



THE HOME
MISSIONARY

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

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As shown by the comparative table in the Foreign Mission department, the receipts for foreign missions for the past year have exceeded the previous year by over \$40,000. For this there is much reason for gratitude. Study this table.

WE trust that our needy missions may be remembered in our week of prayer season. The way we respond to the call for means will measure largely the benefit of the occasion to us and the depth of the blessing received. The gift of Christ to us included the giving of all else. Rom. 8:32. The giving of ourselves to God will take with us all we have and all we are. May we give of our means to God because we have first given to him ourselves. The gift of the greater will include the gift of the less.

VERY interesting reports are being received at this office from our workers in all parts of the field. Especially since the brethren have seen the spirit of persecution that is rising on every hand, they have felt the necessity of taking hold of the work as never before. With brethren in jail in Maryland, with others under arrest in Tennessee and Georgia, and threats of arrests being made in other places, should we not see in this, direct fulfillment of the prophecies toward which we have long been looking? and should we not realize that now is the time for us to work? In listening to Brother Ballenger give a description of the trials in Maryland a few evenings ago, we were very much impressed with the thought that it is exceedingly dangerous now not to be a Seventh-day Adventist, and it is also exceedingly dangerous to be a professor of the truth, and not keep pace with the message. Let us devote ourselves to the study of the word of God, and to prayer, as never before.

THE WEEK OF PRAYER FOR 1893.

WE have almost reached the time for another week of prayer occasion. True, the last year has furnished us with many such seasons; for we trust that every week of the closing year has been indeed a week of prayer to all our people. But it seems especially fitting that one particular week should be set apart for the contemplation of common themes, and united supplication for common blessings.

Such a privilege is found December 23 to 31 of this year. We trust that to every soul the blessing of God may come in fullness of measure. In the public worship, in private study, and in secret devotion let the one desire of each and every heart be to obtain that death to sin, that complete and utter renunciation of self, that Christ can come in with the riches of his blessing and with the power of his Spirit.

We trust that every church and little company will hold their daily gatherings. Let all differences be put aside, and unitedly as one man seek for the Spirit's presence—the Spirit's outpouring. But let none trust in the public service to accomplish for them the good they may desire. It is possible to attend every meeting, listen attentively to every reading, take part in every prayer and praise service, and still backslide from God. These all are helps, valuable in their way, but must not be depended upon to accomplish for us that which only a personal relationship to God will bring.

The heart's deep yearnings will bring Christ near. The utter renunciation of self will enthrone him within. There should be much earnest personal work during this occasion; much study of the word, much reading of the Testimonies, much meditation, and much secret communion with God. The public service will bring blessings, but it is the blessing that

comes through personal communion with God, when the soul is shut in alone with its Maker, which furnishes the overcoming power in the experience of the individual. From personal and secret communion with God in the mountain heights, Moses could go forth reflecting the character of his Maker. And thus, from the place of secret prayer and meditation, each may go to the place of public worship, to lighten other hearts and to show forth the praises of his Redeemer.

With such an experience, none will be backward in responding to the call of needy fields. Love will be the impelling motive of the life, and no sacrifice will be counted too great for the One who has done so much for us.

WE are just in receipt of a letter from a Dunkard, in Indiana, making a very earnest appeal for an Adventist minister to come into his neighborhood to hold a series of meetings. We are also receiving letters almost every day from individuals not of our faith, earnestly inquiring for literature and other matter that will assist them in understanding the position held by our people.

We can see in these things marked evidences of the providence of God in preparing the hearts of the people to receive the truth. Brethren and sisters, should we not be awake to the importance of these times and always be ready when these calls are made, to help these people in gaining a knowledge of the truth?

It is pleasing to note that Mr. Crafts in a recent editorial in the *Christian Statesman* deems the denomination which he says amounts to "seven-tenths of one per cent," worthy of a two-column article notice. The article in question is an attempted refutation of some of the positions taken by Seventh-day Adventists and Seventh-day Baptists. How convincing is the attempted refutation of the truth may be judged by those acquainted with the strength and Bible proof of our positions, and the weakness and absurdity of National Reform exegesis.

The truth has stood all manner of opposition in the past, and only shines the brighter as it emerges triumphant from each succeeding conflict. It does not need to strain a point to prove its claim, and can well afford to make fair and logical deductions.

WE are glad to publish from month to month items of missionary experience sent us by our workers. As

these experiences have been read they have suggested many means and ways of working to our readers, and at the same time have brought encouragement and comfort to many hearts. But our readers must remember that we can give only as we receive. If in labor for others, you have had a blessed experience, tell it for the encouragement of some weary worker.

ELDER W. A. SPICER, for the last two years editor of this journal and secretary of the Foreign Mission Board, sailed from New York the 22d ult., on the steamer "Teutonic," of the White Star Line, for London, England, where he goes to take a place on the editorial staff of *Present Truth*. We shall miss Brother Spicer's help on the journal and in the counsels of the Board. Our best wishes go with him to his future home and in his future labors. We trust that God may bless him, and make him a blessing to the work in the great metropolis. He is accompanied by his wife and two children.

SHOW YOUR APPRECIATION.

THE following are only two out of the many encouraging letters received since our last issue:—

A sister in Connecticut writes:—

"Since sending in yesterday's order I have been reading the HOME MISSIONARY. It is so good I feel as if it ought to be in every home. I will send you two more names, praying that God's blessings will go with the papers. Inclosed find fifty cents for a year's subscription to each name. Please have it begin with this month's number."

