

# The HOME MISSIONARY

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

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No. 3.

“BEHOLD, how good and how pleasant it is for brethren to dwell together in unity.”

“JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.”

“NEITHER pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.”

“FINALLY, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.”

## “LOVE AS BRETHERN, BE PITIFUL, BE COURTEOUS.”

WE are living in most thrilling times. “Intensity is taking possession of every earthly element,” and all things indicate that the end is near. We see the truth going with power, and encircling with its arms of light earth’s remotest bounds. We see the power of evil increasing in a corresponding ratio. God is doing in the earth a strange and marvelous work, and in righteousness is he fast cutting it short.

To this work the attention of the world is being drawn. In a marked manner has this been apparent during the last few months. By the circulation of our literature, and by articles in the religious and secular press of the world, have the minds of the

people been attracted toward the message for this time, in a way that they have never been before.

All this, if God’s people remain humble, will be overruled by Providence for the advancement of the work. But let none flatter themselves that the truth is becoming popular, or that the world is becoming liberal, and kindly disposed toward the message. This notoriety which the message is gaining to-day will serve in the future but to increase the force of evil which will oppose it. For as the world becomes acquainted with the work of God, that spirit in them that admired and respected, through rejection of the message, will lead them to oppose and persecute. And in united and concerted opposition against the truth, the nations of the earth are fast combining. Wicked men and evil angels are uniting for the last decisive conflict; the powers of earth and hell are marshaling for the encounter.

This is the outlook for the future. This is the common danger that confronts our work as a people to-day. As we look at our own weakness, we can well say as did Jehoshaphat, “We have no might against this great company that cometh against us, neither know we what to do,” but when we turn to the everlasting hills, and contemplate the glory and power of Him who dwells therein, we can also add, as did this man of God, “Our eyes are upon thee.” We remember it is our God, to whom belongs all power in heaven and in earth, and who has extended to his people the gracious promise, “Lo, I am with you alway, even unto the end of the world.” No help or assistance or sympathy can the people of God expect from men. In God only can comfort and support be found. He who makes God his trust shall not be discouraged nor put to shame. He who looks to man for support will but trust in a broken reed.

At such a time as this, when dangers are thickening on every hand, and when common foes are con-

fronting our common cause, unity of action should characterize the relations of all engaged in the message. Unity of faith and concert of action have always been requisite features in the success of the work of God. This has been true in a marked manner in the success that has attended the last message. The need of this to-day is trebly emphasized by the increased and common dangers which threaten the remnant church. Peace within can well cope with discord without, but discord within brings defeat to itself without joining battle with the common foe.

The people of God should present a united front to the enemy. In their loving unity they give to the world the evidence that the truth they hold is from God. No spirit of criticism, of judging, of envy, of evil-speaking, should be given place for one moment now. Tests will come to every soul in the very nature of things. Our work is continually advancing, and precious light is shining from the sanctuary more and more clearly. In this very fact there lies danger. Some with perhaps keener perceptive faculties, will discern the light of the Lord more quickly than others. This class, naturally more aggressive, will lead out in advance. Thus, almost naturally, something of a division will be made among the believers. Some will decide quickly, and act in a corresponding manner, while others will move more cautiously and guardedly. In this will lie the danger. And it is in these relations that the people of God need to be especially careful.

Satan is working with power. All must be on their guard lest he gain the advantage. As God sends light and truth to his people, let not those who readily discern its origin, judge those who may see it not. Let not those who consider that they are in the advance, speak disparagingly of those whom they may count in the rear. And on the other hand, let not those who feel to act and move cautiously, criticize those whom they may look upon as too aggressive. This is no time for harsh words to be spoken. This is no time for the exercise of unkind thoughts and uncharitable feelings. Wherever we may stand in connection with present or future issues, let us not manifest toward those who may not see matters just as we do, a spirit of uncharitableness. Let us rather manifest the magnanimity of Zwingle who could overlook in Luther what he deemed an egregious error, for the sake of the common interests.

John ran ahead and obtained the knowledge of the Lord's resurrection before Peter, but Peter did not blame John for that. Thomas could be convinced

only by the most conclusive evidence, with the sight of his eyes and the feeling of his hands, but the others did not treat Thomas coldly for this. We may differ with others honestly and in good faith. In our judgment, they are wrong, and we are right. Do we hope to win them to what we may count as the truth? Cold words will not do this. Looking at them askance, treating them as offenders or as wild enthusiasts, or as "old fogies," will not draw them to our way of thinking; we must reach them by love—kind words and gentle measures. There is great need for the exercise of this spirit in our work to-day.

Some may fall unconsciously into error's ways. Zeal for the truth may lead them to take positions which calmer judgment or additional light will lead them to retract. Let not such be left to feel that they are cast off of their brethren, distrusted and condemned. A cheering smile, a hearty handshake, and a welcome word will do much to lessen the depression, and inspire them once more with hope and courage. This course will reclaim them to God. An opposite one pursued will but distract and destroy.

For greater, broader, deeper charity we should labor. We do not want love that confines our affections to me and mine, or to those who may agree with me, but we want a love so broad that while it will stand stiffly for the truth and keep pace with advancing light, will encircle in its great arms every soul, and try to draw it by cords of tenderness, onward and upward to the Source and Fountain of all truth.

We want that love that will lead us to bear long with a brother, whether we may think him too fast or too slow. Such was the love of Him who came to this earth to die for a race of rebels. Such was the love of Him who, although he reproved not denying Peter in words, could fasten upon him a gaze of such loving tenderness, rebuke, and pity as melted Peter's heart. Toward Peter this charitable love was manifested after the resurrection. The command was "Go and tell my disciples and Peter that I have risen." Why was Peter so singled out from all the others, unless it was to bear to him a message of comfort, a message of forbearance, forgiveness, and of charity from his risen Lord?

In the Garden of Gethsemane this same charitable nature of the Saviour was manifested. When suffering all the agonies that the powers of hell could inflict, he returned to his disciples and found them

sleeping. While he administered to them a gentle rebuke, he then framed for them an excuse in the words, "The spirit indeed is willing, but the flesh is weak."

May such love characterize our closing work. May such charity be ours to manifest toward our brethren and sisters, whether we may count them right or count them wrong. It is love that will win in the cause of the Master. It is tender words and gentleness of spirit that will draw souls to the Lamb of God. Our own selfish propensities may rise up and assert themselves, but when they do, the work of God is marred in consequence.

May we study the noble example of Jesus Christ, and manifest in all our relations, that devotion to principle, that unswerving loyalty to the right, and that promptness in obedience that he manifested. At the same time may we manifest toward those who do not see as we see, that love and gentleness and kind forbearance that was manifested in all of His relations by our divine Lord. By so doing we can present to the power of evil that confronts us, a solid phalanx. In thus laboring there will come to our own souls joy and satisfaction, and to the cause of truth we espouse, glorious victory in the name of our blessed Lord.

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#### OUR CHURCH PAPER.

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WE have called attention in recent numbers of our paper to the *American Sentinel*, and to our missionary journal, the *Signs of the Times*. We have also made brief reference to our church paper, the *Review and Herald*. Of this latter journal we wish to speak once again, because we feel that if any journal published among us as a people has claims upon the attention of every Seventh-day Adventist, it is our church paper.

We trust it is unnecessary to state to any of our readers the character of this journal, and yet we sometimes feel, as we find so many of our people who are not taking it, that there are some who really need an introduction to its pages. To such we would say that the *Review and Herald* is the church organ of Seventh-day Adventists. In it more than in any other journal published among us, is given from week to week reports of the advancement of our cause, and the doings of the various organizations composing our work.

The *Review* is emphatically the church newspaper, and we always find that one who does not read it, is

largely unacquainted with the work we are doing as a people.

It is surprising and sad to find among our churches so many Seventh-day Adventists, who are entirely ignorant with reference to questions upon which the *Review* from week to week, has given most definite instruction. We have a missionary journal, and the primary design of that is for use among those not of our faith. This is also true of the *American Sentinel*, but neither of these papers was designed to take the place in the homes of our people that the *Review* is designed to take. The *Review*, above all others, should be read by our brethren and sisters. A hearty and earnest support should be given to all journals connected with our denominational work; but we believe that if only one of the many journals among us can be taken by our brethren and sisters, their first preference and first choice should be for the church paper.

A special effort is now being made through correspondence to increase the circulation of the *Review*. We trust that this effort may be seconded by every reader of the HOME MISSIONARY. Let every one feel a burden to subscribe for the *Review* himself, and not only that, but induce every Seventh-day Adventist in his vicinity to do the same. The circulation of the *Review* ought to be brought up to 25,000. This might be done if every Seventh-day Adventist felt that loyalty and pride in sustaining his own church paper that he should feel.

Let there be a general and earnest effort to place our church paper in the home of every Seventh-day Adventist family for the year 1894.

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#### THE POWER OF THE MESSAGE.

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WE see startling developments in the spread of the truth on every hand. The incidents reported even during the last month, briefly noted, stand as follows:—

One Episcopal minister accepting the truth in South America; a Baptist minister, with twenty of his congregation, accepting the Sabbath in the West Indies; a Japanese minister with seventeen of his followers taking hold of the truth in the West.

Were the facts known, we presume that these three are only several of the many scores of incidents that might be recorded of similar cases occurring the world over. When have we seen such workings as this in the past? Do not these things speak to us of the close proximity of the coming of the Lord, and of the manner in which his Spirit is working in the earth?

The message of God to us to-day is, Get ready, get ready. As we see these things taking place around us, and realize how rapidly the work is closing, does it not admonish us to earnestness in the work of God, if we ever expect to have a part in its triumph?

There is one blessed thought in this connection: we do not have to go to foreign fields to engage in the work of the Lord, for there are avenues and openings on every side. There are heathen in this country as well as in foreign fields. On every side of us are friends and neighbors to whom we have never presented the precious truth for this time. God calls upon us to arise and shine. Light is descending from the sanctuary above, and God's people may be clothed with his power and majesty and might, if they will but relate themselves to him, and go forth with that disinterested perseverance and love for souls that characterized the Man of Calvary.

Now is the time to work. The harvest soon will close. May God grant that while the door of mercy is open, and while probation lingers, we may avail ourselves of the blessed opportunities that now surround us, of bringing the truth to the knowledge of those who know it not. In doing this we may be the means of blessing others, and our own souls will be watered and built up in the Lord Jesus.

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## Religious Liberty

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### AWAKE, O COLUMBIA:

Tune, Red, White, and Blue.

O LAND of the free, we implore thee,  
By all that thy children hold dear,  
The wounds, scars, and groans of thy heroes,  
Our country, we pray thee to hear!  
Remember thy sons, how they rallied,  
How nobly they fought in the strife;  
Their all they did place on thy altar,  
And yielded up even their life.

