

THE HOME MISSIONARY

VOL. I.

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No. 4.

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.

INDIVIDUAL RESPONSIBILITY.

THE strength of a church lies in its working elements. Numbers do not invariably count for strength. Gideon's select company of three hundred was more mighty than the army of thirty-two thousand with which he began. There were at first twenty-two thousand cowards in that army, and God knew that their cowardice would be contagious, and those who otherwise would be true to him, would lose their faith, and then all would be lost. So he caused the separation, and those with whom he could trust his blessing, did the work.

There is in our churches a vast amount of unused material. In this material is a great amount of latent force and power. If it could only be captured and utilized, it would give a mighty impetus to the work. It seems to me as though our *laboring force must be enlarged*. The unused material or timber we have must be brought into use, or some of it will be lost.

It is a law both of nature and revelation, that what is not *used* is soon lost. This is as true of churches as of individuals. The mind left unused

and untaxed soon deteriorates and decays; the muscles unexercised become weak and powerless; just so churches, having a large non-working element in them, will soon show signs of weakness and loss. We have in the past acted too much on the principle that only a certain class of persons would go out as laborers; but this is not our Lord's plan, nor the plan adopted by the early Christian church.

He said to the young man spoken of in Matt. 8: 22, "Follow me; and let the dead bury their dead;" or as recorded in Luke 9: 60, "Let the dead bury their dead; but go thou and preach the kingdom of God." To every human being our Lord has a double message; *follow me*, and *preach me*. The only qualification necessary for preaching the kingdom is to be a subject of the kingdom; and every follower of Christ should be a fisher of men.

This is the doctrine of the New Testament; and the practice of the New Testament church was in harmony with it. The rule is, All are to go, and to go to all. The time when Christ gave his followers the great commission, was probably on the occasion of the gathering in Galilee, when "He was seen of above five hundred brethren at once," giving to his disciples the commission, "Go ye into all the world, and preach the gospel to every creature," and they accepted the commission. The persecution that followed Stephen's martyrdom scattered the disciples abroad, and they went everywhere, preaching the word. Notice that these were not the apostles, for they are expressly excepted as remaining at Jerusalem. See Acts 8: 1-4; 11: 19-21. Philip, though only a deacon, as far as the record shows, not only preached, but baptized. Acts 8: 5, 12.

In the Acts of the Apostles, there are recorded the acts of a great many besides the apostles. The

careful reader finds in the great commission a leading principle in the divine plan, as well as a great and important fact of history. The obvious intent of our Lord was that *every follower* should be also a witness, warrior, worker, winner of souls. The ministry properly exists in the interests of good order, sound doctrine, and safe polity; but it does not exist as a separate caste or company, drawing a line of division between the followers of Christ in the matter of work for the salvation of souls. The world and the church need every follower of Christ, to act as a teacher in representing him. This is a universal duty, an individual responsibility. It is not necessary that all should leave their homes to do this; but their homes should be pervaded with the spirit of their Master. The apostle says: "Let every man abide in the same calling wherein he was called." 1 Cor. 7:20. He adds a comment in verse 24: Let him in his calling "therein *abide with God.*" Read verses 17-24.

No doubt the idea is not that all should leave home, though many may, but those who are at home should seek every opportunity to bestow the light upon others. I am satisfied that there are many among our people who wish to do something for the Saviour whom they love, but who as yet have done almost nothing. The reason of this lies partly in a lack of knowing how. Some desire to labor, but fear they may mar the work of God. How shall this difficulty be overcome? How can the remnant church be brought where the primitive church was? The blessing of God must do much; but God blesses when we work. The will and effort of man cooperate with the help that God gives. When he sees that we are endeavoring to accomplish the work, he will help. But how can the people be persuaded to begin to act? There are two ways in which it will *not* be done; viz., by exhortation and censure. When a person is exhorted, he may feel disposed to work for a little while, but the exhortation gives him no foundation to build upon, while censure causes him to become discouraged.

