

THE HOME MISSIONARY

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No. 2.

Fourth Sabbath Reading.

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

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

PROMPTNESS AND EFFICIENCY IN OUR WORK.

THESE two elements, promptness and efficiency, are necessary in order to gain the best success in any business. The Lord's work is the most important work there is in the world; and the proclamation of the third angel's message is, perhaps, the most important work ever committed to men. It is to be a quick work. The angel, the symbol representing this work, was seen *flying* in the midst of heaven (Rev. 14: 6, 9); and the prophet says, "He will finish the work, and cut it short in righteousness; because a *short work* will the Lord make upon the earth."

Then as the Lord's work at the present time is so important, and the time so short in which it must be done, it follows that promptness and efficiency should characterize it in every department. But how to bring in these elements is the practical question that we want to consider in this reading. First, then, in order to have promptness and efficiency, it is necessary to have —

ORDER AND SYSTEM.

"And David said, . . . I have neither brought my sword nor my weapon with me, because the king's

business required haste." 1 Sam. 21: 8. From the time when Saul sent his servants in haste, on foot, to execute his orders, until the time of Ahasuerus, five hundred years later, when the "posts on horseback, and riders on mules, camels, and young dromedaries, . . . being *hastened* and *pressed* by the king's commandment," carried the letters which Mordecai had dictated, to the officers of the hundred, twenty, and seven provinces of the Medo-Persian empire, to save the lives of God's people who were doomed to destruction, the work of organization and improvement to gain *rapid and efficient service*, had been going on.

Since the days of Ahasuerus, still more remarkable improvements have been made, till, at the present time, the decree of the ruler, given in his capitol, is in a few moments flashed over the wires, or spoken through the telephone, to all parts of his dominions. It is multiplied by the press and carried by the fast mails, at a rate that would have seemed incredible to any generation than the one now living. An important event occurs; the reporter writes it out and hands it to the operator, who flashes it across the wires, a thousand miles or more, to the editor; the editor passes it on to the composing-room, where it is divided up and quickly put into type; next it is sent to the press-room; the pressman starts his press and prints the sheets; the mailing clerk prepares them for the mail, and sends them to the train; the fast mail hurries along with its valuable freight to distant cities; the news agents are waiting to receive the papers, and soon, through their newsboys, they place them in the hands of their customers. The customer sits by his fire, and leisurely reads in the daily paper, published hundreds of miles away, accurate reports of events that happened but a few hours before, thousands of miles from his quiet home.

Order and system, with rapid and efficient service, utilizing the inventions of the age, have accomplished this astonishing result.

But this brings us to consider another point that is necessary to success; viz., that every laborer must be at his post —

READY FOR WORK.

In the illustration used above, every man had to be in his place. Every one had to do his work accurately and promptly. There could have been no missing links in the chain, no *hesitation* at any point while the work was in progress. The least hesitation would have spoiled it all.

More than one hundred years ago, when the liberties of the American colonies were in peril, faithful, patriotic men banded themselves together and agreed to go, at a moment's warning, to the defense of their country. They were called "minute men." It is said that Gen. Putnam heard of the battle of Lexington while plowing in his field, and leaving his plow in the furrow, and without returning to his house, he joined the army of patriots, and marched against the enemy. Such service proved very effective in those times of national danger.

At the present day, the nations of the earth are all agog for anything that will be for their temporal interests. The great statesmen of earth rival each other in trying to perfect plans more thoroughly to defend themselves, or for the more wholesale destruction of their fellow-men. Millions of dollars are spent in this way every year, and hundreds of thousands of men are kept in active service, and hundreds of thousands more are trained and ready to go at an hour's warning to defend their own country or to take advantage of the weakness of another, to add to their own power and wealth. Railroads are built to transport armies and supplies; telegraph wires are put up to carry the news; arsenals are established to furnish arms and ammunition; military schools are supported to educate and train officers. All this, and much more, is done at great expense, labor, and care, for purely temporal ends, that they may be —

READY FOR ANY EMERGENCY.