*Chorus.*

And yielded up even their life,  
And yielded up even their life,  
Their all they did place on thy altar,  
And yielded up even their life.

Grave perils around us now thicken,  
And evils now threaten us sore;  
The breakers they rumble in fury,  
While waves of oppression loud roar.

We cannot believe, O our country,  
That thou wilt thy children forsake;  
If thou art asleep to the dangers,  
We pray thee arouse, and awake!

*Chorus.*

We pray thee arouse and awake, etc.

We thank thee, good land, for the freedom  
Conferred by thy wisely framed laws,  
But see! hands are raised to annul them,—  
Are joined in an infamous cause!  
They'd change now our good Constitution,  
The spirit of justice berate;  
The Church, on her knees, is before thee,  
And seeks now the aid of the State!

*Chorus.*

And seeks now the aid of the State, etc.

M. B. DUFFIE.

*Battle Creek, Mich.*

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### ROME'S SCHEME FOR THE UNITED STATES AND THE WORLD, AND THE END OF IT.

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(Continued.)

TURN to the thirteenth chapter of Revelation and read, beginning with the first verse, so that when we reach the particular verse that we are to study, you may see the point that is in it for yourself. The prophet says:—

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.”

And back in the previous chapter, verse 9, it is said that “the great dragon was cast out, that old serpent called the *Devil* and *Satan*.” “And the dragon [that is, the Devil] gave him his power, and his seat and great authority.” “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”

Now you know well enough that the only power that ever arose after that was written, that excited world-wide wonder, was the papal power, succeeding to pagan Rome. That Scripture was written in the days of pagan Rome, and there was to come after that a power that would excite the attention and the wonder of all the world. And the only power that did so was the papal power.

“And they worshiped the dragon [the devil] which gave power unto the beast: and they worshiped the

beast." Mark it; they worshiped. That is in the past tense. They worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" Again, it was the only power that ever arose after that passage was written, of which it could be said that it was universal, and that called forth such astonished inquiries as these: Who is like unto the beast? Who is able to make war with him? The papacy was the only power of such universal sway that ever was in the world after this Scripture was written, after pagan Rome passed away. She made and unmade kings and emperors by her power and at her will. She gave kingdoms and nations to this king or that, as best suited her purpose. Ireland to-day is groaning under the power of England, solely because the pope gave Ireland to the king of England. That was when it could be said, and was said, "Who is like unto him, and who is able to make war with him?"

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months [1260 days, and each day for a year, prophetic time]. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues and nations."

All of that is in the past tense. Now the next verse: "All that dwell upon the earth *shall* worship him." The word in the previous verses is, They *did* it. This verse points to the future, and says: They *shall* do it.

"All that dwell upon the earth *shall worship him*, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

This scripture is a sketch of the history of the papacy as to what it *has done*, and what it is to do. And what it is to do is to get all that dwell upon the earth to worship it. That shows that Rome's power over the world is to be regained. And the fulfillment of it here is the very scheme that Leo XIII has mapped out for the people of the United States that through the United States government he proposes to bring "all humanity" back into his hands, and under his sway. And by this scripture everybody in this world may know that that scheme of Leo's will succeed, *so far as Rome's idea goes*. After this success, however, there comes what Rome does not expect.

But I want you to see that it is stated again, yes, twice more, so that the scripture has abundantly shown all this beforehand, that we may all know of it

and escape it. Turn to the seventh chapter of Daniel, 21st and 22nd verses:—

"I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Every expression in this passage shows that the "until" refers only to the end of the world. Therefore it shows that the papacy is to make war with the saints until the very end of the world. Now since shortly after the Reformation, and by the power and influence of the Reformation and its principles, the power of the papacy to war upon the people of God, was much weakened and finally broken. And especially since 1870, she has had no governmental authority or power in her own hands to make war with the saints of God anywhere on the earth. Yet there stands the record that *she is going to do it* until the day that the saints enter into the kingdom of God. And that is at the end of the world. For it is when "the Ancient of days came," and this is certainly at the coming of Jesus Christ; for it is written:—

"And then shall *that Wicked* be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."

And in the 25th verse of the 8th chapter of Daniel, it says:—

"He shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but *he shall be broken without hand*."

That is, he shall be broken by the power of God at the coming of the Lord, in the glory of his power. And thus says Daniel, he made war with the saints of the Most High and prevailed against them until the Ancient of days came, until the Lord comes and the kingdom of God is set up,—until the time comes that the saints *possess the kingdom*; and until the time comes that judgment is given to the saints of the Most High. And it is written, "Judge nothing before *the time until the Lord come*." And that is the end of the world. Therefore this passage shows that the papacy is to regain power and use it against the people of God till the end of the world. And so again it is seen that this very scheme here laid out by Leo XIII,—through the United States to bring back to the papacy Europe and all humanity,—was pointed out by the Lord nearly 2500 years ago. And in it, too, he pointed out the end of the world. And therefore it is, and is true, that *the end of the world* is in these things, and is the end of these things, that the papacy

is doing before the eyes of the people of the United States and of the world. Now another one. Turn to the 18th chapter of Revelation, beginning with the first verse:—

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

Back in the 17th chapter this Babylon is described, and you know what the description is,—a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

“And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.”

That is the Babylon here described,—the whole combination, mother and daughters.

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.”

These last words are the ones which we are to study just now.

She is *not* saying that now. Ever since 1870 she has been *lamenting her widowhood*, she has been bemoaning her afflictions, she has been hourly pouring out her *sorrows*, and lamenting before the world in what a sad condition she is. And Cardinal Gibbon's book expresses that same thing, as to how the pontiff “is made to drink deep of the chalice of affliction,” how he is “at this moment” “a virtual prisoner in his own house,” and “in the houses of his enemies,” and so on. And all the affliction there can possibly be about it, and all the sorrow that can possibly be in it, is that while it is thus, the papacy has no power to wield against those who will not bow to her will. The finest palace on the earth is the pope's; wealth untold is pouring in from all over the world

all the time, to line with gold the cup from which he “drinks deep” his sorrow and afflictions.

But that is the condition of things, and that Babylonish woman is sorrowing; she is lamenting loudly. And the fact is that *she is a widow*. As stated awhile ago, ever since 1870 when Victor Emmanuel entered Rome and made it his capital, and took from the church her temporal dominions,—from that time she has not been able to sit as a queen; and from that time she has had no husband. Consequently from that time she has had sorrow, and has lamented it aloud before the world, so that *now she cannot say and is not saying* in her heart that she is a queen and no widow. But this Scripture says that she will say in her heart, “I sit a queen, and am no widow, and shall see no sorrow.” That shows therefore that *the time does come when she can say and does say this again*.

There was a time when she could say it. There was a time when every kingdom in Europe was her husband, and she was living in adulterous connection with all of them at once. Then it could not be said by any means that *she was* a widow. Through these she ruled the world as sovereign queen of all. But now she is no queen; now she is a widow; now she is lamenting; now she is sorrowing. The time comes however again when she says, “I sit a queen, and am no widow, and shall see no sorrow.” This shows that she will draw all of her husbands back. And then she will be so glad that she has once more the power to do as she did before, and persecute to the death all who will not do her bidding, that she exultingly exclaims in her heart, “I sit a queen, and am no widow.”

And “she glorifies herself” again “and lives deliciously,” and the next verse but one, says “the kings of the earth lived deliciously with her.” At that time when she again glorifies herself and lives deliciously, the kings of the earth are again living deliciously with her, and committing fornication again with her. So that the whole plan, the whole chapter, shows that she gets back all her husbands, and then with them lives deliciously, and glorifies herself and exults over it all, and says “I sit a queen, and am no widow, and shall see no sorrow.” And that very scheme Leo XIII has mapped out, and is carrying on by Satolli in the United States for all the world, to-day. And it was also mapped out here by the Lord 1800 years ago, that all may know of it beforehand and escape the fearful consequences of it.

Well then what follows? The record goes on, so I read it without any comment now:—

"How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. *Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.*"

There is a controversy between her to-day and the people who will worship God in spite of her; there is a controversy between her and those who will follow the word of God in spite of her. And that controversy continues until the last day, and to those who contend against her it is promised:—

¶ And I saw as it were a sea of glass mingled with fire; and *them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name* [a complete victory over the whole wicked combination], stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

And it is so. On which side in this controversy do you stand?

Let us read a little more of this judgment upon her. It is all here:—

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth who have committed fornication and lived deliciously with her, *shall bewail her, and lament for her, when they shall see the smoke of her burning.* Standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come."

And we too shall see her funeral, thank the Lord. "Come out of her my people," saith the Lord.

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."

No, sir. She declared a boycott—she and the "Protestant" churches; mother and daughters declared a boycott upon everybody, that they should not buy nor sell unless they would keep Sunday—and it has already begun. To her boycott the merchants surrendered and made capital out of their Sunday observance, to get the trade of Babylon. But, lo! it is written, the day comes when they find that the boycott will do them no good, "for no man," not even Babylon herself, "buyeth their merchandise any more." I would rather stand the boycott and have nothing, and be on the Lord's side, than to surrender to the boycott and *have nothing either.*

And this, too, it was pointed out that she would do:—

"And he [the beast, the papacy] had power to give life unto the image of the beast, that the image of the beast should both speak,

and cause that as many as would not worship the image of the beast should be killed."

And she bids the image of the beast to issue that decree that they ought to be killed.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

That is the boycott that is to be carried on. Nobody can buy or sell the merchandise of the earth without surrendering to Babylon and keeping Sunday, so as to get her traffic. But the day comes when God rises up, and she fails, and no man can either buy or sell her merchandise any more. Surrender to the boycott will do no good. Nothing will do but to leave her altogether. Cut loose from her skirts, and from the skirts of the Protestants that are hanging to her skirts. "Come out of her my people," saith the Lord. "Come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues."

We have before given the literal facts from the official records, and have read the statement of all the parties, that the Protestant churches of the United States required Congress to set up Sunday instead of the Sabbath, and require by law the keeping of the Sunday of the papacy instead of the Sabbath of the Lord. They took the Sabbath of the Lord out of the fourth commandment, and put the Sunday of the papacy in its stead. They thus definitely by a governmental act, set up the sign of Rome's authority, which is Sunday, in the place of the sign of God's authority which is Sabbath; and now propose to compel all the people of the United States, even at the point of bayonet, to wear Rome's badge, instead of leaving them free to wear the Lord's, just as they choose, and just as the Lord leaves them free. So that now there is a controversy between the Lord and the papacy with apostate Protestantism as to whether men shall wear the badge of Rome, or whether they will wear the seal of the living God, which he puts upon them who will receive him,—a controversy as to whether they will receive the seal of God, or shall receive the mark of the beast, or his name, or the number of his name. And there is going to be a great company that will gladly receive and wear the seal of the living God, and so have the victory over the beast, and over his image, and over his mark and over the number of his name, and stand on the sea of glass, having the harps of God. Thank the Lord. And of those who receive the mark of the papacy and surrender to her boycott to keep their business, no man buyeth their merchandise any more.

