISLAND, APRIL 5, 1893.

"I began an article for the HOME MISSIONARY a few days ago, but did not finish it on account of other duties. A few minutes ago the 'sail ho' was heard, and so I will rush off these few lines. Our school is now in full operation, and we feel very thankful for the assistance of Sister Andre. Though I have my 'ups and downs,' I think I can safely say that I have made a little progress

healthward since Dr. M. G. Kellogg was here. Some days I feel fairly well, and then I am away down again. But I am hopeful of good results some time in the future."

Let all remember the cases of the workers, in prayer before God, that his will may be done, his strength given, and his name glorified. When physical infirmity or difficulties of any other kind encompass the workers in the field, we have the privilege of taking active part in their work, "also helping together by prayer for" them.

**"FOR YOUR LIBERAL DISTRIBUTION
UNTO THEM."**

SOME months ago it became apparent that the believers, on the island of Tahiti, around Arue, must have a place of worship. Brother Paul Deane, their native pastor, donated a plot of land for the building, and others were giving labor and means as able. Seeing the need of having a larger building than the little company there were able to put up at present to accommodate future increase in numbers, the Board of Foreign Missions appropriated \$500 to aid in the enterprise. Writing from Tahiti, July 5, Brother Deane expresses the gratitude of the native believers, which may be accepted by all who contribute to the foreign funds. We give the letter just as it is, without verbal changes:—

"My beloved Brother in the Lord Jesus Christ:—

"I received your good letter that you wrote to me on the 13th of May, 1893, on the Sabbath of the 24th of June, at our forenoon meeting. Brother Read brought the letter to me at the beginning of the meeting. I had my verses ready for preaching that time. The text that I had selected was 1 Thess. 4: 16, 17, which speak of the second coming of Christ; but I did not speak from those verses, as intended that Sabbath, because of the good news in your letters, which we used for that time. We took those letters for our sermon that Sabbath, and the good news of the gift from the brethren at home for the church building in Arue. When I finished the first part of the meeting, that is reading the Bible, singing, and prayer, Brother Read started reading the letters before the brethren, sisters, and children, while our Brother Bambridge acted as translator.

"First was read a letter from Elder Olsen, the second was from your letter to me, and the last was your letter to Brother Read, that showed how much all the brethren and sisters had given for the church for the worship of God. Same as what Paul wrote to the church of Corinth, 2 Cor. 9: 6, 7. All the brethren have sowed seed, and have not sowed just a few kernels, but by the handfuls. As you have sowed liberally, so shall you reap more and more. O my dear brother, I have not power to show to you all the great gladness that is in the brethren, sisters, and children here in Arue. Why, when we had faith in the French Protestant church here, we never received help from the brethren and sisters from home, but now we have received this great help, for the church, from the Seventh-day Adventist Church. The word of Christ says, love to one another.

"When Brother Read finished reading his letter, I stand up myself and explained to them some parts of what Elder Read had been reading to them, and showed them of your great love, what you brethren give for the work here in Arue, and I asked for them to show their love for our brethren home before Brother and Sister Read and Brother and Sister Chapman. They did so by lifting their hands up, and all the children too. I asked the question again amongst our brethren here, if they would not give a tithe to help the work at home, and in all parts of the world, and all said, Yes, by lifting their right hands up. I think when the church is finished we will commence this,—God's gift.

"My dear brother in the faith of our Lord Jesus, will you tell our brethren I am very glad, very much, because all the brethren and sisters help our church here, because we need that very much. We not forget our brethren and sisters at home at all till the time we meet when the second coming of Christ in the air. 1 Thess. 4: 16, 17, 18. We remain there 1000 years, Rev. 20: 6."

GOOD NEWS FROM NEW ZEALAND.

LAST month we printed a letter from New Zealand, speaking of two Maori lads who were planning to go to the Melbourne Bible School. The time has evidently come for the Maoris to hear, as by the last mail we had news of another interesting case. Elder Wilson writes:—

"We have good news to write you this month about the Maoris. Several of the students at the Williams College have become deeply interested in present truth. A week ago last Sunday I had the privilege of baptizing the first one of their tribe who has accepted the message. He is well educated in English, and desires to fit himself to carry the truth to his people. We are receiving the promised Spirit as we engage in the work here."

By other letters we learn that this brother's attention was called to the truth by one of the brethren in New Zealand, and he was persuaded to call on Sister Caro, of Napier. After quite a struggle with self on the way, debating as to whether he dared risk investigating these new doctrines, he finally presented himself, and during his stay eagerly drank in the truth. Being of high rank, he has received a good education, and his desire is to fit himself for usefulness among his people.

In his interesting article, Elder Read describes the reception tendered our workers in Raiatea. In the letter accompanying the article, he adds a few words of later news. He says:—

"I have received one short letter from Elder Cady since he settled in Raiatea, and in it he says he is living in the family of the queen till his house is finished. The queen is a fine woman, and she and her husband are quite favorable to the truth. I would not be surprised if they would accept it. Has not the time come when royalty, in answer to prayer, will join the ranks of the truth?"

Religious Liberty

SUNDAY LAWS IN SOUTH CAROLINA.

ONE of our laborers in South Carolina in a recent communication, says :—

‘ We are going to have a big fight here in South Carolina as soon as our work gets a start. There is a man in —, who is a second Mr. Crafts. He publishes a paper which is devoted entirely to the Sunday question.’

Our correspondent further tells us that this gentleman is circulating his paper and other literature quite extensively, and that he is especially bitter toward the Seventh-day Adventists. Although there are very few of our people in that State as yet, he is advertising them extensively. At first we might be led to think that it was too bad for these persons thus to go into new fields where we are almost if not entirely unknown, and circulate so many falsehoods against us. But when we remember that man can do nothing against the truth, but for the truth, we may even rejoice to know of the work that our opponents are doing there.