Is the work of God of less importance than civil governments? Should there be less of careful preparation, less of wise planning on our part than on theirs? Should we have fewer facilities for the defense of moral truth, or for the vigorous attack of "spiritual wickedness in high places," than they have for the defense of their own nations or the conquest of others? Should their patriotism excel

our love for present truth? or should their devotion to their leaders exceed our allegiance to Christ? In any of these things, should the people of the world excel the people of God? And yet are not the people of the world in many respects more devoted to their work than the people of God are to the third angel's message? Christ has said, — and it is said to the shame of his followers, — "The children of this world are in their generation wiser than the children of light." Luke 16:8. We have but to consider a moment to be convinced that the "children of this world" make a better use of their money, their men, their opportunities, and their talents, to further their worldly interests, than the "children of light" do of theirs —

TO ADVANCE THE WORK OF GOD.

Should this be so? — Evidently not.

We, as a people, are now in an important period in our history, as all readily agree. Men are needed to lecture on National Reform; men and women are needed to circulate petitions; others to work in the canvassing field; and still others, to do missionary work around their homes and in their own churches. You may inquire, What proportion of the people who believe in the third angel's message should become active workers? Our Saviour has answered the question in the parable of the laborers, found in Matt. 20:1-16. In the last call, at the eleventh hour, *all that wanted to work* and had remained idle up to that time, were sent into the vineyard to labor. But we may feel inclined to excuse ourselves on the ground that we are not prepared to do any kind of work successfully, and ask, Should I go anyway, if I am not prepared?—No, by no means! Then how can I labor? Christ has answered this question for us; hear him: "That servant, which knew his lord's will, and *prepared not himself*, . . . shall be beaten with many stripes." Luke 12:47. Our Saviour does not mean that every one should go to college, or even attend an institute. He does not mean that all should be prepared for ministers, or lecturers, or Bible workers. But there is a field of usefulness adapted to the opportunities and capacity of each one. If we are faithful servants, we will occupy this field, and make it as broad as we can. We will press the talent God has given us into service, though we may have but one. If we can visit only a few of our neighbors, and talk with them about the truth, and give them tracts and papers to read, we need a preparation for that, and we can get it by studying carefully the truths contained in the tracts and papers we distribute, and by seeking God that

the meek and quiet spirit that was in the Saviour may characterize us in all our work.

“MINUTE MEN”

Are needed who will stand ready to go to work at a moment's warning, to take advantage of emergencies that may arise, and thus improve opportunities that will soon pass by. An example of this is before us in the circulation of the petitions against the Blair bill. While the Sunday rest bill has been before Congress, the agitation over this question has afforded an excellent opportunity for calling the attention of the people to the dangerous principles held by the National Reformers, and of getting them to sign the petitions against all legislation on purely religious questions; and though we have been looking for this very thing for more than thirty years, comparatively few of our people were —

READY TO GO TO WORK

With the petitions. Some have done nobly; but a hundred fold more might have been done in the same length of time, if *all* had been *prepared to begin work at once*. Other emergencies, even more important than this, will doubtless arise in the near future. Will we prepare ourselves, and be ready to work when they come? or will we, as in the present emergency, have to spend the —

FAVORABLE TIME FOR WORK,

In getting ready to go to work? Are we not living in a time when what is done must be done quickly? Satan will throw all manner of hindrances in our way. It is only through diligence and consecration that we can prepare ourselves for workers. Through organization and discipline, we can gain promptness and efficiency in the work; and the Spirit of God, dwelling in us, can give us power. Will not every one that has responsibilities in connection with the Lord's work, bear them faithfully? and will not all who love the third angel's message, prepare themselves so that in succeeding emergencies each may say, when there is important work to do, as Isaiah did in his day, —

LORD, “HERE AM I, SEND ME”?

DAN. T. JONES.

WE are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise has rescued us from paganism, and gratitude for our emancipation should move us with a mighty impulse to engage heartily in missionary work. It is time for a man to question the genuineness of his conversion, when he finds that the religion that he professes costs nothing. — *Jamison*.