The secretary of the Missouri Tract Society says:—

"For some time we have appreciated the value of the HOME MISSIONARY as an educator of the masses of our people on the most practical themes of present truth, and most certainly now that it is undergoing such constant improvements, do we feel like recommending it to the careful reading and study of every one who would keep pace with the message. We thank you very much for your kind consideration of us "secretaries," and assure you that from the mere knowledge of its value we should feel like extending the circulation of the good HOME MISSIONARY to the utmost of our ability."

The gospel way of showing our appreciation of that which has been a means of blessing us, is to place others in the channel of blessings in order that they may be benefited. If you appreciate the HOME MISSIONARY, show your appreciation in this gospel way. Take it to your friends, no matter whether they are Seventh-day Adventists or not, and induce them to subscribe for 1894. Now is a good time to solicit orders. And this is the best way to show your appreciation.

Fourth Sabbath Reading

THE HOUR OF WATCHING.

How sad, how sad, that painful scene
 In dark Gethsemane;
 When Christ, the Saviour of mankind,
 Knelt there in agony.
 He knew the fearful hour had come
 When he our bitter cup
 Must drink, and he upon the cross
 Must soon be lifted up.

“My Father, if thou canst, remove
 This cup,” he earnest cried;

“Remove it; yet thy will be done,
 Submissive I abide.”

The sweat as drops of blood fell down,
 His face was upward bent,
 When lo, a messenger from God
 To strengthen him was sent.

E'en while he prayed, his followers slept,
 Nor knew they of his pain;
 They felt no need of watching then;
 By prayer what could they gain?
 They knew not that their bitterest hour
 To them would quickly come,
 And that through prayer, they strength could gain
 To pierce the darkest gloom.

“Arise and pray, why sleep ye now?
 Can ye not watch one hour?”
 To meet temptation pray to God
 To send celestial power.
 Though willingly would they have watched,
 Their eyes more heavy grew,
 Till once again they soundly slept
 The sleep they e'er would rue.

The sad result of their neglect
 In after life is seen;
 E'en when the Master stood betrayed,
 They fled the fearful scene.
 They all forsook him in the hour
 When trouble pressed him sore;
 While he, their Lord, their shame and sin
 With love so patient bore.

That scene to us is present truth;
 If we should heedless sleep,
 How can we Satan's power escape?
 Ourselves we cannot keep.
 Then let us ask our God for strength,
 For grace to do his will;
 He'll give us victory at length.
 And be our Helper still.

Arise, O Christians, watch and pray;
 Temptation's hour is nigh;
 Would ye be conquerors? seek the strength
 That comes from God on high.
 This hour of watching soon will pass,
 Watch well; more fervent pray;
 Then, strengthened by the grace of God,
 You'll conquer day by day.

We each shall soon be tempted sore;
 The clouds are gathering now;
 But He who conquered in the past
 With power will us endow.
 Lean hard upon his mighty Arm,
 That Arm can never fail;
 If faithful, we by grace can e'er
 Triumphantly prevail.

JOHN MCCARTHY.

JUSTIFICATION BY FAITH VS. JUSTIFICATION BY WORKS.

A LITTLE more than a year ago, the Congress of the United States embodied the fourth commandment in its legislative proceedings — the fourth commandment as it stands in the Bible — and then interpreted it as follows: But before I read this, I will state a little more in regard to the situation. An amendment had been offered to an appropriation bill for the World's Fair. That amendment inserted the proviso that provision should be made by proper authority, for the closing of the Exposition on the Sabbath day, and the fourth commandment was read in the Senate, as giving the reason for that amendment. Then this proceeding followed. Senator Mendelson of Nebraska, spoke thus: —

“The language of this amendment is that the Exposition should be closed on the Sabbath day. I submit that, if the Senator from Pennsylvania desires that the Exposition shall be closed upon Sunday, this language will not necessarily meet that idea. The word Sabbath-day simply means that it is a rest day, and it may be Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition whether it should close the Exhibition on the last day of the week in conformity with that observance made by the Israelites and Seventh-day Baptists, or should close it on the first day of the week, commonly called Sunday, or generally known as the Christian Sabbath. It certainly seems to me that this amendment should be adopted (the one proposed by the Senator from Pennsylvania), and if he proposes to close this Exposition, that it should be closed on the first day of the week commonly called Sunday.”

Thus the fourth commandment was quoted as containing the reasons why the World's Fair should be closed on the Sabbath day, but that commandment says the seventh day is the Sabbath. It was plainly to be seen, then, that if it stood that way, the directory of the Fair would have no alternative, if they were going to obey the law as it was, than to close it on the last day of the week. But that is not what is

wanted, and therefore the fourth commandment was made to mean the first day of the week commonly called Sunday. Thus by a definite act of the Senate of the United States, the seventh day was interpreted out of God's commandment where he wrote it, and the first day of the week, commonly called Sunday, was interpreted into it, where God never wrote it and never intended it to be. Thus, as far as it lies in the power of the churches and Congress of the United States, because Congress did it, under the authorities of the churches, as far as in their power lies, they have put out of God's commandment the Sabbath day which he named there, and have put into it one which never can by any right be there.