"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

Her power covers all the realm of traffic, you see. That is how no man can buy or sell except those who do her bidding.

But she loses it all, for—

"The fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants or these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

Thank the Lord! There is her funeral. And we are going to see it. And we are not going to weep there. God has written the requiem long ago, and it is soon to be sung.

A. T. JONES.

REV. JOHN ROSS, the veteran missionary of Manchuria, has reached this conviction: "China will never be won to the gospel by our appeals to the secular power to intervene in every little trouble that we may experience. This appeal to 'Cæsar' or the 'British Gun-boat,' simply deepens in the minds of patriotic Chinese the belief that the missionary is a political agent—a belief that hinders Christianity more than every other cause combined."

"As false coin does not cease to be a false coin because it has a few grains of silver in it, so neither does false religion cease to be false religion because it has some grains of truth in it. Joe Smith's Mormonism has some grains of truth in it, and some passages stolen out of the Bible; so also has Mohammedanism. Do they, on that account cease to be false religions? It is a wonder how sane and sensible men, who would scrutinize a ten-cent piece if they suspected it to be short of silver, will pass such monstrous counterfeit when it comes to the subject of religion."

## Foreign Missions

### GO AND PREACH THE GOSPEL.

Go and preach my holy gospel,  
Ye who would my servants be;  
Go to every land and nation,  
Go ye, far across the sea.

Go to China's crowded cities;  
Go to India's sunny land;  
Go to Africa, still in darkness;  
Go to Persia, to Japan.

Each a field for labor offers,  
Each is calling now for you;  
Go and enter there the service,  
Nothing nobler can you do.

Men and women there are living,  
Millions dwelling side by side;  
Nation, kin, and tongue may differ;  
Yet for them I lived and died.

Though they live in lands of darkness,  
Though they grope in deepest night,  
You may be to them a comfort,  
You may bring them gospel light.

This the message you may carry,  
This the hope that you can give:  
Jesus came to ransom sinners,  
He alone can make them live.

—Rev. John Todd, in "Gospel in all Lands."

### A FEW ITEMS ABOUT HAMBURG.

As this city, by the recent purchase of a mission home, is claiming the special interest of our people, the following items may be of value:—

As to size, Hamburg, including the suburbs, covers more ground than even Berlin. Steps are already being taken to unite the suburbs fully with the city, as they are built together. The old city inside of the old fortification wall, which is now a beautiful park, especially that part not touched by the great fire of 1845, is poorly built and has very narrow streets, while the new parts and the suburbs can favorably compare with any city. There is a great number of fine parks and open places, so Berlin, although it has twice the population, does not cover nearly the same amount of ground.

As to importance, it is the first seaport on the continent. In 1890, 8167 sea-going vessels and 12,-



951 river-boats came in, 21,000 in all. The value of the import was over \$600,000,000.

Its charity institutions are noted everywhere. Not far from us is a home for ladies, covering a large block, with a fine park. The main building of the leading city hospital is a large, fine structure, and the wards around it are quite a town of themselves inside of a fine garden, while in front there is a large park of many acres. Free dispensaries are in connection with the free departments, and they are open day and night.

Its religious life, however, does not present as favorable a picture. Since 1750, when there were twelve churches in Hamburg, the population has increased tenfold, while the churches have barely doubled. Of 400,000 Lutheran communicants, 47,000 attended communion last year, or about one eighth. In 1848 a city mission was started with three helpers; this increased in 1851 to seven, and now that the population has doubled again there are twelve, or one to every 60,000. The fixed income for city mission work was \$2000, against \$7500 expense. There are twelve Young Men's Christian Associations, with 1000 members, while there are 120,000 young men in the city. This shows the field we have before us.

Our own church numbers now over one hundred members scattered all over the city, have Sabbath-school in two places, and prayer-meetings in four. We have room and work enough, and every chance to be the light and salt of this great city.

L. R. CONRAD.

### MISSIONS AND MISSION LANDS.

*Extracts from leading missionary journals.*

In a great prayer meeting in Kioto, all those who had been brought to Christ by the personal efforts of a friend or kinsman, were requested to rise. More than half rose.

An exchange suggests that though the apostle James addressed his epistle to "the Christians scattered abroad," if he were writing now, he might address it to the Christians huddled at home.

An appeal comes to the Presbyterian Board from the Island of Hainan, which is indeed most touching and thrilling. Think of a man walking one hundred and thirty miles, bearing a petition signed by ten leading citizens of an interior district, asking our

missionaries to send some one to teach the gospel! These men had only heard the gospel during a brief preaching tour made by a missionary and two native assistants, and yet so impressed were they that they begged for a missionary, offering to give the ground on which to build a chapel.

India has over one hundred colleges, and Japan over two hundred colleges and schools of high grade. In these there are at least 100,000 students.

Miss Ida Kahn, a Chinese girl studying medicine in Ann Arbor, is said to be a direct descendant of Confucius.

Bishop Taylor has returned to Africa to visit all of his missions, and is accompanied by his niece, Miss Jennie Taylor, M. D., a trained dentist, who during two years to come will minister to the needs of missionaries at the various stations on the West Coast, and up the Congo.

Since 1810 the American Board has sent out 2166 missionaries. Of these, 876 were men, 672 ordained, and 86 physicians; 1290 were women, of whom 437 were unmarried. In all 125,584 persons have been received into the church. The total receipts are \$26,910,979.

It is stated that the largest contribution per member for the work of foreign missions, made during the past year by the churches of San Francisco, was that by the Chinese Presbyterian Church, which averaged \$2.20 per member.

The Baptist Missionary Union has recently sent eleven men and women to reinforce the Western China Mission.

The Presbyterian Church of Canada gave \$129,654 for missions last year, and received \$7500 from the field. The ordained missionaries number 33; the unordained 11; the wives, 37; the unmarried women, 32; a total of 113. To these are to be added 4 ordained natives, and 244 other native helpers. To the communicants, numbering 3044, 240 were added in 1893. The 105 schools have 5905 pupils.

Will Mgr. Satolli please scan these figures very carefully, and ponder the facts? In Italy, the home of the pope, under parochial schools, 53 per cent of

the people can neither read nor write; in Spain, 71½ per cent; in Austria, 45 per cent; in Mexico, 93 per cent. Under the public school system the results are: Germany, 3 per cent; Norway and Sweden, 3 per cent; England, 10 per cent; Switzerland, 5 per cent; United States, 7 per cent.

As an evidence of the power of the truth, we give the following from a letter received from Bangkok. It was written by a sea-captain who has been reading literature sent him by Brother A. LaRue of Hong Kong, China. He says:—

"I have waited before writing in the hope of being able to tell you of something definite being done for the Master, but with the exception of a few books distributed, and a word or two spoken, I have not been able to do anything. There are a few American missionaries here, I have found out, but have not been able to get an introduction to them yet. I have read and studied the book you kindly sent me, and the farther I get, the more I confess that they contain the truth as it is found in Holy Writ. The Sabbath question I am fully persuaded upon, and long for the time when I shall be able to keep the day the Lord commands to be kept.

"I always think of you in my prayers and remember you on the Sabbath day in your room, a few among many, and I am sure you remember me in your prayers. My comrades are learning the truth, and are fully persuaded on the Sabbath question. On the immortality question, they are not so clear, but our Father will open their eyes in his own good time, and so I must continue in prayer and wait for his good time.

"I have written to my friends at home on these important questions, and am also thinking of writing to the missionaries I know, and calling their attention to this question with them.

"Comparatively speaking, nothing has been done for the natives. I have been thinking what a splendid opening there is here for work for the Master, for men and women of the true Sabbath; for there would be no work to undo, the seed has not yet been sown. Let us pray that the Master may send workers into this field."

Little do we know the influence that our publications carry with them as they go forth into the world. We may give a tract to an interested reader, and it may not only do him good, but through its influence the seed of truth may reach many others. Here is a man to whom Brother La Rue has been sending tracts and papers for a short time. This man is convinced of the truth, and expects to obey as soon as he can deliver up his ship. He has interested his fellow officers in the truth, and they, too, are convinced of the Sabbath of the Lord. In addition to this, he has written to his friends at home in reference to these things, presenting before them Scripture evidence, and expects to call the attention of the missionaries in the various parts to which he has traveled, to the same precious truth for this time.

Thus we see how great a matter a little fire kindleth. It behooves us to work with diligence, for we know not what results may attend the giving of even a paper or a leaflet to a soul for whom Christ died.

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## Health and Temperance

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### THE OBJECT OF HEALTH REFORM.

WHAT is the object of health reform? This is clearly stated in "Christian Temperance," p. 120:—

"Let it ever be kept before the mind that the great object of hygienic reform, is to secure the highest possible development of mind and soul and body."

That being the object to be attained, it would seem that a people who are looking for the second coming of the Lord, and expect to be translated at that time, would manifest a deep interest in this subject. For those who receive the seal of God, and pass safely through the time of trouble, will previous to that time have obtained the victory over every besetment.

Man fell through the power of appetite, and it is by conquering appetite that he will regain what he lost. As we read in "Testimonies," Vol. 3, p. 491:—

"The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on *this* point, they would have had moral power to gain the victory over *every other* temptation of Satan."

It is only through faith in Christ that we can hope to overcome. When he says, "This is the way, walk ye in it," it is only in submitting our wills to his that we gain the victory.

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth."—"Chr. Temp." p. 119.

It is susceptible of the clearest proof that flesh-meats are not the best food; but even if this could not be clearly understood, should we not, when God says he wishes to lead us back to the original plan, step out by faith in this matter, as well as in any other? Nay, instead of being led, should we not hasten to walk *with* him—by his side?

Some may say, "I cannot eat grains; my stomach revolts against that kind of food, and I must have meat." But is not this a matter of faith also? Will God ask us to do anything which we are not able to perform?