But while they are circulating falsehoods in regard to us, our people should be in that field circulating our literature, and thus come in contact with the people so that they may know the true spirit of our work. Are there not a number of families in some of our stronger Conferences, that would be glad to move into South Carolina at such a time as this, and assist in holding up the light of the truth there? We have been told through the Testimonies, repeatedly, that we should scatter out in this way, and thus be light-bearers. The third angel’s message is going with great rapidity, and we have reached a time when every individual should be studying how he can advance the work to the best advantage. T.

SUNDAY SENTIMENT IN AUSTRALIA.

ALL the British colonies already have all the Sunday laws that any moderate persecutor could desire, and all that is required is for public sentiment to secure their enforcement to make our brethren suffer for their loyalty to God. The sentiment is being industriously cultivated by the clergy. Brother W. D. Salisbury sends some copies of the *Melbourne Age*, giving an account of the agitation for the Sunday closing of places of amusement, such as concert halls, etc. A deputation waited on the premier of Victoria, urging

the enforcement of the law prohibiting the taking of admission fees, hoping thus to shut away from men “additional temptation to forsake the house of God for places of amusement.”

While the premier agreed to enforce the law, he said he was not sure the people could be driven to church, and advised the preachers to entice the people by the beauty of their teachings. In reply to the suggestion that the laboring man was in danger of being robbed of his rest, he suggested that the difficulty was that at present many men were compelled to take the whole week in “rest.” Those conducting Sunday concerts now propose to adopt the pew-rent system, charging so much for seats, as the churches in Melbourne do. It is stated that it is a well known fact that in many churches the amount paid decides the question of admission to the more desirable portions of the church. So the farce goes on. But the Sunday-law agitators are so blinded that they cannot feel ashamed. This is the reason why it is our duty to do all we can to let the light of the gospel principles in upon the gross darkness.

THE PAMPHLET “CIVIL GOVERNMENT AND RELIGION.”

PERHAPS no matter that our Religious Liberty Association publishes is more valuable than that contained in “Civil Government and Religion.” We have sent out quite a number of these to lawyers and other men of that class, and are constantly receiving very encouraging letters from them in reply to the same. The following is a sample of the letters that we are constantly receiving :—

“ ‘Civil Government and Religion’ respectfully received, and read with much pleasure. Indeed, I very seldom have the pleasure of reading anything written in such powerful, convincing language. Only bigots and culprits can argue against the justice of the reasons the author gives for his views.”

We trust that our brethren and sisters in all parts of the country may see the value and importance of these publications, and that they will do all they can to circulate them. We confidently believe that during the coming fall and winter more of this literature will be distributed by our people than during many years in the past together. If all would interest themselves in judiciously presenting these subjects to their friends and neighbors, how much of this literature might be disposed of, and eternity alone could tell the good that would be accomplished thereby.

We believe that thousands of “Civil Government and Religion” should be distributed, and our other

publications as well ; and not only should they be distributed, but we should read them ourselves. Have you read "Civil Government and Religion," brethren and sisters? If not, get the pamphlet at once and read it; it is just the thing for our times, and we all should understand the great principles of truth that it contains. The retail price is 25 cents, and it may be ordered from the *Review and Herald* direct, or from any of your State secretaries.

T.

GOOD FOR ALL.

THE following preambles and resolution were adopted at the last Minnesota Conference:—

Whereas, We believe the religious liberty work stands in the forefront of the work in which the Lord would have his people engage at this time, that it is the very present truth for this time; and,—

Whereas, The Lord by the testimony of his Spirit has recently told us that many of our people will be called to appear before legislatures; and some even must stand before kings and the learned of the earth to answer for their faith; and as every position of truth which we hold, is to be severely criticised; and for this reason all our people should prepare themselves for the crisis before us (see "Testimony No. 33," p. 245, and *Review* of Feb. 14. 1893); therefore,—

Resolved, That we urge all our brethren of all nationalities to improve every opportunity to inform themselves upon this most important subject by carefully reading "Great Controversy," Vol. IV, those chapters entitled "The Coming Crisis," and "The Impending Conflict," in the Testimonies, the *American Sentinel*, and the "Religious Liberty Library;" and by planning for work in this line in their missionary work.

AN APPRECIATIVE READER.

A LAWYER in North Carolina writes:—

"I received your letter with a copy of 'Civil Government and Religion.' Permit me to thank you for the same. I feel that I cannot extend thanks enough for so valuable a work. I would have written my opinion of the positions taken by the author long since, but have been so busy attending to my law practice that I could not spare time to attend to any matter out of the scope of my employment. Having at last read the copy sent me with care, I can honestly say that after having been a close student, and a thorough reader of history, and nearly all the science taught in the United States of America (law included), the positions taken by the author of 'Civil Government and Religion' are the truest, noblest, and grandest that I have ever had the opportunity of reading. I truly hope that the positions taken by the author of this work may spread throughout this broad land, and be maintained by the majority of the people, through the power of the Almighty above. The copy of 'Civil Government and Religion' contains the soundest doctrine, and nearest to the divine truth, that was ever written by mankind. I am proud to know that there is such a noble part being taken in religious liberty by the

International Tract and Missionary Society. There never was a grander and nobler work placed before man. It points out the danger that now threatens the rights of the people of these United States, and shows how their rights have been unconstitutionally invaded. Jesus Christ came into the world to set men free, and to plant in their souls the genuine principle of liberty, and Jesus Christ set men free to worship God according to their free will and conscience."

BROTHER S. A. LOFTIN, writing from Gardner, Tenn., says:—

"While my dear brethren in other parts of the State are being persecuted for Christ's sake, I have escaped so far, but I look continually to be indicted for Sunday work; for there have already been some heavy threats made against me at this place. But I go on knowing that the Lord will not permit more to be put upon me than I can bear, so if I have to go to jail, I know that the Lord will be with me there as much as at home. O I praise his holy name for all his precious promises to his people."

FROM California, Brother G. H. Heald writes:—

"Public opinion is fast being formed in regard to Sunday laws, and though we enjoy much freedom in California, we may soon be under as stringent laws as any State; for I would not be surprised to see the Sunday brought prominently to the front, through the midwinter fair."