That is true on the face of the record. And it becomes important for every individual in the United States now to decide for himself whether he is competent to find out for himself what God means when he speaks, or whether he is to depend upon Congress to convey to him the meaning of the word of God. Congress, under the threats of the churches, has taken it upon itself to assume the prerogative of authoritative interpreter of the Scripture, for the people of the United States. And therefore I say again, it becomes important for each one to decide for himself, whether he needs Congress to occupy that place, or whether he is capable of finding out what the Lord says, for himself alone. The Lord's idea is, and always has been, that when he speaks, he can be understood without any man, or any combination of men, stepping in between man and God, to convey to mankind the true meaning of the words of the Lord. And certainly to any one who has confidence enough in the Lord to think that he can speak for himself, it ought to be that he would have confidence enough in him to think that he can speak so as to be understood by those to whom he speaks. And therefore, neither Congress, nor the churches, nor any other body of men, nor any individual man,—no one of these is competent to stand between any individual and the Lord, to see that the individual finds out the true meaning of what the Lord has said. But Congress has done that. And fruits will grow out of it which neither Congress, nor the churches who required Congress to do it, ever dreamed of when it was done; but the facts are that it has been done, and now it is important for us to inquire what that means, and what is in that which has been done. And that is the study to which we will now apply ourselves. What did Congress do, and the churches with it? What did the churches and Congress of the United States do in putting the Sabbath of the Lord out of his commandment, and putting Sunday into its place as the Sabbath of the Lord?

In order to understand this we shall need briefly to notice first, What God's idea of the Sabbath is, and what he meant by it when he made it and put it in the commandment and spake it from Sinai and wrote it on the tables of stone,—notice this but briefly in order that we may see the more forcibly, not only what Congress did when it put the Sabbath out, but

what it did when it put Sunday in. The Lord has said, in *Eze. 20 : 20* :—

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Then to go no further than that one explicit statement that the Sabbath is given by the Lord, to be the sign by which men may know that he is the Lord,—not simply a sign that he is the Lord, but that men *may know* that he is,—it follows that when the churches and Congress of the United States put that Sabbath out of his own law, as far as in them lies, of course, they did all that lies in their power to shut away from men God's appointed means of their attaining to a knowledge of God. For when he has said that he appointed a certain thing that men might know that he is the Lord, when that thing is put away by anybody, certainly that is putting away the means of attaining to the knowledge of God. Whether the one who does it knows it or not, that is not the question. The fact is, that that is what it means, and that it has been done.

Again, Jesus Christ said :—

"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Thus the knowledge of God is found in Jesus Christ. For Christ is God with us. God was in Christ reconciling the world unto himself. And as no man can know the Father save he to whom Jesus Christ reveals him, it is evident that the knowledge of God is given to men only in Jesus Christ and through him. Then, as the Sabbath of the Lord is appointed by him as the sign by which men may know that he is the Lord, it is evident that it is the sign by which men may know that he *in Christ Jesus* is the Lord, and therefore the sign that men may know what Jesus Christ is to mankind. And when the churches and Congress of the United States shut out God's Sabbath from his own commandment, they have done all that lies in their power to shut away from mankind God's own appointed means by which men may attain to the complete knowledge of what Jesus Christ is to mankind.

There are two points upon which the Lord has challenged all the heathen,—one is that the heathen gods, in which the heathen trusted, *never created anything*, and the other is that none of these heathen gods *can save anybody*. I will call your attention to these two. Tenth chapter of Jeremiah, and first verse, and briefly sketching the verses to the sixteenth :—

"Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

Then he sketches how the heathen will take a stick and make a god out of it and deck it with precious stones, and with gold and jewels :—

"Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder, blue and purple is their clothing; they are all the work of cunning men. *But the Lord is the true God*, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that *have not made the heavens and the earth*, even they shall perish from the earth, and from under these heavens. . . . Every man is brutish in his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things [the former — the *maker*, the One who gives form to all things]. And Israel is the rod of his inheritance. The Lord of hosts is his name."

Thus you see that God challenges all the heathen and their gods, upon this point,—that they never created anything, and therefore they are not gods.

The other is in the forty-fifth chapter of Isaiah, and the twentieth to the twenty-second verses. We read these words:—

"Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that *cannot save*."

That is the challenge now. The other was that their gods cannot *create*. Now it is that their gods cannot *save*. And that shows to all people that the *Creator* only is the *Saviour* only, and whosoever has not the *Creator* for his *Saviour*, has no salvation and no *Saviour*. We read on:—

"Tell ye, and bring them near; yea, let them take counsel together [that is, these heathen, with their gods], who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is *no God else* beside me, a just God and a *Saviour*; there is none beside me."

That shows again that God, the *Creator* of the ends of the earth, is the *Saviour*; that it is creative power that saves the sinner, and no other power can save sinners, because the salvation of the sinner is simply creation over again. David prayed long ago: "Create in me a clean heart, O God," and the apostle has written:—

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

And again:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things *were made by him*; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . And the Word was made flesh and dwelt among us. . . . full of grace and truth.

What does that say but that Jesus Christ, who was made flesh and dwelt among us is he who created all things, so that the *Creator* is the *Saviour*? Thus it is shown all the way through, that it is creative power

that saves. And when you and I are taught in the Scriptures to trust in Jesus Christ to save us, the foundation of our confidence is always laid in the fact that he created us and all things beside.

Turn to the first chapter of Colossians, and let us read a passage upon this, without going any further. Beginning with the twelfth verse:—

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins."

What is the ground of our confidence in him, that he can redeem us from our sins? Here is the answer:—

"We have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first born of every creature: For [this is why] *by him* were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist [hold together]."

I need not read any further on that. All the Scripture shows that the *Creator* of all things is the *Saviour* of all men who believe. He gave himself for all men whether they believe or not, and offers to be the *Saviour* of all, but he cannot save any one who will not let him.