We have an example of this in the history of the children of Israel. When the Lord gave them manna in the wilderness, it was without doubt the best food to keep them in health,—“the corn of heaven,” “angels’ food,” as it is described in the 88th Psalm. But they yearned after the flesh-pots of Egypt, and said, “Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now *our soul is dried away*: there is nothing at all besides this manna, before our eyes.” Num. 11:4-6. “*Our soul loatheth this light bread.*” 21:5. On this point, we quote from “Testimonies,” vol. 3, p. 171:—

“The children of Israel would have flesh-meats, and said, as *many now say*, We shall die without meat. God gave rebellious Israel flesh, but his curse was with it. Thousands of them died while the meat they desired was between their teeth. We have the example of ancient Israel, and the warning *not to do as they did.*”

How can we ask God to bless that which he has said is not good for us? True, it will require earnest effort to overcome in this matter; but those who would be kept through the seven last plagues, must

*educate* their tastes and inclinations up to the standard God has given them. God will not work a miracle to preserve those who knowingly violate his laws.

Christ conquered appetite for us, and in this, as in all other temptations, we can be more than conquerors through him who loved us and gave himself for us.

While health reform embraces far more than has been mentioned in this brief article, the question of proper food has been touched upon, as we have seen that if appetite is controlled, all other temptations may be overcome. This in itself should be a powerful incentive to every one to make thorough work in this direction. In the closing contest, Satan will bring his most alluring temptations to bear upon God’s people and seek to overthrow them, and they can ill afford to allow the clamorings of a perverted appetite to obscure the word of the Lord.

Let us walk in the light that God has given us in this matter. Then, even though the very air we breathe may be full of disease and death, we can confidently ask him to bless and keep us.

C. G. KELSEA.

# The Battle Creek Health Foods. .. Sanitarium ..

FOR MORE THAN SIXTEEN YEARS the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public.

Oatmeal Biscuit,  
Rye Wafers,  
Medium Oatmeal  
Crackers,  
Fruit Crackers,  
Carbon Crackers,

Plain Oatmeal Crackers,  
No. 1 Graham Crackers,  
No. 2 Graham Crackers,  
Avenola,  
Granola,  
Plain Graham Crackers  
(DYSPEPTIC),

Wheat Granola,  
White Crackers,  
Whole Wheat Wafers,  
Gluten Biscuit, No. 1,  
Gluten Biscuit, No. 2,  
Gluten Wafers,  
Infants’ Food.

**TO THE PUBLIC.**—This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this Company, are not made or sold by any other firm or person except their duly authorized agents.  
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“WM. M. MERWIN.”

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.  
For the latest descriptive circular and price list, address,

**SANITARIUM HEALTH FOOD CO.,**

**Battle Creek, Mich.**

## Fourth Sabbath Reading

### CHRISTIAN HELP WORK; ITS AIMS AND METHODS.

“CHRISTIAN Help Work” is practical missionary work prompted by a desire to do good, irrespective of sectarian interest or denominational zeal. The main-spring of missionary effort is quite too often sectarian enthusiasm or denominational enterprise, not ignoring, of course, altogether, the good of the individual, but really making this a secondary matter. A missionary effort which has for its prime purpose the capture of converts, and which counts its success by the number of converts made, may be in appearance a truly Christian work, but in reality has in it more of self than of Christ. Those who engage in Christian Help Work ought to understand at the outset that this work is not a hunt for converts, a proselytizing campaign, but, instead, is purely and simply an effort to follow in the footsteps of the Great Missionary, of whom it is said “He went about doing good.” One who truly possesses the spirit of this work will not hesitate to engage in any good work which may offer, but will be especially active in certain specific ways, some of which may be mentioned as follows:—

1. *The Care of the Sick.*—In every community there are to be found poor persons who are suffering from illnesses of various sorts, such as fevers, accidents, sometimes chronic, curable, or incurable maladies, and whose sufferings might be greatly relieved by such attentions as they might receive from a kind and intelligent neighbor. Such persons are first of all the proper subjects for Christian Help Work. The extent to which relief can be given to such cases will depend, of course, upon the knowledge and the good judgment of the Christian Helper who offers his services. Those who have been picking up the rays of light which the Lord has allowed to shine upon our pathway during the last thirty years, in relation to the care of the sick, should be prepared to do a grand work in the relief of the afflicted poor in the communities in which they reside. As to the specific methods to be employed in affording relief to the sick, I cannot speak here. This subject is considered monthly in the columns of *Good Health* and in the *Medical Missionary*.

2. *Instruction in Relation to Healthful Diet.*—The

violation of the laws of health in relation to diet is responsible for quite a large proportion of the sickness which prevails in every civilized community. In ministering to the sick poor, it is important not only that an effort should be made to relieve the present suffering, but that future suffering should be averted by instruction with reference to the best means of avoiding the causes of disease. A great flood of light has come to this people pertaining to the relation of diet to health. All who have heeded this light are prepared to appreciate its value, and must be more or less prepared to instruct others. Among the poor, bad cookery prevails almost universally. Poverty and ignorance are usually associated. The sodden bread, saleratus biscuit, fried meats, and other indigestible articles, which are almost always to be found upon the tables of the poorer classes, are to a considerable degree responsible for the maladies and misfortunes of various sorts which are so prevalent among this class. Here is a grand opportunity to lift off a great burden of woe by the means of judicious instruction either in individual homes or in public, by means of Cooking Schools.

3. *Instruction in Dress Reform.*—Thousands of poor families are suffering from maladies which have their origin in an unhealthful mode of dress. Waist constriction by means of the corset or tight bands and heavy skirts, is as common among the poorer classes as among the rich—perhaps even more so. Some of the worst cases of prolapse of the stomach, bowels, liver, and kidneys, which the writer has met, have been in laboring women. Muscular work in connection with waist constriction very greatly aggravates the evils arising from this pernicious habit, so that poor women suffer more than do women of the wealthier classes, whose bad example they are led to imitate. Ignorance is here, again, the principal cause of sin against the body. What a grand opportunity is afforded those of our sisters who have been enlightened upon this subject and who have themselves made a practical application of the life-saving principles of dress reform, to be the means of emancipating thousands of poor, suffering women who drag themselves wearily about their daily round of arduous duties, wholly ignorant of their bondage, or of the real cause of their distresses.

4. *Instruction in the Art of Making a Healthy Home.*—The homes of the poor are the very hot beds of disease. The tenement-house districts of our large cities are the localities in which typhoid fever, diphtheria, and other epidemic diseases prevail with the greatest

activity and fatality. Dirt is too commonly a companion, if not the necessary consequence of poverty, and dirt and disease are intimately associated in the relation of cause and effect. The dust covered floors, grimy walls, musty closets, and poisoned air of the homes occupied by the great unwashed multitudes of the poorer classes, breed disease. An old adage which has come to be so generally accepted as a truism that many people believe it to be of Scripture origin, tells us that "Cleanliness is next to godliness." We are not informed upon which side of godliness cleanliness is to be found. Some sanitary writers would probably place cleanliness before godliness; some religious teachers are content to leave cleanliness, and all things of a sanitary nature, far back in the procession of Christian virtues; the writer is inclined to the belief that cleanliness is to be found next to godliness on both sides.

Cleanliness is certainly one of the means by which character may be elevated and the mind prepared for the reception of the highest moral precepts, and it is as certainly a natural result of the soul enlightenment and soul and body uplifting which the gospel brings. To teach the untrained and untutored mother how to make her home the abode of health; how to surround her children with the conditions suited to healthful bodily development, and to inspire in this poor child of misfortune a desire for more wholesome and sanitary conditions; to lead her step by step to a higher plane of living; to open up before her little by little, as her mind is prepared to grasp the thought, that ideal home life of which she has only seen glimpses at a distance and has no personal knowledge, is a work as truly Christ-like in character, and as directly and effectively soul-saving in its results, and perhaps even more so, as most of the ordinary forms of Christian work generally considered to be more distinctly missionary in character.

5. *To Feed the Hungry.*—The hard times which have fallen upon this and most other countries within the last few years, have brought want and poverty into every community to an extent almost unprecedented. It has been estimated that 10 per cent of all the laboring population of the United States are today idle, for want of an opportunity to work. In the great cities, idle men are numbered not by thousands but by scores of thousands. At the present time there is probably scarcely a village in the United States in which there will not be found some one who is dependent for daily food upon the charity of friends or neighbors or the superintendent of the poor. Are we, as indi-

viduals, doing our duty in relation to these distressed and dependent classes? If we are, it is only because we have recently awakened to our great neglect in the past, but it is to be feared that yet we are not half awake either to our duty or to our opportunities in this respect. From the Sanitarium at Battle Creek there go out daily, dozens of baskets filled with good and eatable fragments from the tables of both helpers and patients, and there are many families which are almost wholly dependent upon these supplies which are carried to them by the members of our Sanitarium Christian Help Bands. Poor widows, families with one or both parents sick, deserted mothers, wives and children of drunken or worthless husbands,—many such are to be found in every village. God sent the ravens to feed Elijah. He remembers the sparrows, and even the lilies of the field. He is waiting to send some of the readers of these pages on the same kind of errands as that on which the ravens went. How many are willing to be sent?

6. *To Clothe the Naked.*—Those who have never engaged in this kind of work would be astonished if they knew in how many homes, even in the most prosperous communities at this very moment, children old enough to go to school are staying at home simply because they have no shoes for their feet, no mittens for their hands, no warm cloaks for their shoulders, nothing, in fact, to wear but the thin summer garments long ago out of season, and perhaps so worn and tattered as to scarcely meet the demands of modesty. If all the readers of these lines could spend but one day at our Medical Mission in Chicago, and witness the evidences of want and destitution which appear in the pale, hungry faces, and the faded and tattered garments of the scores who at certain hours throng the place, waiting for the distribution of clothing, they would have a better appreciation than it is possible for them to have without such evidence, of the depths of poverty and wretchedness to which thousands of the poor are reduced in these straightened times. Within the last three months, more than 20,000 garments have been distributed at our Chicago Mission. In some instances mothers have come in the bleakest weather a distance of four or five miles, bringing with them, trudging at their sides, half-clad little ones, and carrying the youngest and feeblest in their arms. Some poor mothers have even walked so far as nine miles to obtain a few pieces of worn, but warm, underclothing for their unprotected little ones. This condition of things prevails more or less in every community. Here is work for Christians

## Home Missions

whose religion partakes sufficiently of the practical type to lead them to share with their divine Master, a desire to help and succor poor suffering humanity.

7. In numerous other ways a Christian Helper who has a will to help, may find opportunities to go about doing good among the poor, the needy, the afflicted, the unfortunate, of the community in which he lives. In every home oppressed by poverty there are burdens which may be lifted or lightened; there are distresses which may be alleviated; there are opportunities to obey the injunction given in the 58th chapter of Isaiah, to "let the oppressed go free," and the privilege, also, of claiming and receiving the gracious blessing promised to those who heed the admonition given.