Bible Readings.

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

BIBLE READING ON VISITING.

[NOTE. — Public Bible readings might frequently be made more interesting and beneficial, if those conducting them would study to vary the exercises, and to have all present take part in them. After announcing the subject, and before proceeding with the following reading, it may be well to let those present suggest texts which bring to view circumstances under which the duty of visiting is either directly or indirectly enjoined. These texts should be read, and, if to the point, considered separately, so that the meaning may be made plain to all. The notes given below may be an assistance, should the texts with which they are connected be quoted. Time should not be taken to consider scriptures not having a bearing on the subject. After all have had an opportunity to suggest texts, the person conducting the exercises can proceed with the reading, omitting texts that have been considered.]

1. What is a part of pure religion? James 1: 27.

“Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

[Points worthy of notice: 1. The two classes here mentioned represent all who suffer the loss of friends. 2. The object of this class of visits is, first, to supply, if necessary, physical and temporal wants; second, to lead those bereaved to look to God for consolation, to believe and trust in him who is the widow's God, and a father to the fatherless. Such points can be brought out by directly questioning persons present with respect to their opinion; as, for instance, “Bro. A., what do you think should be our object in visiting persons who are thus afflicted?” Such questions should first be addressed to those who will answer promptly without embarrassment, and then to others as they gain confidence.]

2. To what other class of afflicted people does the Saviour refer? Matt. 25: 36, second clause.

“I was sick, and ye visited me.”

3. What other classes still does the Saviour mention in this connection? Verse 35, and first clause of verse 36.

“For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me.”

4. Since those who are the most worthy of assistance in these respects seldom make their wants known, what is the only way in which we can learn of them, and give the necessary help?

5. How does the Saviour regard those who fail to put forth the necessary effort in this direction? Verse 45, last clause.

“Inasmuch as ye did it not to one of the least of these, ye did it not to me.”

6. Of what class will this lack be a characteristic? Verse 46; first clause.

"And these shall go away into everlasting punishment."

7. What relation did Job sustain to the blind, the lame, and the poor? Job 29 : 15, 16.

"I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."

[Points to consider: Meaning of the expressions, "eyes to the blind," "feet to the lame," "father to the poor," and "the cause which I knew not I searched out." The time required to do all this. Job was a wealthy man. Job 1 : 3. One probable cause of his wealth. Prov. 19 : 17.]

8. What does the prophet Isaiah say the Lord gave him? Isa. 50 : 4.

"The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary." New Version.

9. What injunction does the same writer give to others? Isa. 35 : 3, 4.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not."

[Who are meant by the "weary," "the weak hands," and "feeble knees"? Such persons must be sought after; they are not in a condition to seek assistance for themselves.]

10. In case a person is overtaken in a fault, what is the duty of those who are spiritual? Gal. 6 : 1.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

11. Will such persons be likely to come to us, or must we go to them?

12. Are we required to visit those who trespass against us? Matt. 18 : 15.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

[Motive: not to vindicate ourselves, but to save our brother.]

13. What should we do if our brother has sinned against us? Matt. 5 : 23, 24.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath sinned against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

14. For whom should we especially labor? Gal. 6 : 10.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

The Children's Page.

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

THE NEW EARTH.

TO-DAY we are to have a Bible reading, to learn about the New Earth, and I hope that you have all brought your Bibles. [Those who have none, and can read, should be provided with them.]

1. How many of you have a coat, or dress, or some other garment that is nearly worn out?

2. Nearly all; well, now this earth is much like your old coats and dresses. What does the Bible say about it? Isa. 51 : 6.

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and *the earth shall wax old like a garment.*" You know that your clothing does not wear out all over alike; some parts are quite good, while others are torn and faded. So it is with the earth. There are many beautiful places, and there are places where nothing can live,—rough, rugged mountains, and deep, dark caverns, and places where the ground has been all torn up by earthquakes.