Again let us read:—

"Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and the seventh day he rested and was refreshed." Ex. 31: 17.

The foundation of it as a sign; the reason of its being a sign is that he created all things. And he being the *Saviour* also, and the Sabbath being the sign that we may know that he is, that he is what he is, and that we may know him as he is,—the Sabbath is therefore the sign, not only that he created all things, but that he saves the sinner. The Sabbath of the Lord is God's own appointed sign by which men in this world may know him as our *Creator* and our *Saviour*.

You have seen people, and perhaps you know people now, who confess openly that they do not know whether there is any God at all or not. When you find anybody of that kind hereafter, you just tell him that if he will turn to the twentieth chapter of Ezekiel, and the twentieth verse, he will find out the means of not only knowing that there is a God, but knowing him himself. There is a difference between knowing that a certain person is, and then knowing him for himself as he is. There is a difference between knowing *about* him, and knowing *him*. Well then, there it is written, you can cite him to that verse all the time:—

"Hallow my Sabbaths, and they shall be a sign between me and you that ye may know that I am the Lord your God."

That is what it is given for. And when God has given it for that purpose, and we conform to it, then he will see that we know him. He will take care of that. He who hallows the Sabbath as God appointed it, will not only know him that created all the worlds, but he will know him that creates a clean heart in him who has a sinful heart; he will know him who creates men new creatures unto good works which God before ordained. He will simply *know God* as he has revealed himself in Jesus Christ,—“merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” That is the Lord; and the Sabbath he has set to be a sign by which you and I may know, not only that he is, but know *him* as he is.

Now then, there is prophesied in the Scriptures another thing that is worth considering. Turn to 2 Thess., second chapter, beginning with the third verse, and read on to the seventh. The apostle is writing about the coming of the Lord, and he says:—

“Let no man deceive you by any means: for that day [the day of the coming of the Lord] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God [the place of worship of God], showing himself that he is God.” [Or, as other translations have it, ‘Showing himself off for God.’] “Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. 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.”

That was written primarily to the Thessalonians, and he says, after telling them what was going to come:—

“Remember ye not, that, when I was yet with you, I told you these things?”

Turn back to the seventeenth chapter of Acts, and read the first three verses, and we will see what Paul told them when he was there:—

“Now when we had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few.”

He reasoned with them “out of the Scriptures;” yet he says, “When I was there, I told you these things, about the falling away and the man of sin and the mystery of iniquity, the son of perdition who would oppose and exalt himself above all that is called God or that is worshiped, and put himself in the place of God, showing himself off for God.” But

yet all the Scriptures there were then, was just that part which is to us the Old Testament Scripture. None of the New Testament was then written. Consequently, somewhere in the Old Testament Paul preached to the Thessalonians about this man of sin, the son of perdition, and told them from the Scriptures that he was going to come, and what he would do when he did come. Now I will read a passage; I will not tell where it is just at present, but I will read it, and as I read it, I want you to see and decide for yourselves whether from this verse he could preach that which I have read from his letter to the Thessalonians.

I will read the letter again before I read this:—

“There [shall] come a falling away first, and that man of sin be revealed, the son of perdition; who *opposeth* and *exalteth himself* above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.” “And through his policy also he shall cause craft to prosper in his hand; and he shall *magnify himself in his heart*, and by peace shall destroy many; he shall also stand up *against the Prince* of princes.”

Now that reads just as though it was connected right with that passage in Thessalonians, does n't it? “Magnify himself in his heart.” What did he say in Thessalonians he would do?—Exalt himself; stand up—seek to reign as a king. The expression that is translated “stand up” means to reign as a king, for I read again in the same book a passage from which you will see that it does signify that:—

“And now I will show thee the truth. Behold there shall *stand up yet three kings* in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a *mighty king* shall *stand up*, that shall rule with great dominion, and do according to his will. And when he shall *stand up*, his kingdom shall be broken.”

You can see that the meaning of the phrase “stand up” is the reigning of kings. So here is one, then, that stands up against whom?—“Against the Prince of princes.” Who is the Prince of princes?—We all know he is Jesus Christ. Here is one, then, that will stand up against Jesus Christ—reign as king in opposition to Jesus Christ. Another verse in the eighth chapter reads:—

“He *magnified himself* even to the *prince* of the host.”

That is against Jesus Christ again. He will magnify himself against him. In Thessalonians it is written he “*opposeth* and *exalteth* himself.” Do not these two passages, then, refer to the very same thing? Then are not those the very verses from which Paul preached to the Thessalonians; that there would come one in the world who would exalt himself above all that is called God, putting himself in the place of God, showing himself off that he is God?—Assuredly. Now that is in the eighth chapter of Daniel.

Now, when one puts himself in the place of Jesus Christ, he puts himself in the place of the Saviour. And for any one to supplant the Saviour, is to pretend

himself to have the means of salvation, and that his is the way of salvation instead of the way which Jesus Christ has appointed. Now I want you to see whether that scripture has been fulfilled anywhere in the world. I call attention to it again. One would come some time in the world who would exalt himself in opposition to God as he is revealed in Jesus Christ; and would put himself in the place of the worship of God; and would demand that the worship shall be rendered to him, that is due to God; and would show himself that he is God. He shows it to himself simply to satisfy himself that he is God, because it is self all the way through; and he does it in opposition to Jesus Christ, putting himself in the place of Jesus Christ.