WRITING from Hill City, S. D., L. M. Crowther says:—

"Sunday closing is beginning to be felt even out here. The preachers are about like the average elsewhere. But some are hostile."

Home Missions

HOW THE WAY OF THE LORD WAS PREPARED.

THE following letter brings out a lesson which is most important for every Sabbath-keeper at this time. The sympathetic Christ-like life is not lived in vain in any community. The experience of the writer of this letter might well form a topic for discussion in many missionary societies, and if taken to heart, the lesson may lead many a little company and isolated believer to see how the way may be prepared for successful labor in communities which seem indifferent or prejudiced. Do not forget that the most convincing doctrine, and the one most rarely presented, is the love of Christ, illustrated in the life of a child of his. The letter is written from Valrico, Florida, by Sister L. B. Morrill, and while not written especially for publication, we are sure we shall be pardoned for printing it:—

"One year ago, in February, Elder Crisler and Brother C. P. Whitford came to visit us,—the first visit we had had from any minister since we had been in Florida. When they came, they asked if we could not gather in our neighbors for a Bible reading, and we did not know where to go to invite any one. People were afraid to come near us in religious matters, having been warned by their ministers. Elder Crisler had to pass an examination in Seffner before they would let him have the church to preach in. He preached his sermon on righteousness in Christ, and was invited to preach again. In the Valrico neighborhood he did no work.

"Well, I felt condemned because our nearest neighbors were not reached, and we had tried. So I invited the Baptist prayer-meeting to our house, as we have a nice, large room. It is a nice place to come; they go from house to house. After three weeks deliberation they came. Since then, we have gone to their meetings, led their meetings, exhorted in their revivals, wept with those who wept, and rejoiced with the happy, given good advice to the newly married, visited and named the newly born, visited and comforted the sick, read the Bible and prayed with the dying, and have won the love and confidence of all our neighbors. Having had our conversation honest before all men, have won the respect of the whole county. As far as able, have canvassed it for 'Bible Readings,' 'Patriarchs and Prophets,' and 'Steps to Christ.' We have sent out papers and tracts, loaned books, and made missionary visits for a year. Behold the results!

"Elder Crisler came to preach at Valrico, my husband and I the only Sabbath-keepers. But we had a week to give it out. The seats in the school-house were full, the aisles were full of spring seats, the windows full, and the wagons stood around full. Such attention I am sure would have satisfied any one. The sermon was from the text, 'The Son of man is come to seek and to save that which was lost,' bringing in not only the lost man but the lost possession. It was preached in the Spirit, and the power of God gave freedom. When the service was over, the people gathered in groups to discuss it, and were so when we left them. Since then, one man, a native, in talking to me, said, 'I never heard such preaching, I did not understand it.' I went over the points of the discourse. He said, 'Oh yes, that was plain, I knew all that, but I never heard such preaching. I did not understand it.' Then, almost in tears, he said, 'I did not know the Bible was like that. I did not understand it. If ever they come again, I shall go to hear them.' Another man, quite intelligent, called here on business. He finished up by saying, 'I have read Adventist papers and books, and I have now heard them preach, and there is no harm in them. I see nothing but good.' This man was born and raised three miles from our house. O, how I thank God for the work he has done here the past year."

INDIVIDUAL MISSIONARY WORK.

THE following incident well illustrates the influence which can be exerted by one who is fully alive to the opportunities of speaking a word in due season.

James Brainerd Taylor, on one occasion, while traveling, stopped to water his horse at a road-side well. Another traveler going in a different direction also stopped to do the same. While their horses were quenching their thirst, Taylor turned to the stranger and spoke a few earnest words concerning

the duty and honor of Christian discipleship. In a moment they parted, each went on his way, never more to meet on earth; but the seed sown took root, sprang up, and finally led to the conversion of the way-side hearer. He became a Christian missionary. Oftentimes he wondered who it was that had been the instrument of his conversion. For years he sought to find him without success. He went to labor in a foreign land. While there, he received a package of books from his native land. Among them was one which impressed him deeply, and turning to the frontispiece he there beheld the face of the one whose earnest words had turned his feet into the way of life.

E. E. PARLIN.

HOW TO SHINE FOR JESUS.

THERE 's a mighty lot of darkness in this wicked world of ours,
And it's sometimes hard a-fighting principalities and powers,
But that do n't prevent us lab'ring in the power of grace divine,—
If there was n't any darkness, we would n't need to shine!

The Lord of life and glory has died mankind to save,
But millions have n't heard it, as they hasten to the grave;
They are calling us to help them, while in bonds of sin they pine,—
Brothers! with these facts before us, do n't you think we ought to shine?

There are many stumbling Christians, who profess the Lord to know,
But their hearts are filled with sadness, and their faces tell you so;
That great joy they have n't tasted of abiding in the Vine,
Which is Jesus Christ, our Saviour, who enables us to shine.

Let us unto Jesus listen, with a loving, trustful heart,
And go where he may lead us, never from our Lord to part;
Let us give him all we have, and our wills to him resign,
If we do n't do what he tells us, well, we can't expect to shine.

We need not be ascetic, and like monks and nuns retire;
But the Gospel's glorious liberty, to publish we'll aspire;
Not get beneath a bushel, nor on beds of ease recline,
If we do n't let people see us, how can they see us shine?

So, since long has he stood knocking, being wounded by our sin,
Our heart's door wide we'll open, and the Saviour welcome in;
With our might, the things we'll do, that his Spirit doth incline,
And, crowning thus King Jesus, the Lord will through us shine.

—Thomas A. Young.

MISSIONARY CORRESPONDENCE.

THERE is no line of work that requires more wisdom in the presentation of the unpopular truths of this time than that of missionary correspondence. While this work is so universally commendable, and while it is so productive of real fruit by bringing others to a saving knowledge of the truth, yet the judgment

alone will reveal the sad work that has at times been wrought by *careless* correspondence.