3. What do you do with things when they are so old that you do not want them any more?

4. But the Lord will not do that way with the earth. If you will turn to Rev. 21 : 5 you will see what he will do with it, and with other things, too.

"And he that sat upon the throne said *Behold, I make all things new.*"

5. How many can tell which one of the twelve disciples the Saviour seemed to love most?

6. The Lord let this man see the new earth so that he might tell us about it. Rev. 21 : 1.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."

7. There are some things which will not be there. What do you think they are? Rev. 21 : 4.

"And God shall wipe away all tears from their eyes; and there shall be *no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are past away.*"

8. What will come down from heaven and be upon this earth? Rev. 21 : 2.

"And I John saw *the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*"

9. What will be the shape of this city? Verse 16.
 "And the city lieth *foursquare*." [Illustrate by a drawing or otherwise.]

10. How large will the city be? Verse 16. *Ans.* — Three hundred and seventy-five miles each way. You can hardly think how very large that will be. [Let some place of which the children have heard, that is about this distance away, be mentioned, to help them get some idea of a city reaching so far.]

11. What will be around the city? Verse 12.
 "A *wall great and high*." [Describe the wall, and if possible, show samples of the stones, or the colored drawing in "Thoughts on Daniel and the Revelation."]

12. Tell about the gates. Verses 12, 13.

"And had a wall great and high, and had *twelve gates*, and at the gates *twelve angels*." There will be three gates on each of the four sides of the city.

13. Of what will the gates be made? Verse 21.

"And the twelve gates were *twelve pearls*; every several gate was of one pearl." [Have a piece of pearl to show them, if possible.]

14. All name something that will be in the city.

15. What tree will be there, different from any now on the earth? Rev. 22 : 2.

"In the midst of the street of it, and on either side of the river, was there *the tree of life*, which bare twelve manner of fruits, and yielded her fruit every month."

16. How long will it take for the fruit to ripen?

17. How long does it take apples, peaches, and plums to grow?

18. Did you ever see a tree that bore more than one kind of fruit?

19. How many kinds does this tree bear? [Have the children name twelve kinds of fruit, and think of them all as growing on one tree. Impress upon them the fact that the fruit of the tree of life will be far superior to any that we have.]

20. Will it ever be dark in this city? Rev. 22 : 5.

"And there shall be *no night there*; and they need *no candle, neither light of the sun*; for the Lord God giveth them light."

Other good men besides John have told us about this lovely place. The prophet Isaiah says that those animals which are now so fierce and cruel, such as the lion, leopard, and wolf, will, in the new earth, be so kind and gentle that little children will lead them about. I hope that you will find and read what Isaiah and the other Bible writers say about the new earth. It will be far more beautiful and lovely than anything of which we can think.

21. I am sure you will be glad to know that you can *all* have a home in it. Here is one of the invitations. Rev. 22 : 17.

"And the Spirit and the bride say, *Come*. And let him that heareth say, *Come*. And let him that is athirst *come*. And whosoever will, let him take the water of life freely."

Some other time we will read about the way to come.

National Reform.

QUESTIONS ON THE SENTINEL TRACTS.

LESSON FIVE.

[Answers found principally in the tract, "The Republic of Israel."]

1. WHAT form of government does a writer in the *Christian Statesman* say was given to Israel at Mt. Sinai?

2. What three departments does he say were substantially represented in it?

3. Whom does he say was at the head of each?

4. How did President Lincoln define a republic?

5. By whom are the officers in a republic chosen?

6. Was Moses chosen by the people? See Acts 7 : 35.

7. By whom was he chosen? *Ibid*; Ex. 3 : 10.

8. Did Moses ever *make* laws?

9. Did the seventy elders whom the writer in the *Christian Statesman* calls the "*Congress of General Government*," ever make laws?

10. Did the Sanhedrim, which this writer calls "The Court of the Gate," and the "Arbiter of Justice," *define* the law and *prescribe the penalty* for its violation? Num. 15 : 32-34.