It seems that what is needed is *instruction*. There is a large field of usefulness for many, in visiting the churches in every Conference. They should remain in a place long enough to educate and instruct its members how to labor. We never succeeded in our canvassing work until one was appointed specially to look after it. He secured subordinates to assist him, and these enlisted others; thus that branch of the work has grown, until we are now selling between \$2,000 and \$3,000 worth of books a day.

This has all been accomplished by patient labor and constant instruction. Without this we should have done but little. Now there is a large number of our people, who with proper instruction and assistance, would also succeed in various other branches of the work. There are those in every church who could be taught judiciously to circulate our reading matter through the mails. Again, when new and important books come out, and we wish them immediately circulated, there should be, and there might be, those in every church who would canvass the territory in their vicinity, and see that these works are circulated among their own neighbors. In this way many hundred thousand dollars' worth of our good books, filled with light and truth, would be placed in the hands of readers every year.

Another important point would be gained by this kind of work. Many good canvassers and workers would be developed by this kind of labor, and thus the army of workers would continue to grow. We have frequent calls for the older and more experienced to go into new fields, and the army must be re-inforced by those who are gaining a valuable experience. But best of all, our own churches would be greatly blessed. God would let his Spirit rest upon the work, and it is the presence of his Spirit that makes any of our work fruitful. Here is where the greatest good would come. There is such a thing as forgetting our own private troubles and burdens in our labor for others. It is so with a church that is all engaged in labor for the salvation of souls. It has no time to waste on small difficulties and imaginary trials. Generally speaking, the idlers are most often in trouble. It may not be because they are so much worse than other people, but having nothing in particular to do,—no important work for the benefit of others, to occupy their minds,—Satan comes in and fills them with doubts and evil surmisings. What we need, and what we must do, is to introduce a system of patient instruction that will bring in and utilize this latent material that fills many of our churches. Will not our Conference officers, our directors, and church officers, and others, begin to lay plans to carry out some of these suggestions? Cannot something be done at our coming camp-meetings to set the enterprise going? Cannot many of our Bible workers be sent to our churches to educate and drill the members in the different phases of the work? It seems to me that much could be done in this way to start the work, and in a little while those who begin it now would be able to instruct other workers; and thus their sphere of usefulness would be greatly enlarged. Can we not,

in this way, enlist a large company in the work,—those who now stand idle in the market, waiting for some one to hire them? And is it not the duty of all upon whom responsibility rests, to see that such are sent into the vineyard to labor? May the Lord help us to be wise enough to use the material he gives us.

E. W. FARNSWORTH.

Bible Readings.

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

TO EVERY MAN HIS WORK.—CONCLUDED.

1. Do all who profess to be servants of the Lord, make good use of their talents? Matt. 25:16–18.

“Then he that had received the five talents went and traded with the same, and made them other five talents. . . . But he that had received one went and digged in the earth, and hid his lord’s money.”

2. What excuse did he who hid the one talent render for so doing? Verse 25.

“And I *was afraid*, and went and hid thy talent in the earth: lo, there thou hast that is thine.”

3. The servant said he was afraid; but was it real, honest fear that caused him to act as he did? Luke 19:22, 23.

“And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knowest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: *wherefore then gavest not thou my money into the bank*, that at my coming I might have required my own with usury?”

[Jesus here shows that if this servant had really been afraid of his lord, he would have made an effort to meet his expectations, and that his conduct proved rather that he did not care for the interests of his master. This is a universal rule: people make excuses for not working in the service of the Master, only when they desire to pursue a course more to their own liking. The talents given the Lord’s servants, include all the abilities,—abilities of both mind and means,—with which they can help on the work of God. These should be so employed as to be continually adding something to the kingdom of God in the earth. The man in the parable was probably diligent enough in his own affairs; but this was not enough; he should have used the proceeds of his diligence to build up his lord’s interests.]

4. What did his lord say he was, besides being *wicked*? Matt. 25:26.

“His lord answered and said unto him, Thou wicked and *slothful* servant.”

5. What is characteristic of slothful people? Prov. 22:13.

“The slothful man saith, There is a lion without. I shall be slain in the streets.” [That is, they see great obstacles before them, and are always ready with excuses.]