It is not enough to be "engaged in the missionary work," or that letters are written and others received. Aside from the solemn obligation that rests upon all to a greater or less degree to engage in the work in this manner, there also rests the responsibility of doing the Master's *work* in the Master's *way*—that is, to have none of self in it, but to employ all the good agencies that can be commanded, in order that the work may be blessed of God to the saving of souls.

The truths that we are to herald to the world, the Scriptures tell us, are as much higher than the ways and wisdom of men as the heavens are above the earth. This being true, how sanctified must be the human instrument that is to teach them to others, and not only to teach them, but to lead the struggling soul from darkness out into the glorious liberty of the sons of God. It is not enough to have pen, ink, and paper. It is not enough to be able to write a legible hand, nor to have all the necessary adjuncts to this work by way of spelling and grammatical construction. All these ought to be in the possession, to a practical extent at least, of all who endeavor to present the truth to others by written appeal.

It is not possible to delineate a model missionary letter by working out a special line of thought or set form of language, for this would rob the labor of the individuality that is equally the gift of God, together with the spirit that ought to prompt, first of all, to do the work. There are, however, grave matters for consideration, which the writer desires to bring before all, showing actual errors that exist and are often the cause of ineffectual labor. Bad spelling is *inexcusable* in this time of spelling-books and dictionaries. No one should be satisfied to place a missionary letter in the envelope till this matter has been properly attended to; for it is frequently the case that the letter is addressed to educated and refined people whose impressions are biased (and not erroneously so either) by this careless or indifferent defect of the writer. Let no one in the sacred work of sending to another by his own pen the truth of God, be indifferent to this, but examine carefully that which is written, comparing with some standard authority.

While some, by reason of constant exercise in their educational training, are quite proficient in this branch of knowledge, it is a notorious fact that there are comparatively few who spell correctly, and some mutilate the most ordinary words. If the words to

be addressed are the solemn truths of God, is it a matter of minor importance how those words are formed? The writer has from personal observation been made sensible of the impression that is frequently caused by this defect, and should a typical letter be here put in print, every candid mind would at once deplore the work that is thus done.

O, for a revival of the study of this branch of the work among the masses! Cannot the families who feel a real need in this line do something to cause growth to a better stature in this useful branch of knowledge? Cannot the missionary societies pay such attention to this needed reform as the case may demand? and cannot those individuals who fail in this direction provide themselves with such books of instruction as will assist them to a proper understanding of the construction of words, and then faithfully follow these in all cases, or at least in this sacred work of God?

Does some one say, "It would take too much time?" or, "I cannot go to that trouble?" Should any feel in this manner, to them let it be said that the work of God in the salvation of even one soul, is not to be measured by the time or trouble that is demanded at the hand of the instrument that God in mercy has chosen to assist him in the work. It should be deemed a precious privilege to those who stand in need, that they have the opportunity to learn, even in this respect, in the school of Christ.

C. A. WYMAN.

THE LORD'S WORD WILL NOT RETURN VOID.

A FEW words spoken, a letter written, telling of personal experience of the blessings of the Lord, and a few papers sent, may not always bring a quick response, and the worker may often think that perhaps the effort has made no impression. But the Lord is working while we do not know it. A brother sends us the following experience:—

"Nearly two months ago I wrote to a friend of mine, telling him of my conversion; that I had sought and received pardon for my sins; that I was rejoicing in the saving grace of God; and that the desire of my heart was to do God's will, regardless of any selfishness of my own. I told him I was keeping the seventh-day Sabbath in accordance with God's word, and sent him a tract on the Sabbath, and one on the coming of the Lord. I have sent him the *Signs* and *Sentinel* weekly, since.

"I felt much disappointed that I did not get a reply from him in due time; but as weeks passed, and no word came, I concluded that a feeling of prejudice was probably the cause of his silence and apparent indifference. Therefore I was somewhat surprised recently when a stranger came into my place and introduced him-

self, saying he came in to tell me that a few days before, he met my friend in a business way, when the subject of the Sabbath was presented to him by my friend. He said that my letter had called his attention to it, and had done him much good, and he was so much interested in the papers sent him that my informant said it would not be surprising if he began to keep the Sabbath in the near future. He was also much impressed with the signs of the near coming of the Lord.

"To me this was very encouraging, and showed me that while I was looking for a sign, the Lord was doing his own work. It brought to my mind the Scripture which says, 'Cast thy bread upon the waters: for thou shalt find it after many days.'"

FROM AN ARKANSAS MINISTER.

FROM Minnesota, a sister sends the following extracts from letters received from a Presbyterian minister in Arkansas:—

"I am convinced that Saturday is the Sabbath of the Lord, and his people should observe the same as such."

"Since I have decided to keep the Sabbath, they have sought me to imprison me; but God is with me. Though he chasteneth me, I will follow him."

"The day will probably break for me to appear in public to stand for the truths of God in the near future."

Health and Temperance

A "HEATING" DIET.

In a popular journal, supposed to be at the front on some very important sanitary reforms, I find the following:—

"It is time to say good-by to oatmeal and kindred cereals till next fall. The grains are too heating for this weather, and are fully as disastrous to the digestion as buckwheat cakes."—*Jenness Miller Monthly.*

After reading the above opening sentences of an article entitled, "A Dozen Dainty Dishes," I read on, fully expecting to find instruction in the preparation of some very delicate, non-irritating, digestible dishes, something very light and wholesome, to take the place of the heavy, "too heating" grain preparations in common use. The first bit of dietetic advice given, was this:—

"Try finely chopped chives with scrambled eggs, or sprinkled over ham, for a breakfast dish."

Just think of it! Fried pork (which works the stomach at least five hours) and chives (a vegetable similar to an onion) for a hot weather diet!