11. Who did define the law and prescribe the penalty? Verse 35.

12. By whose direction were the seventy elders chosen, and how ordained for their work? Num. 11 : 16, 17, 25.

13. Who was the Author of all the laws, — moral, ceremonial, and civil, — that were given to Israel? Ex. 24 : 12; Neh. 9 : 13, 14.

14. Why did the people finally demand a king? 1 Sam. 8 : 4, 5, last clause.

15. In asking for a king, whom did they reject as a ruler? 1 Sam. 8 : 7.

16. Then was Israel a republic, as National Reformers teach?

17. What form of government was it?

LESSON SIX.

[Answers found in the tract before mentioned, and the one entitled "Religious Liberty," of the same series.]

1. WHAT is a theocracy? *Ans.*—Under *theocracy*, Webster says: "Government of a State by the immediate direction or administration of God."

2. Is the assertion of the National Reformers that "the people were sovereign," in the so-called republic of Israel, true?

3. In the theocracy of Israel, did the priests—the religious teachers—have any part in the land outside of the cities they inhabited? Num. 18:20, first part.

4. What was to be their special portion? Num 18:20, last part.

5. Were others permitted to interfere with their work? Num. 18:7.

6. After the government was changed from a theocracy to a kingdom, was the civil ruler permitted to perform the work of the priest, who represented the church, or religious element of the government? 1 Sam. 13:9, 10, 13; 1 Kings 13:4.

7. What was the result when the civil power interfered with the ecclesiastical—or the State with the church? 1 Sam. 13:14, first clause.

8. Then were the civil and religious elements kept distinct in this so-called "republic of Israel"?

9. Are not the Amendmentists guilty of deception in trying to palm off for Bible truth such statements as we have noticed?

10. What do their movements contemplate? *Ans.*—"An entire change in the structure of our government."

11. Will the rights of *all* be respected if this change is brought about? *Ans.*—"The rights of certain classes of citizens will be ruthlessly trampled under foot as surely as they succeed in changing the Constitution."

12. In the Senate Committee's report on postal matters, what did the chairman, Hon. Richard M. Johnson, say of the claims of Sabbath-keepers to respect under the laws of this country, when the proposition was made to close the post-offices and stop the mails on Sunday? *Ans.*—"The committee can discover no principle on which the claims of one should be respected more than those of the other, *unless it be admitted that the consciences of the minority are less sacred than those of the majority.*"

13. What power alone does the same authority say our Constitution recognizes for enforcing religious observances? *Ans.*—"Our Constitution recognizes no other power than that of persuasion for enforcing religious observances."

14. Do other nations regard religious rights as

our nation does? *Ans.*—"What other nations call religious *toleration*, we call religious *rights.*"—*Ibid.*

15. How is the performance of these religious rights of the minority regarded by the Constitution and laws of this nation? *Ans.*—"They are not exercised in virtue of governmental *indulgence*, but as *rights*, of which government cannot deprive any of its citizens, however small. Despotism may invade these rights, but *justice* still confirms them."—*Ibid.*

LESSON SEVEN.

[Answers to be found in tract entitled, "The American Papacy."]

1. In the book entitled "Our Country," what special peril does the author mention which, among others, threatens the free institutions of the country? *Ans.*—Romanism.

2. What does the same author say the Constitution of the United States guarantees? *Ans.*—"The Constitution of the United States guarantees *liberty of conscience.* Nothing is dearer or more fundamental."

3. What does Pope Pius IX. say in his Encyclical Letter of Aug. 15, 1854, as quoted in "Our Country"? *Ans.*—"The absurd and erroneous doctrines, or ravings, in defense of liberty of conscience, are a pestilential error—a pest, of all others, to be most dreaded in a State."

4. How does this author account for the pacific tone of Rome in the United States? *Ans.*—"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless."