Now I have a book here written by Cardinal Gibbons. It is entitled "The Faith of Our Fathers." This copy that I have has printed on it the "two hundred and tenth thousand." That is, 210,000 of them have been printed and circulated in the English language at least, perhaps some in England, so that you can see that it is quite a well-known book. I read on page 155 these words:—

"The Council of Florence (1439), at which also were present the Bishops of the Greek and Latin Churches, declare, 'We define that the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and the true Vicar of Christ, the head of the whole Church, the Father and Doctor of all Christians, and we declare that to him, in the person of Blessed Peter, was given, by Jesus Christ our Saviour, full power to feed, rule, and govern the universal Church.' [Then the Cardinal's comment upon this decree of the Council of Florence is this:] The Pope is here called the true Vicar or representative of Christ in this lower kingdom of His Church militant, that is, the Pope is the organ of our Saviour, and speaks His sentiments in faith and morals."

Look at that word a little further—"The True Vicar." What is a vicar? You have heard the word vicarious; vicarious sacrifice; vicarious atonement, etc., signifying a substitute. The definition of the word vicar is "a substitute." Then what does this say?

"We define that the Roman Pontiff is the successor of the Blessed Peter, Prince of the Apostles, and the true substitute of Christ."

Then according to Cardinal Gibbon's book there is one who stands in this world in the place of Jesus Christ and assumes the place of Christ to the world. The scripture says that Jesus Christ himself is the head of the church. This says that the pope is the true vicar and the head of the whole church. Then does not that put him in the place of Jesus Christ?

I will read another passage from Di Bruno's "Full Catechism of the Catholic Religion," approved by Cardinal Wiseman, of England, and Cardinal McCloskey of the United States, when he was alive. Thus says the catechism:—

"Every one is obliged under pain of eternal damnation to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority. Hence the Catholic Church is justly called the only saving church. To

despise her is the same as to despise Christ, namely, his doctrine, his means of grace, and his powers. To separate from her is the same as to separate from Christ, and to forfeit salvation."

That is enough, then, to show that that prophecy has been fulfilled, and that one has appeared in the world, putting himself in the place of the Prince of princes; proposing to reign as a king upon the earth, with kingly power, and kingly authority, in the place of Jesus Christ, and putting himself there as the only way of salvation. That is plain enough.

Here is another thing that the scripture says that that one would say in his heart; not necessarily say it openly, but in his heart. You remember I read from Isaiah this passage about the Lord, the true God:—

"Tell ye and bring them near [that is, all who trust in other gods beside the Lord], yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me."

That is in the forty-fifth chapter. Now turn right over to the forty-seventh chapter, and read there what another one would say who would appear in the world, and who is called the daughter of Babylon. Turn to the eighteenth chapter of Revelation, and you have the companion description; the two go together. In the eighth verse of the forty-seventh chapter of Isaiah we read:—

"Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, *I am, and none else beside me*; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: Thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, *I am, and none else beside me*."

The Lord says "I am, and there is none else beside me." But this one stands up and says, "I am, and there is none else beside me." Could anything more certainly show that this one has put himself in the place of God, showing himself off that he is God, and there is none else beside him? We have found that there would appear in the world the Saviour, the Lord of hosts; and also we have found that another one would appear and put himself in the place of the Saviour as the only way of salvation. The Saviour, the Lord of hosts would appear in the world as the only way of salvation, and another would appear in the world as the only way of salvation. Thus according to the Scriptures there would appear in the world two ways of salvation. Now let us read what these two ways are; we have found the two parties. One is Jesus Christ; and the other the Cardinal's book says is the papacy. One is Jesus Christ, and the other, as the catechism says, is the Catholic Church. Now let us endeavor to find out the two ways of salvation; we have found out the two saviours.

Let us read again in Isaiah 45, verses 21 and 22 :—

“Tell ye, and bring them near ; yea, let them take counsel together ; who hath declared this from ancient time ? who hath told it from that time ? have not I the Lord ? and there is no God else beside me ; a just God and a Saviour ; there is none beside me. Look unto me and be ye saved, all the ends of the earth : for I am God, and there is none else.”

There is God's way of salvation. What did he say to be in order to be saved ? What is it ?—“*Look unto me and be ye saved.*” Do what and be saved ? “*Look.*”

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life.”

And when Moses lifted up the serpent in the wilderness, the word was, “*Look and live.*” And whosoever looked was cured of the poisonous bites of the serpents. So he says to-day :—

“*Look unto me, and be ye saved,* all the ends of the earth.”

If you are blind and cannot see, and therefore unable to look, then he comes to you and says :—

“*Hear,* and your soul shall live.” Isa. 55 : 3.

If you are both blind and deaf, and can neither see nor hear, then he says :—

“*Speak ye unto the rock,* . . . and it shall give forth his water.” “And that rock was Christ.” Num. 20 : 8 ; 1 Cor. 10 : 4.

If you are blind, and deaf, and dumb, and can neither see, nor hear, nor speak, then he says :—

“*O taste and see that the Lord is good.*” Ps. 34 : 8.

If you are blind, and deaf, and dumb, and have lost all sense of taste, and there is on y one single faculty remaining, he says, use that, and

“*Feel after him, and find him.*” Acts 17 : 27.

Thus the God of Israel, the Lord Jesus Christ, has brought his glorious salvation, his eternal salvation, within the reach of every individual in this world who can either see, or hear, or speak, or feel. And that is all he asks of you. That is God's way of salvation.

In other words, by faith alone, not faith and something else ; but faith alone, in Jesus Christ alone. Because he who trusts in faith *and something else* for salvation, will always put his confidence in the *something else*. Because he has not a kind of faith which has enough virtue in it, or that brings enough power to him to do him any good. Therefore he must help himself out with his own efforts, and so he becomes his own Saviour. But he who trusts in Jesus Christ, to be saved by faith alone, and that the gift of God alone as it is, is saved by Jesus Christ alone.