In the various concoctions to take the place of cereals, I find fried onions, buttered toast, stewed kidneys,

broiled chicken, fried potatoes, fried salt pork, with a plentiful sprinkling of spices, peppers, curry powders, vinegar, etc. As a sample of the "dozen, dainty, dishes" I give space to the following:—

"Pigeons.—Clean the pigeons, wash and wipe, and if old and tough, cover with spiced vinegar and onion, and let them stand for several hours.

"Drain, wipe dry, and stuff with cracker crumbs, highly seasoned, and moistened with butter. Dredge with salt, pepper, and flour; fry slices of fat pork, and in the fat fry a large onion; cut fine; put the crisp fat in a stewpan, add the fried onions, and brown the pigeons; add boiling water, or stock, to cover. Simmer till the pigeons are tender; remove the fat, season to taste, and thicken gravy with flour and butter cooked together. Serve hot."

What a greasy mess! and to hide somewhat its greasiness, plenty of pepper, salt, and spices are used. And this is soberly recommended as a model dish for hot weather. Shades of Hygiea! Graham grits, oatmeal, blanc mange, farina mold, etc., are to be banished from our tables to give place to such an abominable concoction, and this, too, in the name of hygiene! In the entire article no mention is made of the delicious fruits which abound in this country in the summer season, and the almost endless variety of wholesome and appetizing dishes that can be made from them, excepting the statement that after eating raw onions "a mouthful of fruit eaten directly afterward will entirely remove (?) the unpleasant odor."

There is not a question but one can, and many do eat too large quantities of grain preparations during the hot season, and at other times also; for gluttony is the great dietetic sin of this age. But the proper substitutes for the excess of starchy foods, are not flesh meats and condiments, but fruits and nuts. When fresh fruits cannot be obtained, dried fruits properly cooked can be made very appetizing. Grains and fruits composed the Edenic diet. It is the model diet now. In vain does man try to improve the ordinance of God.

W. H. W.

SOME SEASONABLE SUGGESTIONS.

THERE is a prevailing notion that the free use of fruits, especially in summer, excites derangement of the digestive organs. When such derangement occurs, it is far more likely to have been occasioned by the way in which the fruit was eaten than by the fruit itself. Perhaps it was taken as a surfeit dish at the end of a meal. It may have been eaten in combination with rich, oily foods, pastry, strong coffee, and other indigestible viands, which in themselves often excite an attack of indigestion. Possibly it was partaken

of between meals, or late at night, with ice cream and other confections, or it was swallowed without sufficient mastication. Certainly it is not marvelous that stomach and bowel disorders do result under such circumstances. The innocent fruit, like many other good things, being found in "bad company," is blamed accordingly.

An excess of any food at meals or between meals, is likely to prove injurious, and fruits present no exception to this rule. Fruit taken at seasonable times and in suitable quantities, alone or in combination with proper foods, gives us one of the most agreeable and healthful articles of diet. Fruits, fats, and meats do not affiliate, and they are liable to create a disturbance whenever taken together.

Partially decayed, stale, overripe as well as unripe fruit should never be eaten. According to M. Pasteur, the French scientist, all fruits and vegetables, when undergoing incipient decay, contain numerous germs, which, introduced into the system, are liable to produce disturbances or disease. Perfectly fresh, ripe fruit, with proper limitations as to quantity and occasion, may be taken into a normal stomach with impunity at any season.

It is especially important that all fruits to be eaten should not only be sound in quality, but be made perfectly clean by washing if necessary, since fruit grown near the ground is liable to be covered with dangerous bacteria (such as cause typhoid fever or diphtheria), which exist in the soil or in the material used in fertilizing it. — *Science in the Kitchen*, pp. 166, 167.

WHILE a healthy body makes a healthy soul, the reverse is still more true. Mind lifts up, purifies, and sustains the body. Mental and moral activity keeps the body healthy, strong, and young, preserves from decay, and renews the life. As a rule, those who exercise and unfold their higher natures are long-lived. Wentworth Higginson made out a list of thirty of the most remarkable preachers of the last four centuries. It contained such names as Luther, Melancthon, Beza, Knox, Barrow, South, Jeremy Taylor, Tillotson, Paley, Blair, Priestly, Massillon, Bossuet, Fenelon, Robert Hall, Chalmers, Wesley, Channing. He then proceeded to find the average length of their lives, and discovered it to be just sixty-nine years. The life and activity of the soul sustains and renews the body. Consider John Wesley, with his per-

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SANITARIUM HEALTH FOOD CO.,

Battle Creek, Mich.

petual labors, preaching every morning at five o'clock, traveling every week hundreds of miles, never knowing rest or leisure, and living until eighty-eight, in full possession of all his faculties. Dr. Joseph Priestly, whom Coleridge calls "patriot and saint and sage," was a philosopher, an inventor, a discoverer in science, a radical in theology, and he wrote more than eighty books. He began life a sickly child, and lived to be seventy-one. And, at fifty-four, he said, "So far from suffering from application to study, I have found my health steadily improve from the age of eighteen to the present time."—*James Freeman Clarke.*

Extracts From Correspondence

FROM the principal of a large Normal and Industrial Institute in the South for colored people, we have received the following :—

"In reply to your card, would say that we would certainly miss the papers you have been sending us, if they were now stopped. We hope that they will not be discontinued."

From a missionary worker in Mexico :—

"Your note of appreciation was sent to Mexico, and returned to our present address in the States, where we are visiting friends and taking a much-needed vacation. We return the last of August for our much-loved field of labor. With all the attraction in the homes of our friends here, nothing seems to tempt us to leave our home in the foreign field. We become very much attached to our missionary work.

"It occurs to me that the following incident may be of use, or I mean, interest, to you. We went with a fishing party a few days ago and while some of the party did the fishing, I tried to entertain my little niece and nephew by reading to them from the *Youth's Instructor*. I felt it might be beyond their comprehension, as it was the story of the infidel doctor who became converted through the influence and prayers of a dying soldier boy. The story was finished and we started for home. Next morning at the breakfast table my nephew said, 'Auntie, what was that story you read to us?' I replied, 'Suppose you tell us all that you remember of it.' To my surprise he gave a wonderfully accurate account of it, and held the interest of all at the table. My husband asked where I got it, and he had it produced so that he might use it in public. Children and grown-up children will listen and remember a story when all else is forgotten. Keep on in your good work."