Many more openings for Christian Help Work which are everywhere to be found present, might be pointed out, but the whole work may be summed up in saying that the purpose of Christian Help Work is simply to do good in every way possible, to help wherever opportunity offers, to educate, to encourage, to enlighten, to uplift all who come within the sphere of its influence.

Nothing has been said of evangelical work, or what is commonly understood as "missionary work," for the reason that this work is Christian work, and all who engage in it must be Christians, with a genuine religious experience, and the work must be done in a Christian spirit; under these circumstances the work itself must be the most effective kind of preaching, even though there should be no sermonizing and no formal religious instruction; nevertheless, out of the fullness of the heart, the mouth speaketh; and it is not possible that Christian workers should engage in a work of this sort without constantly finding and improving, under the most favorable circumstances, opportunities for religious consolation, encouragement, and instruction. While the promotion of sectarian interests is not the purpose of, nor the principal motive for, Christian Help Work, the practical presentation of the gospel of Christ and the exemplification of the character of Christ are the very essence of this practical form of Christian activity.

J. H. KELLOGG, M. D.

[We suggest that following the reading of the above article there be read the 58th chapter of Isaiah and Matt. 25:31-46. In the Scripture reading, all present might take a part by reading verse about.—  
ED.]

CHRIST "went about doing good, and healing all that were oppressed with the devil; for God was with him."

### OUR DUTY TO OUR COLORED NEIGHBORS.

THE population of Mexico is said to be about eleven million souls, including Spaniards, Indians, and mixed races.

For years some of our people, feeling a burden for that country, have been studying the Spanish language that they might become missionaries to that country. This is well, and, without question, the present effort to establish a medical mission there has been delayed to the extreme limit consistent with our claim as a missionary people. But what can be thought of our tardiness in undertaking a similar work in the United States among the colored people? Here is a population estimated to be ten millions, speaking the same language as ourselves, for whose evangelization almost nothing has been done under the third angel's message.

Many who know the negroes of this country, believe this to be one of the most promising fields for missionary effort on the earth to-day. Many ex-slaves and a majority of the colored people of school age, born in this country since the war, can read and write. In many of the Southern States it is comparatively a rare thing to find a family in which all its members are illiterate. Though many of them are alive to the inconsistencies of the popular form of Christianity now seen among them, they are nearly all religiously inclined, and are ready to justify the word of God, even when it is found to condemn them in their sectarian beliefs and their daily lives. Never have I seen a people more generally susceptible to the convicting power of the Holy Spirit than the American Africans.

The date of their liberation from slavery, just long enough before the "great day of the Lord" to enable a generation of them to become educated sufficiently to hear the "loud cry" intelligently, should, I believe, be taken as a special sign from God that he desires to do great things for this unfortunate, down-trodden race. That he is ready to respond promptly and powerfully to every earnest effort put forth for their salvation is seen in the exceedingly encouraging results that have followed the little labor done among them. Many everywhere seem to have been prepared by the angels for the truth. As the Lord did not prepare Cornelius to hear the truth without at the

same time sending a message to his servant Peter, that he might be ready to respond to Cornelius's call, so he is now moving on the hearts of this people to respond to the Macædonian call from the sunny South.

Already about two scores of earnest souls from the Bible School have signified a willingness, and many of them a strong desire, to engage in special labor for the colored race. But what can they do among ten millions!

To show their appreciation of our times I quote a few words from a letter received a day or two ago from one of them:—

“Surely these are the times that Timothy warned us of. Many have gone back from me because I am keeping the seventh day. Glory to God, I am in the furnace for God, and am all on fire, too! Hallelujah to his precious name! O, I am having trials such as I never had before in all my Christian experience, God be thanked. I know it is for good, for Jesus said, ‘All things work together for good.’”

One of the most imperative needs in connection with missionary work for this people is a school where colored youth and the most promising converts may be trained as Bible workers. Who will regard this need as a call from the Master, and come forward with the necessary means?

J. E. CALDWELL, M. D.

*Bible School, Battle Creek, Mich.*

**SOMETHING TO REPORT.**

THE following report from a little church in South Dakota shows that an interest exists in the missionary work. This report is for the quarter ending Sept. 30, 1893, and is as follows:—

Number of members.....	58
Number of members reporting.....	52
Letters written.....	127
Letters received.....	25
Missionary visits made.....	670
Bible readings held.....	42
Subscriptions obtained.....	10
Periodicals distributed.....	1,042
Pages books and tracts distributed.....	18,623

There is one item of special interest in this connection, and that is the fact that out of fifty-eight members belonging to the society, fifty-two reported. The encouragement is not in the fact alone that fifty-two reported, so far as their formal reports are concerned, but it lies in the fact that fifty-two had something to report.

God wants in his churches a working membership, and we trust that this report is but a fair sample of what might be produced from many other little churches scattered throughout the field. Is this the case? We shall be glad to hear from other societies with reference to the work they are doing, and the interest manifested among them.

**WORK AMONG THE JAPANESE.**

As most of our people have doubtless learned, there is now in Oakland a mission for the Japanese, carried on by our people. It was started with a small membership, but has grown to large proportions at the present time.

In a recent letter from Elder S. N. Haskell, written from Portland, Ore., he speaks of the school in Oakland in this wise:—

“In Oakland we have an interesting mission for the Japanese. Brother and Sister Merrill have it in charge. We have already been obliged to move into larger quarters, and now we are where we can accommodate one hundred and fifty people. A few have embraced the truth, and some of them are teaching. Some are at Healdsburg, and one very promising young man is at Walla Walla in the school there. One of them at Healdsburg has been corresponding with the minister of a Japanese mission of about seven-teen members, here in Portland. He embraced the Sabbath and then all of them began to keep it, and are now taking Bible readings from one of the brethren here who is employed for that purpose in this Conference. Then it goes farther than that: another company in the country are in correspondence with these, and they have become interested in the truth from this company here. What the end will be is not yet to be seen. God alone can tell what will happen next.”

Truly, as Brother Haskell says, we cannot tell what will happen next in connection with the closing message. As the Spirit of prophecy has told us, startling things are just before us, and there will be startling things in the development of the message, and in the spread of truth, as well as in the power of evil which will be seen on every hand.

God is working in a mysterious manner in connection with the spread of the truth. Our weak faith oftentimes fails to believe the evidences we see on every side, and our blinded vision fails to see the providential openings that he is creating around us. The Lord has set his hand to do a work, a strange work in the earth. Power is descending from above, and the work of God will be cut short in righteousness. We must step into the waters while they are troubled, devote ourselves to the work of the Lord, and stand so related to the true Shepherd, that we

can discern his voice and the leadings of his Spirit in all our relations.

We hope to have something to present before our readers, giving further details with reference to our Japanese missions, in the next number.

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GO . . . AND TELL.

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TELL what? All about Mrs. Smith's short sightedness, and Brother Jones's mistakes, how sister A and brother B have misused you, and how you were just as innocent as a child, that you never thought of anything wrong, etc.? Is this what you are to tell?—No! No! By no means tell any of these things to any one, for it may be that the accused is as innocent as the accuser. Moreover Christ said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:1. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." "So then every one of us shall give an *account of himself* to God. [Not an account of his brother or sister.] Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Rom. 14:4; 10, 12, 13.

But what shall we tell?—Go and tell just what the Saviour told the man out of whom he had cast the unclean spirit. Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. Tell your friends and your neighbors how the Lord hath saved you, what wonderful compassion he has shown you in saving you from your sins. Be sure that you tell them what he has done, not what you want him to do, or what you hope he will do. That is an acknowledgement that the work is not done, that you have not let him do what he wants to do, or what you have need of being done for you. Then they begin to question whether Christ is a Saviour or not; and if he has not saved you, how do they know that he can save them? But if your life and conversation bear a living testimony of the saving grace of God, then it is that you can tell with power what the Lord has wrought! Be sure that the Lord has wrought the thing before you try to tell it, so as not to bear false witness; for God desires truth in the inward

parts, and you do not want to misrepresent him who has loved you and given his life to save you. If perchance you have not the evidence in your life that Christ has saved and is saving you daily from your sins, then go to him at once and confess all your sins, believing his promise, which says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then go forth, telling in your life and conversation what the Lord hath wrought for your soul, like the man out of whom the Lord cast the unclean spirit, who "went his way, and published throughout the whole city how great things Jesus had done unto him." The telling of this caused the people to "marvel," and much people "gathered unto him" and "received him gladly." See Mark 5:18-21; Luke 8:38-40. Reader, go thou and do likewise. Be like the disciples, who could only "speak the things that they had seen and heard."

Go and tell what great salvation the Lord has wrought; tell it to all the world. "Show forth the praises [virtues] of him who hath called *you* out of darkness into his marvelous light;" for thus saith the Lord, "This people have I formed for myself; they shall show forth my praises." "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Keder doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praises in the islands." Isa. 43:21; 42:10-12. Has there ever been a time in the history of the world when these scriptures were more applicable than now? And do not we as Seventh-day Adventists believe that God has given us the privilege of telling abroad his great salvation to all the world, and that the end is soon to come? Brethren and sisters, are we doing it with all our hearts? If not, why not? God wants us to; he says so! "Arise, shine, for thy light has come, and the glory of the Lord is risen upon thee." Let every one who has named the name of Christ arise and shine. Let all say, "I will mention the lovingkindness of the Lord, and the praises of the Lord, according to all that the Lord has bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindness."

H. J. FARMAN.



### THE RACK AND SPECTACLES.

WE often feel that God is interested only in the great affairs of life. I am sure that many who read the following lines will recall many instances in their own cases where God has wrought even in the detailed matters of life's experience. The smallest matters with which we have to do are not too small to carry to the Lord Jesus, for his counsel and advice. He that numbers the hairs of our heads, and notes the fall of the sparrow, certainly has a care for the small as well as the great things which concern the interests of his people.

The natural heart can see in such instances, nothing but the natural—nothing but what comes by ordinary course. Such can recognize only the seen providences of God, but the humble, trusting child can see in God's dealings, the manifestation of his care and providence in that which would otherwise appear to be the most common and ordinary circumstance. Faith recognizes God's providence in the unseen as well as in the seen:—

*“Dear Home Missionary:*

“I want to tell through your pages the story of my rack and spectacles. I have for some months been needing a new pair of spectacles. I have made some money giving treatment to the sick this summer, and have thought that when I collected my pay, I would surely not need to wear my old glasses, as I was sure that they were injuring my already weak eyes. So I got a part of my money and determined to make the purchase that I had thought of so long. I knew that the kind I needed would not cost less than six dollars. As I went to purchase them, I took along some papers for my rack which I kept at the post-office. As I looked at the rack and saw how old and rough it was, I thought to myself, O how much a new rack is needed for the Lord's work! So I there told the Lord that he knew I needed a better pair of spectacles, but that I knew he needed a new rack. So I went to the cabinet makers and ordered a new rack made, which cost me two dollars. I did not stop to look at the spectacles, and gave up getting any at the present.