I read in the second chapter of Ephesians and the eighth verse :—

“By grace are ye saved through faith ; and *that not of yourselves ; it is the gift of God.*”

Being the gift of God, coming from him through

Jesus Christ to mankind, it brings to mankind—this *faith* which is the gift of God—brings to mankind the divine *virtue* to save him from the sins he has committed, and the divine *power* to keep him from sinning. So that Jesus Christ is a Saviour from sins, and a Saviour from sinning.

This faith which God gives is a faith which brings *life* to him who receives it, and therefore it is written :—

“The gospel “is the power of God unto salvation ; . . . for therein is the righteousness of God revealed from faith to faith, as it is written, The just *shall live by faith.*”

No man can live by anything which does not bring and give life to him : No man can live from a thing from which he draws no life. No man can live by that which has no life in it. Consequently as we *live by faith*, that shows on the face of it that the faith which God gives is a living thing, and brings *life*, even the divine life, “the life of God,” to the man who receives and exercises it.

This faith, which is the gift of God, is a faith having the divine energy in it, and therefore it is a “faith which works.” Justification through Jesus Christ is not by faith *and* works, but by “faith *which* works.” Gal. 5 : 6 ; James 2 : 22. It is a faith that *lives* and brings divine *power* to create man a new creature unto good works, and to keep him in the way of righteousness (1 Peter 1 : 5) ; it brings divine *energy*, and is therefore itself able *to work* ; and it moves him who has it, onward, as the apostle said, with an irresistible force to do the will of God, to work the works of God, in the world everywhere that he is. And so it is written :—

“This is the work of God, that ye *believe* on him whom he hath sent.” John 6 : 29.

I read another verse or two upon God's way of salvation.

“By *grace* are ye saved *through faith* ; and that *not of yourselves ; it is the gift of God.* *Not of works*, lest any man should boast. For we are *his workmanship*, created in Christ Jesus unto good works, which *God* hath before *ordained.*”

Being works ordained of God, they are the works of God, and nothing can accomplish them but the power of God. Thus the faith of God works with the power of God to accomplish the works of God, in him who yields himself to God. Mark 11 : 22 ; Rom. 6 : 12, 13 ; Gal. 5 : 6 ; John 6 : 29.

Again, look at this. Turn to the third chapter of Romans, and begin with the nineteenth verse, and let us read along without any comment ; just simply read God's argument from the Scriptures and see whether it is all straight or not. Beginning with the nineteenth verse :—

“Now we know that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the *deeds of the law* shall *no flesh be justified* in his sight ; for by the law is the knowledge of sin. But now the *righteousness of God without the law* is manifested, being witnessed by the law

and the prophets; even the *righteousness of God* which is by *faith* of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified *freely* by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare *his righteousness* for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time *his righteousness*: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? *Nay*; but by the law of *faith*. Therefore *we conclude* [This is the conclusion now of the argument which we have followed. The Lord produced the argument, and now he draws the conclusion himself; it is God's own conclusion, and it is therefore absolutely certain, and it will save every man that holds to it] that a man is justified *by faith without the deeds of the law.*"

That is the Lord's way of salvation. And he follows this up with another line of argument:—

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified *by works*, he hath whereof to glory: but not before God. For what saith the scripture? Abraham *believed God*, and it was counted unto him for righteousness. Now to him that *worketh* is the reward not reckoned of grace, but of debt. But to him that *worketh not*, but *believeth on him* that justifieth the ungodly, his *faith* is counted for righteousness." Rom. 4: 1-5.

Thank the Lord!

Again, the last verse of the fourteenth chapter of Romans, and the last line of the verse:—

"Whatsoever is *not of faith is sin.*"

On the other hand, therefore, whatsoever *is of faith is righteousness*; and the faith being the gift of God, that which is of that faith being righteousness, is inevitably the righteousness of God.

Consequently the faith of God—the faith which God gives,—brings salvation unto men as the *free gift of God*. It is indeed by faith, and Jesus Christ himself is the author of the faith, and the faith is a free gift to man. This is the salvation of Jesus Christ. And the Sabbath of the Lord is his own appointed sign, that men may know this.

Now a man need not be a believer of the Bible, to know that that is the Bible way of salvation. All a person needs to be is a *reader* of the Bible in order to know that that is the way of salvation that God has established in the Bible. In fact, you know that there are people who do not believe the Bible, and who bring against it this very objection, that it proposes to justify men by faith and to save men by faith. They do not know what faith is, nor do they understand that faith is from God and is a living thing, able to work and to save a man itself, because it is of God.

This is Christ's way, the Bible way of salvation; and every reader of the Bible knows that that is the Bible way of salvation. *And the Sabbath of the Lord* is the definite sign which God has set that you and I — that every man — *may know* that way of salvation, and that Christ is the One who leads in that way of salvation.

Now let us look at the other side and see what that way of salvation is. I will read again the statement from the Catechism, and then follow it up with others. Now mark it, we are finding the other way of salvation, and showing what that is, and where it leads, and how it is accomplished:—

"Every one is obliged under pain of eternal damnation to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority. Hence the Catholic Church is justly called the only saving church."