From Japan :—

"Although I am a Buddhist, still, I am much impressed with your literature. My adopted son reads your publications with great pleasure, for he is a true Christian, and since reading your literature has become a Seventh-day Adventist. I believe he is the first one in Japan. He says he wishes to publish in the Japanese language and distribute, especially, 'God's Memorial,' 'Which day do you Keep and Why,' for the above will be especially important and useful to our Japanese brethren."

Canvassers' Department

RE-CANVASSING TERRITORY.

(Continued from July number.)

IN considering the question as to who should re-canvass territory,—whether the same or another canvasser,—no universal or imperative rule can be given. There certainly need be no objections to a canvasser being his own successor in territory that he has once worked. Under some circumstances, and for many reasons, it is preferable that such should be the case. If a canvasser does his work properly in all respects and leaves a good record behind him, he need have no fears of returning for further work in the same territory. During his first canvass he secured much information regarding the people and their localities that will be valuable to him in his second canvass. A knowledge of the roads is worth considerable to a person. In re-canvassing one's territory, the extent to which he would call on those to whom he sold books during his first canvass would be entirely optional with him. He could very soon demonstrate to what extent it would be advisable to do this. It is probably quite generally the case that canvassers receive many cordial, and what might be called "standing invitations," from the people among whom they labor, to call on them and share their hospitalities. These opportunities could be utilized by one who re-canvasses his territory, to the mutual benefit, no doubt, of both parties. The fact that a canvasser returns to a field and proceeds to re-canvass the same, will inspire the people with confidence in him and his work. If there are those who have been interested in the truth by the books left with them at the first canvass, the person of whom they purchased the book may be able to give them better help and encouragement than an entire stranger. If there are those who have, for any reason, become possessed of a feeling of dissatisfaction regarding their purchase, or of opposition to the truth, the chances are that the canvasser who sold them the book is the very one who could labor with them more advantageously than any other person. He knows all the particulars regarding the deal and the conversation, and no advantage can be taken of him by his dissatisfied patron.

Some of the advantages gained by having the same canvasser continue work in the same territory, and the reasons why such practice should be more extensive than it is, are thus stated by Mrs. H. I. Farnum, of Peterboro, Ont. Although the article from which the extracts are taken was written chiefly for the purpose of demonstrating other points in the work, there is much that has a bearing on the topic under consideration. Mrs. F. says :—

"I believe that one prudent, intelligent God-fearing canvasser can work to much better advantage alone than in a company. A few reasons for this view may be relevant.

"1. As he meets the people, he will see and feel that failure or success in placing before that community the present truth depends largely upon his own devotion and faithfulness, and consequently the heavy responsibilities resting upon him will be more apparent.

"2. If any unworthy motive attracted him to the work, this standing alone as a light-bearer, with no sympathy and no aid except from *the Source*, will reveal it.

"3. A longer or a prolonged residence with the people will prove whether his personal influence is salutary or otherwise.

"4. One person passing in and out among the people in an unobtrusive manner will attract little attention, while a band of strangers is liable to be regarded with suspicion akin to that awakened by any other itinerant band.

"5. Rarely, indeed, is it the case that the clergy feel called upon to rear a wall of prejudice against the work of one humble, quiet, person, especially if that person participates in the weekly or cottage prayer-meetings, winning the esteem of Christians. From these premises it will be seen that faithful, persevering labor of the right stamp will reach the masses. . . .

"The idea that one had best leave a locality as soon as the delivery is finished, is a great mistake, for the circulation of the book aids in its sale. The enemies to be more feared and dreaded are to be found in the house of its friends. The influence of the missionary canvasser who fails to appreciate the importance of his work and consequently is content with mere financial success, is a formidable foe to the true animus of the work."

Mrs. Farnum speaks from experience, having successfully demonstrated the entire practicability of the methods she specifies. She is now on her third year's work in the same locality, having, by her continued work, placed upwards of one thousand volumes of our books in the homes of the people among whom she has labored. Several excellent persons have fully accepted the truth, and meet at Mrs. F's residence weekly for Sabbath-school and worship. Many others are deeply interested and favorably inclined, and the prospect is encouraging for a good, large company of staunch believers to be raised up there.

Were all canvassers properly qualified to carry the work forward, the one great purpose being that of bringing the people among whom they labor to a knowledge of the truth, no argument would be needed to prove that the rule should be quite general for each to have his field of labor, and continue work therein for several years, at least. Were this the test of qualification, no doubt there would be fewer canvassers; but perhaps more real good would be accomplished. The present system of continually seeking new fields is productive of many unfortunate results. It begets in the canvasser an irresponsibility that seriously affects the quality of his work. The thought must necessarily be more or less upon his mind that perhaps he will never pass that way again, and carelessness in details, slight irregularities in work and deal, will be suffered that would not be were the case otherwise, and he knew that he was to continue labor with the same people. Exhortations may be ever so numerous and emphatic, and resolutions ever so strong, that all work should be done with a view of permanently occupying a field; such cannot be the

case, for the canvasser knows that that condition does not exist. He knows that in all probability he will never canvass again in that community, perhaps not in that county, and perhaps not in that State.

Suppose the rule were now adopted that those who enter the canvassing work should go to their respective fields with a view of occupying them for a period of years; that they were to have no more territory than they could conveniently get over in a year's time; that as soon as one canvass of the territory was completed, they were to proceed to another; that they were to continue labors in this manner until good and sufficient reasons were presented for a change to be made. Among the effects that would be sure to result, may be named the following:—

1. Better preparation on the part of the canvasser.
2. More complete consecration to the work.
3. A better grade of work and less causes for complaint on the part of the people.
4. A much larger proportion of books placed in the homes of the people.
5. Those who become interested in the truth would be looked after and helped much better than by the present system.
6. There would be a more general and equitable distribution of canvassers throughout the entire field.
7. Far more complete and satisfactory territorial records would be secured.
8. The experience of canvassers under such a system would tend to the development of superior talents more rapidly and surely than under the present system.
9. Matthew 24:14 would be fulfilled in a much shorter space of time.
10. The happy day of our entrance into the kingdom of heaven would be greatly hastened.