6. What was the fate of the wicked and slothful servant? Matt. 25:30.

“And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” [His whole life was a pronounced failure.]

7. Who else will share the same fate? Luke 13:27.

“But he shall say, I tell you, I know you not whence ye are; depart *from me*, all ye workers of *iniquity*.”

8. If one excuses himself from the work, what will be the result? John 15:2, first clause.

“*Every branch in me that beareth not fruit he taketh away*.”

9. What position does one really occupy who does not labor for Christ? Luke 11:23.

“He that is not with me is against me; and he that gathereth not with me scattereth.”

10. Whom does every faithful worker represent? 2 Cor. 5:20.

“Now then we are ambassadors for Christ, *as though God did beseech you by us*: we pray you in Christ’s stead, be ye reconciled to God.”

11. What motive should prompt every one to engage in the work of saving souls? 2 Cor. 5:14, first clause.

“*For the love of Christ constraineth us*.”

[This love was manifested to a remarkable degree by the Waldensian missionaries. They felt that God required more of them than merely to *maintain the truth* in the mountains of their own districts. Disguised as common peddlers, they carried the word of God to distant countries. While displaying their goods, their hearts were uplifted in prayer for wisdom, to know when and how to let it be known that they had among their wares the treasure of God’s word, a precious gift for those who would receive it. They had a continual longing to break the bread of life to the benighted followers of the papal church. It was their greatest joy to give hope to sin-stricken souls, in thus pointing them to the Lamb of God. Theirs was the *true missionary spirit*, and worthy of imitation by us as a people.]

It is not more men, but more *man*, that the church of God needs for the accomplishment of His work. Said John Wesley, “Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and him crucified, and I will set the world on fire with them.” — *Sel.*

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 WAY TO THE CITY OF GOD.*

SISTER HUNTLEY cannot write the letter which you expected this time, children, because she is ill; but you can still send away your papers, and do the best you can while you wait for her letter. You will surely be glad to have the Bible reading now, which was promised in February, about the way to the city of God.

1. In Rev. 22:17, we find an invitation. Who can tell what an invitation is? Yes, it is to be asked to go somewhere, and let us see where we are invited to go.

[Have the Bible texts read *slowly, distinctly*, and do not proceed if any of the children are inattentive. After a child has read a text, it may sometimes be necessary for the leader to read it again, in order fully to bring out the meaning. The exercise may be varied by having all together repeat the short texts after they have been read.]

“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.”

2. Where is the water of life? Rev. 22:1.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” This is in the city of God, and to this city we are invited.

I suppose that sometime, when some of you have started to go somewhere, you have come to a place where two paths met, and you have had to ask some one which path would lead to the place where you wished to go. Now we all wish to go to the city of God, so we will try to find the way to the city.

3. Jesus speaks of two ways in Matt. 7:13, 14.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

4. What kind of way does the strait gate lead to? *Ans.* — A narrow way.

5. To what does this narrow way lead? *Ans.* — To life.

*Let the one conducting the reading, regard the advice given in the first sentence of the note at the head of the reading for grown people.

6. Where is the tree of life? Rev. 22:2.

“In the midst of the street of it, and on either side of the river, was there the tree of life.”

7. How many go in the narrow way that leads to life? Matt. 7:14.

“Few there be that find it.”

8. What kind of way does the wide gate lead into? *Ans.* — A broad way.

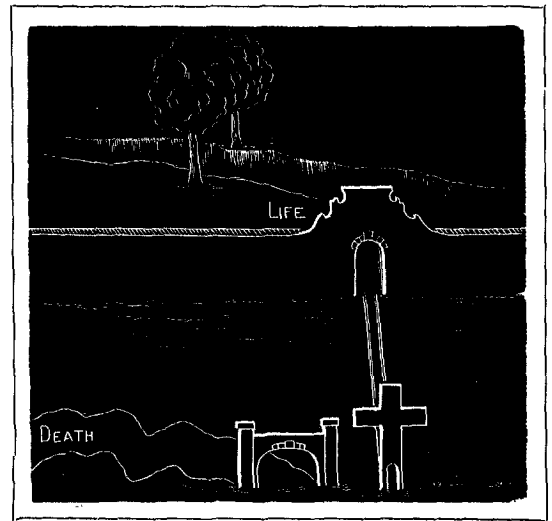
9. Do any go in this broad way? *Ans.* — Many.