“The next day, after having hung up the rack and filled it with reading matter, I was going on with my work, preparing matter for the little canvassing paper that we send out here. My eyes were paining me very much, and I was wondering when I could get the glasses that I had thought of so much. I heard a knock at the kitchen door, and on opening it, in stepped a young man. He asked if I wished to buy some writing paper and envelopes. These I did not need, but on my telling him of my work, and of the condition of my eyes, he said: ‘I have a pair of glasses that are just what you need.’ He then took from his pocket a pair of glasses, just the kind I had thought of getting. I took them and tried them on and found that they just suited my eyes. I asked him the price. He answered by asking if I could give a dollar and a half. I told him that I could not give that amount, as I had but a dollar that I could spend. He gave me the glasses for a dollar, and I believe that God sent the man to me.

“I also believe that if we will use our means wherever God calls for them, we will have all the good things we need. And to-night as I look through my new glasses, I believe that the angels are glad I trusted God, and I believe that the angel that watches over me loves to hear me tell of the goodness of our heavenly Father.

“Mrs. M. L. Brock.”

### WORK AROUND HOME.

WE append herewith extracts from a letter received from Sister E. C. Fairchild, librarian of the church tract society at Liberty Center, Ohio.

“Thinking you would be interested in knowing how our work is going on here, I will write a brief account of our envelope plan, and our work with it. As there was much prejudice here, it seemed as though we could not do much, but we knew that the work was the Lord's, and if there was one honest soul that desired the truth, we would be amply paid for what we could do, God aiding us, or really using us as instruments.

“Before I started from home to engage in this work, I gave myself into the Lord's hands and asked him to use me. In one instance we had a season of prayer for the family. The whole family, father, mother, and children, were all bowed in prayer, and we gave them into the hands of the Lord. When we arose, there were tears in both the father's and the mother's eyes, and they wanted us to come back. They promised to come and see us.

“How the Lord does work when he works! It gives us courage to think that he is our leader. How I should like to be able to put my whole time into this work! Last week the calls were so urgent I left everything I could and went to work for the Lord.

“The Methodists have been having a week of prayer, and as I was on their street doing missionary work, I thought it would be a good plan to go, and did so. One old lady almost preached an adventist sermon on the coming of Christ. Of course she was a little mixed, still I believe the Lord was working with her. After the meeting was out, she beckoned to me, and said, ‘Have you “Advents” any more of them tracts? I want one. My daughter has one, but I do not want to take it from her.’ Of course I was only too glad to take her one. Satan is also at work. At one place in town where a sister left an envelope, when the man came home, he asked who had left that, and promptly put it into the stove and burned it. I want to urge this work forward, as it will hasten the time of my Saviour's return. They tell us that all can work in this line, but the experience we have had shows that although all can do this work, all cannot do it as God wishes it done; for it must be persons who will not shrink from putting themselves on a level with all, and they must feel when they present an envelope at a house, that there is a soul to be saved. If I do not present this precious truth with God's Spirit in my heart, and in an acceptable manner, I may be the means of that soul's losing eternal life. O, it is something to think and pray over!”

THERE is material for thought in a letter just received from an isolated Sabbath-keeper, enclosing a donation of \$5 to aid in the cause. It reads:—

“I was very happy to receive \$5 for a Christmas present. I am going to send it right to you. I am so glad I can, for it is not often I have so much as this. Use it as you think best.”

**FRENCH ADDRESSES WANTED.**

ANY one knowing of French-speaking people who would be interested in reading our literature, would confer a favor on the French Missionary Society of Battle Creek, by submitting their names and addresses, and, when possible, any information which would be of assistance to the one corresponding with them. Address, W. H. Smith, Battle Creek, Mich., care Review and Herald.

**"EARLY EDUCATION."**

THIS is the name of a new, eight-page, monthly magazine, published at College View, Neb., with Mrs. Lizzie A. Lewis as editor. Its motto, "Come, let us live with our children," indicates its object, which, as expressed in its prospectus, is to help parents and teachers in training little children.

The subscription price, 25 cts. per year, places it within the reach of all. Mothers and teachers will find in it many helpful suggestions for their work in training little minds.

Address *Early Education*, box 316, College View, Neb.

**Canvassers' Department****MISSOURI, IOWA, WISCONSIN, AND MINNESOTA CONFERENCE SCHOOLS.**

IN spite of the hard times, every Conference in Districts Nos. 4 and 5 are holding a Conference school this winter which will continue from six to twelve weeks each. We had the privilege of attending the one held in Kansas City, Missouri, from the 16th to the 24th, and taking part in the exercises. Here we found about fifty assembled for the pursuit of such studies as they were in need of to fit themselves for more efficient labor in some branch of the cause.

Elder Santee was giving the Bible instruction, Brother Giddings was teaching reading, language, etc., while Brother Hackett, the State agent, looks after the book study for the class.

One or two features of this school are worthy of notice: An effort was made to enlist the efforts of the school in spending a few hours each day in canvassing the city for the *Signs* and *Sentinel*. An afternoon

was selected, territory was assigned to those who were willing to work, and at the hour appointed they all started from the church for their field of labor, all agreeing to meet at the church in the evening and report.

There were twenty-two who went out, and they worked from one to two hours each, and their report was as follow: Orders for *Signs*, 1 for 1 year, 1 for 6 months, 2 for 4 months, 24 for 6 weeks, total 28. Orders for *Sentinel*, 2 for 1 year, 4 for 6 months, 2 for 3 months, 6 for 2 months, total 14. Total number of orders for both papers 42, all secured in less than three hours.

One sister in the church who had desired to do something in the missionary work, but thought she could not accomplish much, was persuaded to go out with the others, and she secured 8 orders for the paper she worked for.

This effort shows what can be done by a judicious effort; and why cannot the cities where Conference schools are held be thoroughly canvassed for the *Signs* and the *Sentinel*, by the members of the class? And, going a step further, why cannot the churches canvass their cities and country for these periodicals every winter?

News-dealers in some cities get up large clubs of daily, weekly, and monthly papers, and then deliver them to the door of the subscriber. Why cannot this plan be put to a practical use in spreading the truth, by getting up a list of subscribers for the *Signs* or the *Sentinel*, or both, in a city or given territory, and then deliver them each week to the subscriber in person, especially those taken for only a short time? This would afford an excellent means of coming into personal contact with the people, conversing with them upon points of vital interest, etc. For every objection against this plan a dozen reasons can be given for it; then why cannot much good be accomplished by following it?

We reached Des Moines, Iowa, Jan. 23, amid a cold "norther." Having been in the South for several weeks, it was quite a change to face the south end of a cold northwest wind, without a fur coat and winter cap. We never knew before what it was to really suffer with the cold weather with our usual amount of clothing on.

Much has been said in the past about sending canvassers South to work for the winter; our advice to such would be, Do not return North in January; wait until the birds migrate toward the polar star.

Although this was the first Conference school Iowa

has ever held, and it is but a short distance from Lincoln College, yet forty-four were in attendance and more would have been glad to have attended, but were hindered from various circumstances. The general plan of the school here was the same as in the others. One conspicuous feature here was noticed in Missouri, viz.: that but few of those who were engaged in the canvassing work two years ago are planning to continue. Why is this? Upon inquiry as to the whereabouts of certain ones, we learned that they were either on the farm or otherwise engaged in business or manual labor. It is fully admitted that it requires a large supply of genuine grit and grace to continue in the canvassing work year after year. But why should not men continue in it as well as in other lines of work?

February 1, in company with Brother Sherrig, we reached Poy Sippi, Wisconsin, and found about forty assembled here. There were about eight Germans, nine Scandinavians, and over twenty Americans. If the Wisconsin brethren were seeking a quiet place in which to hold their school, they certainly succeeded finely. A quiet, country place, fourteen miles from a railroad has many advantages over a busy city for a Conference school. Street cars, noise, and a general bustle are not natural promoters of careful study, but quietness and an absence of excitement are.

This school started with prospects of much good being accomplished. Some were attending who a few months previous were engaged in worldly pursuits of different kinds. Thus it is when the heart is changed by the operation of the Spirit of God, the natural impulse of the renewed heart is to tell to others that "we have found him of whom Moses and the prophets did write, Jesus of Nazareth." "Come and see."

February 1, we reached Minneapolis, Minn., our old home; but, O the changes that have taken place in two years! Here is a school of over sixty. But few of the old canvassers of a few years ago were present. The majority were new recruits. Scattered in Michigan, New England, Virginia, South Carolina, Georgia, Florida, Tennessee, Louisiana, Missouri, Iowa, Illinois, Nebraska, England, Norway, Sweden, Denmark, and other places, are active laborers who have in the past been active laborers in Minnesota. If the field is the world, then Minnesota has an interest in almost every part of the field.

Of those in the school we noticed, one was formerly a carpenter, one a mason, one a railroad conductor, one a brakeman, etc., etc. These have served for

months in a legitimate calling, but they voluntarily lay it aside and enter the class as apprentices to learn the art of winning souls.

In Missouri, Iowa, Wisconsin, and Minnesota we had much freedom in an effort to assist the class in book study, in getting hold of a study of the book in a clear, simple, systematic manner. There are most precious lessons to be learned about the plan of salvation, by a careful study of our subscription books, with such helps as "Testimonies" Nos. 31, 32, and 33, and "Spirit of Prophecy," Vols. 1, 2, and 3 (old edition). Such a study as above described is far from being dry and laborious, and if properly conducted, it is full of interest to every one, with no lagging or losing of one's interest as the lessons progress. If on the other hand the class does not take hold of them in a proper manner, the study will be dry in a measure, and consequently not productive of the desired results.

F. L. MEAD.

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#### VISIT EVERY HOUSE.

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ON one occasion I was leaving, without visiting, a low, dirt-covered, windowless, negro hut, having just lost considerable time, and feeling somewhat discouraged, when, evidently the Spirit turned me back. After walking about three quarters of a mile, I was deeply impressed that I should go back, not that I should have gone there at the first. I met the impression with the thought that it would be that much more lost time. Quick as lightning came the answer, "You promised to visit every house." "Yes, but I can visit that house as I work back on the next section line." The answer came, "The house is in an out-of-the-way place and will be missed." I answered, "I do not believe I ought to lose so much time." "Then the Spirit of God will be with you no longer in the work," came the answer. I went back and took an order for the book. If I had been ten minutes sooner, the man would not have been at home, and I would not have secured the order.