In the execution of the plan above outlined, a canvasser should be permitted to handle such a variety of books as would be necessary in order to reach the highest degrees of success. He would always have one book as a specialty, and take others according to existing conditions and apparent demands. One book could be entirely dropped and another taken up as a "leader," when the conditions seem to indicate that as the proper thing to do.

It is perhaps true that a majority of those who present themselves as candidates for the canvassing work, cannot enter a locality and proceed to the work alone and carry the same forward in that manner indefinitely. They must have a companion, otherwise they will run altogether too great risks of failure. Of course such should be properly provided for, and given such aid and encouragement as will enable them to acquire the desired proficiency at the earliest possible date. But there are very many who could easily prepare themselves for such work as has been mentioned. It would be a most admirable and desirable consideration if hundreds of our good canvassers would settle into this method of labor the coming season. Where a husband and wife are both canvassers, they could settle at some central point in their territory, where they could provide the necessary living arrangements, for such time as they were there.

Seventh-day Adventists might as well settle down to the conclusion that they should engage in labors

that are wholly for the spread of the third angel's message. For this cause was the light brought to them. The persecuting features of existing and coming developments, naturally close many avenues of employment against them, such as the world at large engage in. But in the providence of God, plenty of avenues for employment in the spread of the third angel's message have been opened. It would almost seem that God permits persecution to drive his people out of these various secular employments, for the very purpose of compelling them to engage with heart and soul in carrying the third angel's message to the world. Why not, then, settle into the work with a view of permanency? We are in the time designated by the apostle when he said, "*Now shall the just live by faith,*" and the term "live" covers our physical sustenance as well as religious life here and the eternal life hereafter.

Thus far we have only spoken of the re-canvass of territory by the same canvasser. How about its re-canvass by others? Such work may be done advantageously in a very large majority of instances. Before a canvasser could expect to proceed to the re-canvass of territory that another had worked, he would need some reliable information regarding several considerations:—

1. It would be well to know something regarding the first canvasser; who he was; his general character and qualifications for the work. A personal acquaintance with him would be of much benefit.
2. How long a time has elapsed since the first canvass was made.
3. What proportion of people were supplied with books at the first canvass. For information regarding the last two mentioned matters, reliance must chiefly be placed upon the reports rendered by the first canvasser. This information is supposed to be on file with the State Secretary of the Tract Society, or the State agent, and easily accessible. In the event that existing conditions are sufficiently favorable to induce the re-canvass of territory to be undertaken by another canvasser, he may proceed to the work precisely as he would in entering new territory. As he meets with the people, he may proceed to the canvass with the same degree of enthusiasm and expectancy that he would, had the territory never been canvassed for that book.

In re-canvassing territory, it would be well for the canvassers to keep a record of the number of people whom he finds already in possession of the book, placing them in two classes, satisfied and dissatisfied, and include this information in his weekly reports. By this means, valuable data may be secured that will be helpful in reaching desired conclusions regarding the work.

A few years ago there was one special request that canvassers were wont to make, and that was that they be given territory that had never been canvassed for any of our denominational books, or at least for the book that they were to work for. In fact, most canvassers were so averse to working in territory that had been once worked for the book for which they were canvassing that they could not be induced to do so.

With greater consecration to the work, and the correction of some erroneous sentiments relative to the manner of carrying it forward, there has come a decided change regarding this matter.

Some two years ago I began in Ontario to agitate the matter of re-canvassing territory for the same book. At first it was difficult to get any one to attempt it. The objections received were varied and often contradictory. It was reasoned thus: If the first canvasser was an able one, and carried his work forward properly, he accomplished all that can be done in that territory. If he was incompetent and made mistakes, he has left the work in such ill favor that nothing more can be done. If those who purchased the books have read them, no doubt many have become prejudiced, and this in turn has affected others unfavorably, and so nothing can be done with them. If they have not read them, it shows that the book has not awakened an interest, and therefore their testimony will be that they are not of much account any way, and hence others will not care to purchase. Not knowing who in a community has books and who has not, a second canvasser would lose much time in consequence of calling on those who have books. It will be very embarrassing to find, after introducing the business and going partly or perhaps wholly through the canvass, that the people already have the book.

These and many others of like nature were urged as objections to re-canvassing. Before any could be induced to engage in such re-canvassing, it was necessary to guarantee them a certain satisfactory compensation in the event of failure of such work. We have never been called upon to make any of those guarantees good, as the results actually realized were preferable to the amount that was guaranteed.

During the past two years, no less than twenty-five canvassers, at different times and varying periods of time, have had experience in Ontario in this re-canvassing business, and the results have effectually swept away the objections that were formerly urged. The returns show that the average results accomplished by those who have been engaged in re-canvassing are equally good, and generally better, than those obtained under any other conditions. The conditions as to the kind of territory, comparative qualifications of the first and subsequent canvassers, time intervening between the two canvasses, etc., have been as varied as it would be possible to secure in the same length of time. The records of our office at Toronto show that, taken as a whole, the subsequent canvass of territory in Ontario has resulted in placing more books in a given area than was placed by the first canvass, and that the work of the second canvass has been more profitable to the canvassers than was the first.

G. W. MORSE.

As never before the prejudiced are looking for faults with which to charge those engaged in the work, and every indiscretion will be entered against the work. We are a spectacle to the world.

REPORT OF THE CANVASSING WORK FOR AUGUST, 1893.