5. What does Bishop O'Connor say on this point? *Ans.*—"Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."—*Ibid.*

6. What does the Archbishop of St. Louis say of heresy and *unbelief*? *Ans.*—"Heresy and unbelief are crimes, and in Christian countries . . . where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."—*Ibid.*

7. What is the ideal "Christian nation" of the National Reformers? *Ans.*—"God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of nations. The Bible, God's revealed will, contains law for nations, and is the standard by which all *moral issues* in *political life* are to be decided. National acknowledgment of this authority, and *obedience to this law*, constitute a truly Christian nation."—*Standing Declaration of Principles in the Christian Nation.*

8. If the Bible is to be a book of laws to which all must render obedience in a "Christian nation," then must not that Christian nation define what the Bible teaches, and enforce its doctrines? *Ans.* — It certainly must.

9. Does the papacy claim the right to interpret the Bible for its followers, and to enforce its teachings? *Ans.* — It does.

10. Then would there not be a marked similarity between a "Christian nation" of the National Reform type and the papacy?

11. Does the Catholic Church virtually claim that Christ is the "Ruler of Nations"? *Ans.* — Yes.

12. In what way does it do this? *Ans.* — On the pope's *bulls* are written in Latin, the words "*Vicarius Filii Dei*," which being translated, read, "Vicegerent of the Son of God." A vicegerent, according to Webster, is "an officer who is deputed by a superior, or by proper authority, to exercise the powers of another." In claiming to be the vicegerent of the Son of God, the pope only claims to be the deputy of Christ, or to exercise the authority of Christ during his absence.

13. If Christ should be installed as Ruler of this nation, as he is not present in person, would it not be necessary for some man, or association of men, to represent him, and through whom he would be supposed to act?

14. Then what title might be consistently assumed by members of an association setting forth such claims? *Ans.* — Vicegerent of the Son of God!

15. What might the United States of America, if it should adopt the principles set forth in the *Christian Nation*, very properly be called? *Ans.* — The "AMERICAN PAPACY."

LESSON EIGHT.

[For answers, refer to Sentinel tract entitled "National Reform and the Rights of Conscience."]

1. WHAT are the avowed purposes of the National Reform party? *Ans.* — "To secure an amendment to the Constitution of the United States, by which every man shall be compelled to acknowledge that God is Sovereign, that Christ is Ruler, and that the Bible is the supreme law."

2. Do the National Reformers propose to enforce these doctrines on the subjects of this nation? *Ans.* — They do.

3. What does the *Christian Statesman* of Oct. 2, 1884, say on this point? *Ans.* — "Give all men to understand that this is a Christian nation. . . . EN-

FORCE upon all that come among us the laws of Christian Morality."

4. What does the word *enforce* mean? — "To force; to constrain; to compel; to *execute with vigor.*" — *Webster.*

5. What does Mr. W. J. Coleman, a leading National Reformer, admit, in the *Christian Statesman* of Nov. 1, 1883, in answering questions put by a correspondent signing himself "Truth Seeker"? *Ans.* — "To be perfectly plain, I believe that the existence of a Christian constitution would *disfranchise* every logically-consistent infidel."

6. Who, from the National Reform standpoint, would be considered "logically-consistent infidels"? *Ans.* — All who would not subscribe to National Reform principles.

7. Would not such a government, along with other evils, encourage hypocrisy, deception, and fraud? *Ans.* — It would.

8. In what age was the church greatly corrupted by a similar state of things as that proposed by National Reformers? *Ans.* — In the days of Constantine.

9. What does Mr. Macaulay, the celebrated English writer and statesman, say of the fitness of the best of civil governments to propogate true religion? *Ans.* — "We do not, however, admit that, if a government were, for all temporal ends, as perfect as human frailty allows, such a government would, therefore, be necessarily qualified to propogate true religion." — *Review of Gladstone on Church and State.*

10. Who does Mr. Coleman say, in his answers to "Truth Seeker," will object to the work of National Reformers? *Ans.* — "Jews, infidels, atheists, and others."

11. What would the class called "atheists" embrace, according to the teaching of National Reformers? *Ans.* — Jonathan Edwards, after speaking of Jews, Seventh-day Baptists, atheists, and others, and defining each, says: "These are all, . . . so far as our Amendment is concerned, one class. . . . They must be named from him [the atheist]; they must be treated, as, for this question, one party."