I read now from another book entitled, "Catholic Belief," written by Rev. Joseph Faa Di Bruno, Doctor of Divinity, in Europe, and translated and edited by Dr. Lambert in the United States, who wrote the "Notes on Ingersol." It also bears the imprimatur, or indorsement, of Cardinal Mc Closkey in this country, and Henricus Eduardus, Cardinal—Archbishop—of Westminster, England. Here is a passage in this book, in which the church treats on the subject of "justification by faith alone." I have read from the Bible that that is the Lord's way of salvation. And now I read from Rome's word that you may see by her own words whether that way of salvation is hers or not. It speaks first of the Reformation, or what it chooses to call the "*so-called* Reformation."

"As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven Sacraments of pardon and of grace. They began, therefore, by discarding five of these Sacraments, including the Sacrament of Order, in which priests are ordained, and the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent."

How is forgiveness of sins granted to the penitent in Rome's way of salvation?—Through penance. We shall refer to that more fully presently.

"They then reduced, as it appears, to a mere matter of form, the two Sacraments they professed to retain; namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests and of the Sacraments, *they invented an exclusive means, never known* in the church of God, and *still rejected* by all the Eastern Churches, and *by the Roman Catholics throughout the world*. They framed a new dogma, not to be found in any of the creeds, or in the Canons of any General Council; *I mean the new dogma of justification by faith alone, or by faith only.*"

And that, it declares, never was known to the church of God, and is rejected to this day by the Catholics throughout the world. Very good. Then the Bible way of salvation is not Rome's way of salvation. That is settled. You can see that plainly enough. It is plain enough that this one who has put himself in the place of Jesus Christ, as the *substitute* for him, has likewise substituted *another way of salvation* for his way of salvation. And the church says that by this means "the followers of Luther

ventured to declare that each individual can secure pardon and justification for himself independently of priests and Sacraments." Very good. I am glad they began. But that shows plainly enough that the scriptural doctrine of justification by faith alone, and that it is the gift of God, bringing divine virtue and divine power and divine energy unto men to save men,—that that is not Rome's way of salvation. She says so. So be it.

Let us follow out a little further now, what *is* her way of salvation. No man can be saved in his sins. He must be saved *from* his sins. And it is written :—

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And that is true. That is how forgiveness of sins is obtained from the Lord. That is his way of salvation from sins. Now then, how is the forgiveness of sins obtained from Rome? I read again the passage which says the so-called Reformers, these leaders in the so-called Reformation, "discarded the Sacrament of *Penance*, in which the forgiveness of sins is granted to the penitent."

Then the forgiveness of sins in Rome's way of salvation is through penance. Here it is again, set forth as such in the book :—

"Penance is the means by which the sins that we commit after baptism, are forgiven."

What is this though, about the sins committed "*after baptism*." Let us read from the Cardinal's book, to see how many sins in Catholics are committed after baptism. How many sins in that system of doctrine are committed after baptism? I read from this book, "The Faith of Our Fathers," page 313, from the chapter on "The Sacrament of Baptism :"—

"From what has been said, you may well judge how reprehensible is the conduct of Catholic parents who *neglect* to have their children baptized *at the earliest possible moment*, thereby risking their own souls, as well as the souls of their innocent offspring."

Then according to that extract, what is the duty of Catholic parents?—To have their children baptized at the earliest possible moment. Then, as the infant is baptized, according to this extract, at the earliest possible moment, it is evident on the face of it that no Catholic can ever commit any sins before his baptism; but that all the sins that anybody, in that system, can ever possibly commit, are after his baptism, because baptism is to be at the earliest possible moment after his birth. Very good then. Now put these two things together: baptism is to be administered at the earliest possible moment; therefore, all the sins that person can possibly commit are after his baptism; and "*penance is the means of obtaining the forgiveness of sins that are committed after baptism*." Then it is evident on the face of it, that penance is Rome's way of salvation. And any one who ever was a member of the Catholic Church knows that that is the fact.

Well, then, it is in order to inquire what penance *is*; what it is *for* in its complete purpose; how essen-

tial it is to that system of doctrine; and how entirely it is *the* way of salvation in Rome's system.

I read again from this book on "Catholic Belief," from the chapter on "Works of Penance":—

"In the case of those who have fallen into mortal sin after baptism [that is virtually after their birth; for baptism must be at the earliest possible moment], when the guilt of such sin and the everlasting punishment due to it are forgiven, there still very often remains a debt of temporal punishment, to be paid by the sinner."

Well, then, when God's forgiveness of the guilt is given, and when he has forgiven us the everlasting punishment due to the sin, and still I am not saved until I pay a debt myself, then who is my Saviour? When God has exhausted his resources, and still I have a debt to pay myself, in order to be saved, who is my saviour?—Myself; only myself alone. So that Rome's way of salvation is *self*-salvation, and *self*'s way of salvation, through penance. I read on :—

"This debt remains not from any imperfection in the power of absolution in the Sacrament of Penance, nor from any want of efficacy in the atonement of Jesus Christ, but because, *by God's will*, chastisement for past sins helps *us to compensate* for the imperfection in our repentance, and serves as a correction."

Then according to this precious scheme, the Lord has established a sacrament for the forgiveness of sins, and has established the atonement of Jesus Christ for the forgiveness of sins, yet in addition to all that, he has *by his own will* established something that *I have to do myself*, after he has exhausted all his resources, *in order to save myself*. I read this further :—

"From this we see that, whilst the God-man, Jesus Christ, has, by atoning for our sins, done what we could not possibly do for ourselves, he has *not* dispensed us *from doing*, with the help of his grace, *what we can to punish ourselves* for the offenses and outrages we have offered to God."