STATE.	No. canvassers	Av. No. of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.											
Atlantic.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maritime Prov.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New England.....	18	14 $\frac{1}{2}$	225	1,181	215	\$526 35	341	\$ 918 80	\$ 28 67	\$ 987 47	.....
New York.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Quebec.....	5	4 $\frac{1}{4}$	55	239	25	69 50	107	302 50	25	302 75	.....
Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Alabama.....	6	6	146 $\frac{3}{4}$	1,073	43	106 25	423	978 75	1 50	980 25	\$1,250 22
Cumb. Mis. Field	7	6	85	687	97	204 25	248	533 50	1 55	535 05	.....
Florida.....	1	3	11 $\frac{1}{4}$	90	34	87 00	30	67 00	1 25	68 25	.....
Georgia.....	13	11 $\frac{3}{4}$	195 $\frac{3}{4}$	1,564	76	186 75	681	1,648 00	13 20	1,661 20	.....
Louisiana.....	5	4 $\frac{1}{4}$	68	556	38	84 75	228	471 75	5 50	477 25	.....
Mississippi.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Carolina.....	4	3	72	577	42	99 25	134	393 75	5 25	399 00	.....
South Carolina.....	1	3 $\frac{3}{8}$	14 $\frac{5}{8}$	117	3	6 50	30	70 25	.....	70 25	.....
Tennessee.....	13	10	240	1,140	89	209 00	384	840 00	21 00	861 00	5,052 25
Indiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Illinois.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Michigan.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ohio.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ontario.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
So. Dakota.....	21	17	.....	2,584	.....	.....	704	1,996 75	49 80	2,046 55	.....
Iowa.....	.....	31	326	.....	29	72 25	990	2,535 50	77 65	2,613 15	.....
Manitoba.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wisconsin.....	42	29	320	3,817	310	775 25	685	1,744 75	33 50	1,778 25	6,437 95
Arkansas.....	10	3	28	195	13	30 75	106	272 25	16 60	288 85	.....
Indian Territory..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kansas.....	75	25	.....	2,806	297	727 75	247	1,108 75	135 04	1,243 79	.....
Missouri.....	45	36 $\frac{3}{4}$	455	4,102	571	1,421 50	789	1,976 50	165 65	2,142 15	.....
Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3,674 79
California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Pacific.....	9	9	113	857	.....	.....	174	476 20	.....	476 20	476 20
Upper Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Great Britain.....	40	28	429	2,436	1,945	3,984 66	706	1,434 28	.....	1,434 28	.....
Central Europe.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Germany.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Denmark.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sweden.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Africa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
So. America.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Jamaica.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,434 28
Totals.....	315	240	2,783	24,022	3,830	8,591 76	7,007	16,769 28	556 41	18,325 69	.....

THE article from Sister White, which was printed in this department last month, should be committed to heart — not to memory — by every canvasser.

explain these very conditions, and show the only way out for those who wish to escape. All things work for good — to those who love the Lord.

THE hard times and general unrest in society are perplexing men. This gives every canvasser an introductory text, and a lever on which to press his appeal as he presents the books which take up and

THE general canvassing agent has been disabled by sickness for several weeks. We are glad to say that now Brother Mead is gaining strength every day, and we hope soon to see him back at his desk and work.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

W. A. SPIGER, EDITOR. A. O. TAIT, ASSISTANT EDITOR.

BATTLE CREEK, MICH., SEPTEMBER, 1893.

WHILE we may have heard less about Spiritualism in recent years than formerly, it has not by any means lost its hold upon the world.

It has as many changes of color as the chameleon. As Theosophy, it has taken captive multitudes in cultured circles, and linked itself with the ancient magic of the Orient, which still permeates all paganism.

LATELY, in Europe and America, these new developments have been agitated more than ever, and that, too, by those who are engaged in professedly great moral reforms.

"The superstitions of the dark ages are again upon us in full force, and we are asked to examine them anew in the white light of modern science."

And as one after another, men and women, eminent in the religious world, are forced to turn their attention to the new manifestations of the same old deception, we hear them frequently welcoming it as a promise of the dawning of the great era of national and social reform.

ONE of the World's Fair congresses has been the Psychical Congress. Of this the Chicago Herald truly says:—

"In less euphemistic times the congress that now calls itself 'psychic,' on the lake front, would have called itself a convention of Spiritualists."

But this has gathered the support of those who would scorn to be counted in with the old-time Spiritualism. Dr. Minot J. Savage had a paper in which he said:—

"After eliminating all the fraud, all the self-delusion from the spiritualistic theory, there seems to be a residuum of most remarkable phenomena that finds natural explanation in supposing them to be the work of living beings who were once inhabitants of this earth."

In one of the opening meetings, the report said that religion also paid its tribute in the form of congratulations from Frances Willard and Lady Somerset, heads of the two great W. C. T. U. organizations.

One can see how cunningly Satan is laying his plans to use these great movements in preparing the way for his final deception, and appearance as king of the nations.

ALL through the lands the principles of Spiritualism are making their way in darkness and developing faster than we are aware of. For instance, in this city, Battle Creek, we have n't heard so much of the agitation of the question recently, but such a paragraph as the following from a city paper shows what is going on:—

"A great interest has been awakened in this city in Spiritualism. There are numerous seances being held in various parts of the city nightly, a majority of which are attended by church members. There are several well known citizens who are becoming mediums, and one is said to be doing wonderful things. The number of church members, especially, who are becoming interested is quite remarkable."

Thus new life is springing up from beneath. The only power that can meet it is that new life and power which is descending from on high. How great the need of diffusing that light in the gross darkness! It is the time of all times in which to work for the Lord. But no matter how much we know of the doctrines of man's nature, and the theory of the truth, our only safety personally is in knowing and experiencing that new life and power from above in our daily life.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and station names like Chicago, South Bend, Battle Creek, etc.

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Battle Creek Passenger leaves Pt. Huron Tun. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal.

A. R. MCINTYRE, Asst. Supt., Battle Creek.

A. S. PARKER, Pass. Agent, Battle Creek.