10. To what does this way lead? *Ans.* — To destruction.

It is much easier to find a large gate than a small one, but what a mistake it would be to go in at a broad gate because it is easy to find it, if the way did not lead to the place to which we wished to go.

11. Which gate does the Saviour tell us to enter? Matt. 7:13.

“Enter ye in at the strait gate.”



[The cut is to show how the reading may be illustrated. Of course the children are not to see it in the paper. The author advises that the “illustration follow the reading. Make the narrow way, then commence the broad way. Make the gates as they are spoken of. Write the words *life* and *death*, showing where the ways lead, and make the tree of life. Finish the broad way by making it crooked. Call attention to the small door’s being Christ; then make the cross so the door will be in the cross. Speak of those who follow Jesus in the way of God’s commandments, entering through the gate into the city, and make this gate.” All this should be done while the teacher recapitulates, outlining the illustration on a blackboard or paper, and talking at the same time.]

12. What does Isaiah tell us of the wrong path? Isa. 59:8.

“They have made them *crooked paths*: whosoever goeth therein shall not know peace.”

13. What is the end of this path? Prov. 16:25.

“There is a way that seemeth right unto a man; but the end thereof are the ways of death.”

14. How does this way seem to men? *Ans.* — It seems right, but it will lead to death; so this is not the way we wish to go.

15. Through what door does Jesus say we must enter if we would be saved? John 10:9.

“I am the door; by me if any man enter in, he shall be saved.”

16. Must we be converted to enter this narrow way? Matt. 18:3.

“Except ye be converted . . . ye shall not enter into the kingdom of heaven.”

[Explain that this means that we must have a new heart, and even children cannot go into heaven with wicked hearts.]

17. For what did Jesus come into this world? 1 Tim. 1:15.

“Christ Jesus came into the world to save sinners.”

18. What did he do to save them? *Ans.* — He died.

19. How did he die? *Ans.* — Upon the cross.

Then he made a door for us to enter the way of life through the cross.

20. What else does Jesus say he is, besides the door? John 14:6.

“I am the way, the truth, and the life; no man cometh unto the Father, but by me.”

21. If Jesus is the way, then ought we not to follow him? 1 John 2:6.

“He that saith he abideth in him ought himself also so to walk, even as he walked.”

22. How may we follow him? Luke 9:23.

“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

[Make a practical application of this, telling them how Jesus helped others, and how they may follow him, by helping in various ways. Let them think how this can be done, and speak of some ways.]

23. What did the Psalmist ask the Lord to do? Ps. 25:5.

“Lead me in thy truth, and teach me.”

24. Do you think the Lord will lead us, too, if we ask him?

25. If we are to follow Jesus, we must learn how he walked. He tells us in John 15:10.

“I have kept my Father’s commandments.”

26. What did Jesus say we should enter if we keep the commandments? Matt. 19:17; Rev. 22:14.

“If thou wilt enter into life, keep the commandments.” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

JENNIE E. OWEN.

National Reform.

QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

LESSON FOURTEEN.

[Answers to be found in chapter two of “Civil Government and Religion.”]

1. WHAT text is often quoted by the National Reformers to support the theory that civil governments have a right to act in things pertaining to God? Rom. 13:1, first clause.

2. How does the entire passage read? Rom. 13:1-9.

3. On what scripture is Rom. 13:1-9 a divine commentary? *Ans.* — Matt. 22:21.

4. Then has the civil government claims upon us that we are bound to respect? *Ans.* — It has.

5. Has the civil government anything to do with that which pertains to God? *Ans.* — It has not. See “Civil Government and Religion,” chap. 1.