12. What does Mr. Edwards afterwards say about *tolerating* atheism? *Ans.* — "Tolerate atheism, sir? There is nothing out of hell I would not tolerate as soon."

13. Could we expect the rights of conscience to be respected under such a government as National Reformers propose? *Ans.* — "Intolerance and persecution are inseparable from the success of such a movement as is represented in the National Reform Association,"

Workers' Department.

EXPERIENCE IN MISSIONARY LABOR.

You ask how we introduce points of our faith to others. I hardly know how to answer. It seems as though one can seldom do twice the same way; so much depends upon circumstances.

My husband, in distributing tracts among strangers, never says much at first, as most people will not refuse to read a few pages, and the tracts explain themselves. When he goes after them, something is usually said which guides in the selection of further reading.

He had three hundred of the *Sentinel* Extras, and God helped wonderfully in their distribution. He merely said, in handing them out, that they were something of interest which he would like them to read. We have since found that some of them set the people to thinking. He believes they will prepare the way for him to get signers to the petitions. He just started with the petitions last Friday afternoon, and succeeded in getting the Methodist and Baptist ministers to head the list. The M. E. minister is a D. D., and both have large congregations; so he thinks it will be an easy matter to get a large number of names now.

I must tell you how the M. E. congregation here received much present truth one Sunday night. The minister's subject, announced in the paper, was to be Christ's second coming; so my husband took him "Matthew 24" and "Helps to Bible Study," during the week, and asked him if he would not like to look them over. Sunday evening we went to his church, and he preached, to a full house, a straight sermon on the 24th chapter of Matthew, the binding of Satan, and the Millennium, the only subject upon which he was wrong being the state of the dead. He afterward had us send for both pamphlets for him, and we loaned him "Thoughts on Daniel and the Revelation."

The Baptist minister, when asked to sign the petition, said, "Yes, sir; I'll do that every time. . . . I am an Adventist, too. I believe that all the signs point to the near coming of Christ." My husband then canvassed him for "Bible Readings for the Home Circle," and took his order. He canvassed a Baptist minister in a small town near here, and had a long talk with him. The minister took one of the "Bible Readings," and his wife said she had been thinking about the Sabbath for years, and that perhaps the book would convert her to our way of

thinking. Last week Mr. R. took them "Matthew 24," and "History of the Sabbath." We both like the pamphlet, "Matthew 24," in introducing our faith; it is so clear and forcible, and prepares the way for more unpopular points of present truth.

It seems as though so many things around us are fulfilling prophecy, now, that it is not difficult to strike something that will lead the conversation to the near coming of our Saviour. The subject of Health and Temperance is sometimes an interesting topic to start with. While waiting in a Western depot one day last winter, I engaged in conversation with a lady, and gave her some "Health Leaflets." Later, we talked about the soon coming of Christ. She was much interested, but after awhile persistently led me to the state of the dead and kindred points. Finding she was much prejudiced, I dropped religious subjects, but succeeded in finding out her address, and she is now an interested reader of the *Signs of the Times*.

I have found some mothers who were easily approached by beginning with social purity, and the difficulties in training children in these days, while others are aroused in regard to the prevalence of vile and trashy reading matter.

I do wish all our people would become aroused to the duty of educating the children, — even the *little* ones, — on points of our faith, for they can often carry the truth where the parents cannot. To illustrate, let me tell you of my little nephew four years old, whose mother has recently embraced the truth. His father is very much opposed to our belief, but will listen to his little son, as the mother has overheard him telling his papa about the new earth. Last week while at a neighbors', he was told that his auntie, who died recently, is in heaven now. "No, she is n't," said he, "she is in her grave, and will stay there till the day of judgment." He is such a dear little fellow that they will listen to him when they would not hear an older person.

We both feel that we have been very unfaithful in the past, and are determined that the coming year shall record more loving work done for our Saviour, than ever before.

ANNA RAMBO.

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