The delivery of the book was very easy and was the means of making a direct sale at my next delivery, and creating a very deep interest in other minds. What the final result will be, the judgment only will reveal.

J. D. Row.

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A Christian baker in Shangshan has inscribed on breadbaskets: "Jesus Christ appeared in the world 1892 years ago." This often, on inquiry made, serves him as a text for testimony.

### THE CANVASSERS'S DREAM.

WEARY and tired, a canvasser  
 Was plodding his lonely way;  
 Though hard he 'd tried to sell his books,  
 But poor success he 'd met that day.  
 He 'd sown some seed from house to house;  
 But few results had he e'er seen  
 For all his years of service spent;  
 Till gloomy now appeared the scene.

Near by the roadside he sat down  
 Upon a landmark; now depressed  
 He thought how useless he had been,  
 How few by him had e'er been blest.  
 Discouraged, he to sleep a prey  
 Became, through thinking o'er his theme;  
 Till from his hand his satchel fell,  
 And he was taken off in dream.

In vision he the heaven saw  
 Opened, and there before the throne  
 Were myriads of Christ's blood-bought band,  
 Praising the Lamb, and him alone.  
 But hark! the heavenly bugle sounds,  
 The whole celestial throng obey;  
 And look with loving anxious face,  
 For this is coronation day.

This is the day when saints' rewards  
 Are given to all who overcame;  
 When every saint will sure receive  
 From Christ a new and secret name.  
 Opening the Book of Life, God calls  
 The names that written are therein;  
 Of those who've been redeemed by Christ  
 From all transgression vile, and sin.

Name after name is called aloud;  
 Crown after crown to each is given;  
 As each receive their just reward,  
 The angels shout their praise in heaven.  
 Some have such jewels rich and rare  
 Fixed in their crowns, a priceless prize;  
 While others but obtain the crown,  
 Yet this is precious in their eyes.

Look at the dreamer's face; his eyes  
 Are beaming now with joy so bright;  
 For there before the Father's throne  
 Presents itself a wondrous sight.  
 Souls he has helped, by Christ now saved,  
 Are placed as jewels in his crown;  
 He 'd sown the seed, but these results  
 To him on earth were never known.

One, with rejoicing, testified  
 He 'd helped him by a kindly word;  
 Another stated, from his lips,  
 He first the blessed truth had heard;

"While canvassing his book one day,  
 He showed me, too, my serious need  
 Of Christ, and then from God's own word  
 Proceeded my poor soul to feed."

Another says, "I too was brought  
 From lowest depths of sin so vile;  
 This brother stooped my soul to win,  
 And taught me, in his humble style  
 That Christ could save, and he alone  
 Could bring from darkness into light;"  
 So many proved he was the means  
 Of their receiving heavenly sight.

"Come, well done, good and faithful one!"  
 The Saviour calls him, "Come, thou blest,  
 Thou bravely hast the good fight fought,  
 Inherit now thy well earned rest."  
 Then on his head the crown is placed,  
 And from that great angelic throng  
 The praises of their Lord and King  
 Ascend in grand, harmonious song.

The dreamer wakes, he rubs his eyes,  
 To see if he has dreamed the view  
 Which he has seen, or if the sight  
 Was now transpiring real and true.  
 'T was all a dream, but he had learned  
 A lesson in this vision short;—  
 That he must faithful be through life,  
 In serving Jesus as he ought.

He from his seat, encouraged, rose,  
 Determined he would walk e'ermore  
 By faith, not sight, that come what may,  
 If having great success or poor,  
 He 'd work to please his Lord alone,  
 Though the results he ne'er might see;  
 Being quite assured if He would give  
 The increase, it would bounteous be.

Are you discouraged in the work  
 Which God has bidden you to do?  
 Have you been faithful, earnest, e'er  
 God's precious, living seed to sow?  
 Why are you then oppressed by doubt?  
 Can you trust Jesus? Then why fear?  
 If he the sowing deigns to bless,  
 To watch its growth he 'll e'er be near.

Rise up, leave doubt and fear behind,  
 God looks not on the numbers great;  
 But with his own omniscient eye  
 He scans each person's inmost heart.  
 Work to his glory; he will bless;  
 Seek e'er his will, your own deny;  
 Then while you labor day by day,  
 You 'll find the Saviour very nigh.

## RE-CANVASSING OLD SUBSCRIBERS.

I HAVE recently done a little re-canvassing; this has developed interesting things, a few of which are here noted:—

1. I was recognized, and in most cases very warmly welcomed.

2. I learned that "Bible Readings" had been and was being carefully studied.

3. Unsolicited, my ears were greeted with a good deal of the third angel's message. One said, "I think we are living under the third angel's message; it is some light now due to the world; I do not quite understand it, but it is in reference to worshiping the 'beast and his image,' and receiving a mark, and this last I want to know more about. The image is now forming in the United States."

Another said, "The seventh day is the Sabbath—that is true, but ought we not to attend public worship on the 'Lord's Day'?" Another said, "'Bible Readings' is a wonderful book." At another house this question was asked: "Does the message, 'Babylon is fallen' mean that we must leave our churches? I know they *are* fallen, but where shall I worship if I leave my church?" Another said, "Yes, I will give an order; my sister and mother-in-law each have that book—they got it of you. I am but just converted, and want to know more of the Bible." In another family that I had not previously met, when speaking of the importance of knowing *why* we kept the first day of the week when the fourth commandment says the seventh, I was interrupted with, "I hear much talk upon that subject. Lots of people here say we are not keeping the Sabbath at all. Do you know how it happened that we are keeping Sunday?" I answered the question, and also took the order.

The street where these incidents occurred, is only a short and remote one, and on it I had placed "Bible Readings" in nine homes two years ago. This time five orders were secured for the same book, and also eleven orders for "Steps to Christ." And yet times are hard. But best of all was the information obtained. From a majority there came earnest requests for future visits, and many thanks for the present one.

Now I come to the deductions: In representing "Bible Readings," had the method been pursued of bringing out on the fore-front every feature of the book, that, from the very nature of the case, would have aroused opposition, prejudice, and suspicion,

there would not now be in this city voices on every hand declaring, "The seventh day is the Sabbath," because the chance to give instruction calmly and convincingly would have been cut off. It is vain for a "book agent" to go around telling these unpopular truths to the people, even though he may think he is "giving the message." Far better to sell the book and let *that* do the work.

Any one can see, by a little consideration, that people will reason mentally thus: "O here is another crank! All sorts of heresies, now-a-days; it is very likely that this person who has had so little success in life that he is now obliged to go from door to door, selling books, knows more than our minister, who has had such superior opportunities! I will have nothing to do with him or his trash!"

On the other hand, if the missionary canvasser is willing to be *unknown*, willing to be anything or nothing for Christ's sake, willing to be regarded as an ignoramus or failure in life, if he can only scatter precious seed; he may win respect and love by manifesting respect and love, and by sparing *no pains* to do at least a little good, wherever He calls, though it be only a cheery word or an appreciative remark; but more especially by being well equipped to *win*, in the matter of placing his book with the people. The latter may call for a far greater degree of labor and self-denial than the preaching method of canvassing.

It is to be feared that in some cases where the securing of real competence is neglected, and the worker goes forth depending upon heavenly agencies to give him the "strait testimony," a spirit akin to laziness is unconsciously underneath, or else the mental vision is partially blinded.

God works with and for us only when we use, as best we can, the powers with which he has graciously endowed us; and this, not in controversy or denunciation of those who do not agree with us, but in struggling to place channels of light in their hands, while hiding ourselves behind our work. This cannot be done if our auditor is informed that he *needs* knowledge. Courtesy and Christian kindness are outgrowths of a Christian character. Such an one will not lose sight of the Golden Rule. When a stranger enters a dwelling, and, unbidden, assumes to teach its master or mistress, he is not following that benign rule. Far better to *make* opportunity for the entrance of light and instruction, through the exercise of their own good sense and candor. If these last are lacking, any effort to enlighten would be futile. God alone is judge in this.

By first laying a foundation, obstacles are removed, so that in the process of time, doors are opened for obeying 1 Peter 3: 15. If the worker has by study and patient labor become prepared to do this, when he passes the *second* time over his field, happy is he, and blessed are the people. He will find a spirit of earnestness, inquiry, and plenty of "ears to hear," and many warm hearts, if the basis has been laid by placing his first book with a goodly proportion of the people. *Then* he will find that he holds a higher place in the esteem of many of his patrons than even their own minister can command; and his words are eagerly devoured, almost as though they were uttered by an oracle.

It has been my manner of life to speak, not as a theorist or adventuress, but as a doer; and in this matter, also, I testify only of things of which I see almost daily demonstrative evidence. I write with the hope of adding my mite to influences which may hasten the time when this most important branch of the third angel's message will be firmly established on a less transient foundation.

MRS. H. I. FARNUM.

*Peterboro, Ont., Dec. 17, 1893.*

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#### IT MAKES A DIFFERENCE.

I VISITED a house where a couple of old people lived. The man was at work in the yard. I introduced my business to him. He said in substance, "It is of no use to talk book here, times are too hard to buy. I have a \$15 Bible which contains all the helps I need. I do not want to waste your time." I answered in substance, "It will cost you nothing to look at the book, you are under no obligations to buy, and besides that, I would be real pleased to show you the book, and talk with you a few moments about Bible subjects, as that is one of the principal parts of my business anyway." He said, "All right, come into the house." I spoke to the old lady, told her my business and began to exhibit the book. I got no further than the "meteoric shower" when quite a talk came up. He well remembered the event, being twelve years old at the time. I had connected the canvass on the "dark day" and the "falling stars" together, thus skipping a few leaves, including the Sabbath question. I turned back and gave them a canvass on the Sabbath question. The lady said she had believed for several years that the seventh day was the right day to keep; she did not know of any one else keeping it, and did not see how

she could do so; but in the last year her mind had been wonderfully impressed with the idea that she should keep the seventh day. She had talked to her neighbors about it, still the impression staid in her mind that she must keep the Sabbath. I said I believed, myself, that the seventh day was the right day for true Bible Christians to keep, and that I was keeping it. Said she, "Is that so? Well, I do not see how I can keep it. Harvest work, and other work comes round so I would have to work on the Sabbath." I replied, "The Lord can and will open a way for you to obey him, if you really want to." "But I do not know that it makes any particular difference, do you think it does?" she asked. "Yes, ma'am, I do think it makes a difference, and if you are willing for me to do so, I will tell you why I think it makes a difference," I returned. To this she exclaimed "Well, do tell!" I said, "Our heavenly Father has told us that the seventh day is the Sabbath. I believe that one of the principal reasons why we should keep it. Then, again, you know the Bible says that 'without holiness, no man shall see the Lord.' The prophecies of the Bible tell us that he is soon to come again. Now, we want to see him, don't we?" "Yes," was the reply. "One who sins is not holy, is he?" "No." "Well, then, in order to see him when he comes, we must be without sin, so that we may be holy. You remember that the Bible says that sin is the transgression of the law, and the law says the seventh day is the Sabbath. Now if we are transgressing the law when he comes, we will be sinners, and if we are sinners, we will not be holy, and if we are not holy, we cannot see him in all his beauty when he comes. Now, do you not see the importance of keeping the Sabbath in order that we may not be transgressing the law, and thus be sinning when he comes?" She replied, "Yes, I can, and I just tell you I am going to keep it from this time on, that's what I am going to do." J. D. Row.