6. Does Rom. 13:1-9 confirm this position? — *Ibid.*, p. 21, par. 1, 2.

7. What are the “rulers” called in the fourth and sixth verses of the passage under consideration?

8. Does the apostle refer at all in this passage to the first four commandments which show man’s duty to God?

9. After quoting the last six commandments which show man’s duty to man, what does he say? Verse 9, last clause.

10. Why, then, does Paul say, “If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself”? *Ans.* — Because he was commenting on the words of the Saviour which relate to our duties to our fellow-men.

11. What does this show? *Ans.* — That the “powers that be are ordained” simply in things pertaining to the relations of man with his fellow-men.

12. Then do the “powers that be” have anything to do with enforcing the obligations of the first four commandments? *Ans.* — They do not.

13. To whom does Christ say we should render the things that are God’s? Matt. 22:21, last clause.

14. Should this be done through Cæsar or by Cæsar?

LESSON FIFTEEN.

[References same as last lesson.]

1. Is the position taken in the preceding lesson, that the duties we owe to God are separate and dis-

tinct from the duties we owe to man, sustained by examples of scripture? Jer. 27 : 1-8.

2. According to this scripture, by whom was the imperial power of Nebuchadnezzar ordained?

3. What did God say he would do to those who would not put their necks under the yoke of Nebuchadnezzar? Jer. 27 : 8.

4. After setting up a golden image in the plain of Dura, what proclamation did Nebuchadnezzar make? Dan. 3 : 4-6.

5. What charges were brought against some who refused to obey this decree? Dan. 3 : 12.

6. When brought before Nebuchadnezzar, how did Shadrach, Meshach, and Abed-nego defend the course they had taken in refusing to obey the king's decree? *Ans.* — "We are not careful to answer thee in *this* matter." Dan. 3 : 16.

7. Whom did they say they served? Verse 17.

8. Whom did God say all nations should serve? *Ans.* — Nebuchadnezzar, king of Babylon. Jer. 27 : 6, 7.

9. Then was there any conflict between the service that Nebuchadnezzar could justly require of them, and the service they owed to God?

10. Which of the ten commandments would they have broken by worshipping the golden image? *Ans.* — The first and second commandments.

11. How were they delivered from the decree of the king? Dan. 3 : 26-28.

12. What effect did this deliverance have upon the decree of Nebuchadnezzar? *Ans.* — It "changed the king's word." Verse 28.

13. How do you harmonize the position these men took in refusing to bow down to the image, with Rom. 13 : 2? *Ans.* — In Rom. 13 : 2, the apostle speaks of the powers relegated to civil governments, and which are properly exercised by them, — the enforcement of the duties required by the last six commandments. But Nebuchadnezzar had undertaken to legislate on the first four, which he had no right to do; and though God had raised him up, he did not sustain him in this presumptuous act.

14. What conclusion may we draw from these scriptures? *Ans.* — We have two sets of obligations, one of which we owe directly to God, and the other we owe to God through the civil power, and the Bible makes a clear distinction between the two; also that the rulers who "are not a terror to good works" never make laws which require men to break the law of God.

LESSON SIXTEEN.

[References same as last lesson.]

1. ARE personal rulers, as individuals, referred to in the words, "The powers that be are ordained of God"? Page 32.

2. Then what is it that is "ordained of God"? *Ans.* — *The genius of government itself.*

3. From what source is the authority of all civil rulers, as individuals, primarily derived?

4. Who has the right to say what *form* of government any nation shall adopt?

5. What self-evident truth is asserted in the Declaration of Independence? *Ans.* — "Governments derive their just powers from the consent of the governed."

6. Then is the governmental power and order "ordained of God" as much when exercised under one *form* of government as another?

7. When a revolution changes the *rulers*, what effect does that have upon man's obligation to the government? Page 33.

8. When the *form* of government is changed voluntarily or otherwise, what effect does that have upon the obligations of the subjects to the government? Page 33.

9. Can the sovereign, or ruler, of right decide in matters pertaining to the government, contrary to the will of the governed?