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#### TRYING TO COMPLY.

IN one of the recent numbers of the HOME MISSIONARY I noticed that all are solicited to send in a small report; hence this little effort:—

Not very long ago, while selling a copy of "Two Republics" to the American consul in this city, he said: "I can learn very little more now." I suppose he was considering his age, as he is about seventy-six: but pointing to the little ones around him, said,

REPORT OF THE CANVASSING WORK FOR FEBRUARY, 1894.

(Furnished by the General Canvassing Agent.)

	STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Distr. No. 1.	Atlantic.....	25	14	167	1,144	114	.....	378	\$ 847 00	\$ 51 00	\$ 898 00	
	Maine.....	6	4	68	400	9	\$ 20 00	142	337 50	.....	337 50	
	Maritime Prov...	9	9	99	531	16	44 00	145	391 00	23 60	414 60	
	New England....	12	11	126	733	83	208 00	266	649 75	129 63	779 38	
	New York.....	40	12½	139	870	100	.....	316	751 15	218 26	969 41	
	Pennsylvania....	4	3	32	187	51	134 75	43	107 00	.....	107 00	
	Quebec.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	West Virginia...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	\$ 3,505 89
No. 2.	Alabama.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Cumb. Mis. Field	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Georgia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Louisiana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Mississippi.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	North Carolina..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	South Carolina..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Tennessee.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Indiana.....	8	5	39	301	25	55 75	50	111 75	.....	111 75	
No. 3.	Illinois.....	14	10	113	945	60	137 00	265	677 00	.....	677 00	
	Michigan.....	7	6	86	532	43	111 50	110	304 50	.....	304 50	
	Ohio.....	12	11	135	823	21	45 00	183	446 50	.....	446 50	
	Ontario.....	9	7	106	686	94	237 25	119	261 25	.....	261 25	1,801 00
	South Dakota...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Iowa.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Manitoba.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Illinois.....	6	12½	23	106	49	139 25	38	97 00	1 00	98 00	98 00
No. 4.	Arkansas.....	6	1¼	10	20	109	280 75	8	25 25	2 06	27 31	
	Indian Territory..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Kansas.....	20	13½	.....	1,306	8	17 50	314	769 15	82 80	851 95	
	Missouri.....	8	4½	23	94	18	44 75	13	24 25	2 00	26 25	
	Texas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Colorado.....	12	6	.....	230	54	175 95	116	298 65	10 15	308 80	1,214 31
	California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	North Pacific....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Upper Columbia..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Montana.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 5.	Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	New Zealand....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Great Britain....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Central Europe..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
	Germany.....	10	10	89	461	275	459 00	59	75 00	20 00	95 00	
	Norway.....	18	18	22	146	.....	.....	115	93 34	1 82	95 16	
	Denmark.....	24	20	117	859	.....	.....	608	587 34	13 26	600 60	
	Sweden.....	26	19	.....	1,088	.....	.....	799	1,143 22	.....	1,143 22	1,933 98
	South Africa....	7	6½	51	255½	228	970 88	88	436 18	.....	436 18	
	South America...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
No. 6.	Jamaica.....	7	5½	.....	.....	30	79 68	409	1,334 40	220 80	1,555 20	
	Bahamas.....	2	.....	.....	.....	.....	.....	191	410 00	.....	410 00	
	West Indies.....	.....	2	20	.....	.....	.....	134	351 25	7 29	358 54	2,759 92
	Totals.....	292	200½	1,465	11,717½	1,387	\$3,161 01	4,909	\$10,529 43	\$783 67	\$11,313 10	\$11,313 10

"These I want to instruct, and they must learn now. This is very good for them."

Again, another man, to whom I had sold "Bible Readings," said, when I was trying to get him to purchase "Great Controversy," "Times are hard, and money is scarce, but these are good books, and I

want my little boy to have something good to read when he gets big." He took the book.

These show that we are not working for adults only, but equipping the children that are coming up, with an armor of defense.

H. WILLIAMS.

Cape Haitien, Hayti.

THE HOME MISSIONARY.

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F. M. WILCOX, EDITOR.  
A. O. TAIT, ASSISTANT EDITOR.

BATTLE CREEK, MICH., MARCH, 1894.

WHAT good will it do you to listen to the Fourth Sabbath Reading in this number unless you put into practice the admonitions given? We trust all may do this. Dr. Kellogg will have more to say about this subject in our next number. In the meantime, let all begin to act on the plan proposed.

THE secretary of the South African branch of the International Tract Society writes that every person who can read English in that field has the HOME MISSIONARY; and she speaks very encouragingly of how the paper is appreciated. If it is thus appreciated in that far-off field, we think it should be equally appreciated in the home field, and we believe it is, in view of the large number of subscriptions we are constantly receiving.

WE call especial attention this month to the article in the Religious Liberty department from the pen of Elder A. T. Jones. The influence that the papacy is gaining in the world to-day, must be evidenced to the mind of every careful observer. The time is not far distant when Rome will be able to say, "I sit a queen and am no widow, and shall see no sorrow." Rome has caused the death and attended to the obsequies, of many of the martyrs of Jesus in the past, but the time is rapidly nearing, when, as it is tritely expressed, there will be held Rome's funeral. May God preserve his people in the fearful struggle that is just ahead.

WE hope none will fail to read the article in the last number of the *Review*, from Elder S. N. Haskell, upon the danger of following false guides. In these times of peril, when voices are heard on every side, the caution and advice given in this article, are most timely indeed. We trust that all will secure a copy of the *Review*, and read what it says. Our work is too far advanced, and we are

too near eternity to make a misstep now. We trust that all will study this article and be guided in the future by the admonition it gives to the people of the Lord, from one who has seen much of the history of our work as a people, and knows from an extensive experience something of the matter of which he speaks.

A LETTER from Elder L. Johnson, of Christiania, Norway, just received, states:—

"At Stavanger, a city of about 20,000 inhabitants, on the west coast of Norway, Brother Claussen is having a great interest. The people are stirred about like they were in Christiania the first year that Elder Matteson was there. The ministers are called upon through the papers to defend Sunday, and one of their able men has answered that he thinks he can, and also that he will do it, but has not the time at present."

Brother Johnson states that they are making use of the present opportunity to scatter a large number of tracts and much of our literature, and we believe that great good will grow out of it. Thus the Sunday cause is having its foundation shaken in all parts of the world.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 19, 1893.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.					
D	6	8	9	2			1	7	11	8		
Mail	L't'd	Ad.	Eric	Pt. H		Day	Eric	Mail	Eric	P't'd		
Ex.	Ex.	Ex.	Lim.	Pass		Ex.	Ex.	Ex.	Ex.	Ex.		
a m	p m	p m	a m			p m	a m	p m	p m	p m		
8.40	2.37	8.15	11.25	.....	D. Chicago A.....	4.50	8.00	10.30	7.00	9.10		
11.10	4.27	10.30	1.20	.....	Valparaiso.....	2.45	6.45	8.30	4.27	7.10		
12.45	5.47	12.00	2.35	.....	South Bend.....	1.20	4.10	7.10	2.50	6.47		
8.40	6.32	12.45	3.07	.....	Cassopolis.....	12.40	3.25	6.32	2.05	5.14		
1.29	7.17	1.38	.....	.....	Schoolcraft.....	12.02	.....	.....	1.19	.....		
2.21	.....	.....	.....	.....	Vicksburg.....	11.53	2.37	.....	1.08	.....		
2.33	.....	.....	.....	.....	Battle Creek.....	11.15	1.50	5.18	12.25	3.55		
3.40	8.00	2.40	4.30	a m	Charlotte.....	11.10	1.30	4.15	12.10	3.50		
4.33	8.42	3.25	5.11	7.47	Lansing.....	10.29	12.59	4.33	11.15	3.07		
5.10	9.10	4.00	5.40	8.20	Durand.....	10.02	12.20	4.08	10.40	2.40		
6.50	10.00	5.03	6.35	9.30	Flint.....	9.05	11.23	3.20	9.35	1.55		
7.30	10.30	5.40	7.05	10.05	Lapeer.....	8.35	10.47	2.53	8.35	1.28		
8.15	11.00	6.15	7.35	10.43	Imlay City.....	8.02	10.07	2.25	7.49	1.00		
8.42	a m	6.35	.....	11.06	Pt. Huron Tun.....	.....	.....	.....	7.25	.....		
9.56	12.10	7.30	8.46	12.05	Detroit.....	6.50	8.46	1.20	6.25	11.55		
9.25	.....	7.40	9.25	11.50	Toronto.....	a m	p m	p m	a m	a m		
p m	a m	p m	p m	8.10	Montreal.....	a m	a m	a m	.....	.....		
8.30	7.40	8.10	.....	.....	Boston.....	a m	a m	a m	.....	.....		
.....	7.50	7.00	7.25	.....	Niagra Falls.....	1.45	.....	8.40	.....	7.30		
.....	a m	a m	p m	.....	Buffalo.....	12.20	p m	a m	.....	.....		
.....	8.15	9.30	7.35	.....	New York.....	9.15	8.30	6.30	.....	p m		
.....	a m	p m	a m	.....	Boston.....	.....	p m	.....	.....	6.00		
.....	7.25	4.15	3.00	7.30	.....	.....	7.30	.....	.....	.....		
.....	a m	p m	p m	.....	.....	.....	.....	.....	.....	.....		
.....	8.30	5.35	4.15	9.00	.....	.....	.....	.....	.....	.....		
.....	p m	a m	p m	a m	.....	.....	.....	.....	.....	.....		
.....	9.40	7.52	4.52	10.10	.....	.....	.....	.....	.....	.....		
.....	a m	a m	p m	p m	.....	.....	.....	.....	.....	.....		
.....	7.03	11.00	9.25	12.00	.....	.....	.....	.....	.....	.....		

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 3:49 p. m., arrives at Battle Creek 9:35 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.