10. What argument did Gladstone use to move Queen Victoria to act contrary to her will? Page 32.

11. Then why cannot the *people* justly legislate concerning the day they should keep holy, or the gods they should worship? *Ans.* — Because God has withheld that right.

12. What Government is the most nearly in harmony with the principles announced by Christ in Matt. 22 : 21?

13. What restriction does the first amendment to the Constitution lay upon Congress? Page 173.

14. What restriction does the fourteenth amendment lay upon the States? Page 175.

15. How should we feel towards those men who formed the Declaration of Independence and the Constitution of the United States?

16. What should be our attitude towards these precious documents which have secured and perpetuated our liberties?

LESSON SEVENTEEN.

REVIEW.

1. For what does the first amendment to the Constitution of the United States provide? Lesson 1.

2. What have Washington, Madison, Grant, and others said of the relation that should exist between religion and the civil government?— *Ibid.*

3. What did the late Educational Amendment bill introduced by Senator Blair, contemplate? Lesson 2.

4. In what way alone could it be decided what the "principles of the Christian religion" are?— *Ibid.*

5. Should this be done, what would be established in the United States?— *Ibid.*

6. What did the prophet Samuel say to Saul when, through presumption, he added the religious power to the civil power? 1 Sam. 13: 13, 14.

7. What special peril threatens the free institutions of the United States? Lesson 7.

8. What is the attitude of the papacy towards religious liberty?— *Ibid.*

9. How can you account for the pacific tone of Catholicism in the United States, in the past?— *Ibid.*

10. Can this be proved by the words of her own bishops?— *Ibid.*

11. What is the Catholic idea of a model civil government?

12. Describe the ideal "Christian nation" of the National Reform Association?— *Ibid.*

13. Give the points of similarity between the Catholic civil government and the National Reform ideal of civil government?— *Ibid.*

14. Have the rights of conscience been respected where the papacy has held the reins of civil government in the past?

15. Do the National Reformers propose to respect the rights of those who differ from them, if they gain their end in this nation? Lesson 8.

16. What do they call those who are not in harmony with their views on National Reform?— *Ibid.*

17. What does a celebrated English writer say of the qualifications of the most perfect of civil governments to propagate religion?— *Ibid.*

18. Then what is the safe and scriptural position for us to take?

JUDGES, lawyers, justices, and others of this class, —men whose minds have been trained to reason from cause to effect, and to discern it quickly if rights of citizens are likely to be infringed,— have seen toward what the National Reform movement is tending, and have been among the readiest to declare themselves on the right side, while patriotism and Christianity have labored in behalf of the American Constitution "as it is." Almost to a man, the senators, representatives, and officers of two of the State legislatures— Texas and Colorado— unhesitatingly affixed their names to our petition; of these there were nearly two hundred signatures.

Workers' Department.

SOMETHING TO DO.

HARK, the voice of Jesus calling,
 "Who will go and work to day?
 Fields are white, and harvests waiting,
 Who will bear the sheaves away?"
 Loud and long the Master calleth,
 Rich reward he offers free,
 Who will answer, gladly saying,
 "Here am I, send me, send me"?

Let none hear you idly saying,
 "There is nothing I can do,"
 While the souls of men are dying,
 And the Master calls for you:
 Take the task he gives you gladly;
 Let His work your pleasure be;
 Answer quickly when he calleth,
 "Here am I, send me, send me."

—Sel.

NOT WEARY IN WELL DOING.*

IN February, 1887, two months before the Vigilant Missionary Society was organized in this city, I subscribed for five copies of the *Signs of the Times*, and began my first work in sending away reading matter by mail. At my request, a cousin in Florida sent me four addresses, and to these I began sending copies of the *Signs*. After forwarding several numbers, and hearing nothing from them, I sent the papers to others. At first, I had some trouble in securing names, but I made the matter a subject of prayer, and in a few days I received a letter containing ten names. From that time to the present, I have had more addresses than I could use.

As a result of my efforts that first summer, one of the ten persons began the observance of the Sabbath. Having then plenty of names to work with, I sent for five more copies of the *Signs*; but about the month of August I became somewhat discouraged, and concluded I had made a mistake in taking these papers, and that after all I was not the person to engage in this kind of work. I tried to think of some one better fitted for the work, to whom I could give the papers. I had no more than decided on a certain person, when these words, "Be not weary in well doing," so impressed my mind that I deferred writing to the individual. Soon after, I received a postal-card from one of the four to whom I first sent the papers, with a request for tracts on the Sabbath question. To be brief, as the result of this effort, forty persons accepted the light on this subject.

* By request, sister Sawyer has furnished this sketch of her experience in missionary work.

Since that time I have received hundreds of good, interesting letters, but of the many who seemed to be interested in the truth, I am unable to say what their decisions were. There are persons who seemed to have an interest in our publications, but of whom I would lose all trace until some minister or worker at one of our missions would inform me of their having accepted these truths.

Another instance comes to mind. At one time I saw in a paper an article from a lady in Kansas, requesting religious reading; it was signed "P." I felt that I must secure her address in some way, and after praying for guidance in the matter, I finally decided to direct a note to her, and I received a reply. After sending papers to her, she informed me of the interest with which they were received, and inquired for further light on the subject of the soon coming of the Lord. I forwarded tracts on this subject, and inclosed one on the Sabbath question. Four weeks later she, with three others, was observing the Sabbath of the Lord. In the course of two or three years, the number increased until there was quite a company of commandment keepers, and now they have a little church of their own.

The past summer I learned of other results of which my efforts were the beginning. Several intelligent families in North Carolina are rejoicing in the truth, and in New York a lady, formerly a Catholic, has lately taken a firm stand on the side of the truth. She has a class of from ten to seventeen who meet at her house for Sabbath-school. A series of lectures is being held there, which will doubtless help forward the work already begun.

I regret that I am unable to relate anything more of particular interest in the labor of the past years. I send away two hundred papers, and often more, every quarter, and yet I know little of the results.

I have been trying several plans during the past year. One was to send out papers, and let workers at the missions visit the individuals, instead of writing to them myself. Although I have learned that several have accepted the truth, I do not really favor the plan, because it is difficult to gain much information from the workers in regard to the interest of those who receive the papers; and as I hear from them so seldom, I cannot work for them understandingly; therefore I lose some of my interest in them, and they pass out of my mind.

For about a year my health has improved so much that I am able to do more than I ever have before, and now I am engaged in the canvassing work. With what little effort I have made, I have secured

over forty orders for "Sunbeams," etc., only working from one to two hours a day, and only two or three days out of the week. I have many times said that I never could canvass, and that I would not try; but although I have been enabled to overcome some difficulties, I yet feel so much my deficiencies that it is only by earnestly seeking God for help, that I am able to gain courage to start out day by day.

HANNAH E. SAWYER.

[THE following extract from a secular paper of Ohio, gives a view of our Vigilant Missionary work, from a stand-point other than our own.]

"We have need of all the scriptural knowledge that we can gain, for it will be to us an armor—an armor before which time will shrink. Every word of God is pure. Philosophy teaches that if light falls on an opaque body, part of it is absorbed, and part reflected. Is it not just as true that light falling on the mind from divine revelations, is partly absorbed by the soul, building up and illuminating the whole spiritual nature, and by it reflected to another soul? The reflector must first be illuminated. If we would be 'shining lights,' we must first be enlightened. All other branches of knowledge require careful and constant study, if applied practically; and so does the Bible, if we would 'finish our course and keep the faith.'

"I cannot close this letter without referring to the religious reading matter sent me by Mrs. ———, of Iowa. The papers she sends me are about the best religious papers that I have ever read. After reading them, I file them away for the future, for such reading as they contain never grows old. May heaven bless her for 'sowing beside all waters.' Her people, the Seventh-day Adventists, are doing much in the foreign missionary field, and for the missions generally. Mrs. E. G. White, a Seventh-day Adventist missionary in Europe, is one of the best writers I have ever known. Truly, her 'judgment is with her Lord, and her work with her God.'"

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