So after the Lord's means are all exhausted, then we are to punish ourselves, to save ourselves from ourselves. And behold, —

"Good sense tells us that this is but right and just."

Now I want to give you an illustration which I saw once with my own eyes, and I want to ask you whether it is good sense. I saw a man once try to knock himself down with his own fist because he was mad at himself. I actually saw him. He had let his temper get away with him, and in his intemperance he had done that which he hated himself for after it was done, and then he actually began to beat himself on one side of the head and then on the other, determined to knock himself down. He was "doing what he could to punish himself for the offense and outrage." In short, he was *doing penance*. But was it good sense? Was that man acting in good sense? In his intemperate anger he had done what he could not keep himself from doing. And so when he had done that, and hated himself for the doing of it, he would punish himself by himself

in order to save himself from himself, and keep himself from doing so again. Was that good sense? — No, no, you all say, no. But that is penance. That is the very doctrine of penance; and *that* is Rome's way of salvation.

That man was not a professed Catholic. In this practice, however, he was a Catholic; he was following Rome's way of keeping himself from getting angry again, wasn't he? Because, see: "Chastisement for past sins helps us to compensate for the imperfection in our repentance, and serves as a correction;" and all to keep us from doing it again. That is what this man wanted,—to stop himself from doing that any more. It would not accomplish this of course; neither does penance accomplish it; but that is Rome's way of salvation, and this man's foolish action is a perfect illustration of the doctrine, and also of the foolishness and impotence of the doctrine of penance.

Now that you may see how essentially penance is Rome's way of salvation, I read here her own statement that the dying thief, after Jesus Christ himself had pardoned him on the cross, did penance in order to be saved. So that according to Rome's system—the pardon which Jesus Christ himself speaks—the pardon which Jesus Christ supplies to a penitent sinner, is insufficient without the penances which she chooses to lay upon him, even hundreds of years after he is dead.

"The pardon granted to the penitent thief in the saving words, 'This day shalt thou be with me in Paradise,' cannot be taken as a proof that we are dispensed by God from doing works of penance. That was a wonderful and special grace under extraordinary circumstances; namely, when the Blood of Redemption was actually being shed upon the cross; moreover, the dying thief, besides bearing testimony to the divinity of Jesus Christ, confessed his guilt, and *in the spirit of penance* suffered the torment of his crucifixion, and the cruel breaking of his limbs, *as penalties* justly due to his sins; and it may be that it was the first time that he repented and received pardon of his sins."

I need to read no further to show that *penance*, and *penance alone*, is Rome's way of salvation. This self-punishment, this voluntary penance, is for those who voluntarily submit to her control, and to her way of doing things. But there are many people in the world, and always have been, who do not voluntarily go that way; who do not choose her way of salvation. But she, having put herself in the place of Christ as the saviour of men, and penance being her means of salvation, she must see to it that penance shall reach all, that all may be saved. I read in the book, the Cardinal's book, that the pope is "the head and doctor of all Christians;" and Pope Pius IX wrote to old Emperor William of Germany that "everybody that is baptized in the world belongs to the pope." Yes, sir. How then shall penance be made to reach these who do not submit voluntarily to Rome's authority?" Here it is. Here is penance for the rest of us. I read in the same chapter, on penance:—

"The fear of temporal punishment often helps to strengthen

the resolution of amendment, it acts as a check to prevent us from again falling into sin."

Now note, the fear of temporal punishment acts as a check to prevent us from again falling into sin. The punishment, then, and the fear of it, helps to strengthen the resolution to do better. Everybody resolves to do better sometimes; they want something to help them. Rome prescribes "the fear of temporal punishment," and says that will help you get right, and will keep you from again falling into your old ways. But, in order that temporal punishment, and the fear of it, may reach those who do not voluntarily recognize her authority, she must have control of temporal power. Therefore, for those who will voluntarily take her course of salvation, voluntary penance—punishment—is prescribed and practiced. But for all others, she takes hold of the temporal power and uses it that they may have the benefit of penance also and be sure to be saved.

And to gain control of the temporal power, she has "recourse to the help of the law and State authority." She gets her doctrines embodied in the "civil" law, with penalties attached, then whoever breaks the law "disregards the government," and "endangers the State," and must suffer the penalty, thus these do penance anyhow, and thus they are sure of Rome's salvation. Anybody who has ever read the doctrine of the Inquisition, knows that such was the sole purpose and the very principle and philosophy of the Inquisition. It was not to punish people because they were heretics, but to save them from the sins in which they were by being heretics; that is all the Inquisition ever was for; that is all its torments were ever applied for. She employed the temporal power to inspire the people with the fear of temporal punishment, which should act as a corrective and prevent their again falling into sin. Of course she claims she never put anybody to death; it was always "the temporal power" that did it. Aye, but she controlled the temporal power. And Leo XIII in our day has announced it in his own words, not longer ago than May, 1891, in his encyclical to all the world on the labor question. I will read that sentence:—

"The church uses its authority, not only to enlighten the mind, but to direct by its precepts the life and conduct of men, and acts on the decided view that for this purpose, recourse should be had in due measure and degree to the help of the law and State authority."

Note, he does not say she *may*, but, she *SHOULD* have recourse to the help of the law and State authority.

And now that you may see that that always has been her course, I will read you a few passages from the time when the papacy was made; when she first had recourse to the help of the law and State authority in the days of Constantine, and see what she got it for, and what she did with it when she got it, and why that was done which was done. I have the words here of a bishop who was there at the time, and one of the chiefest ones who helped to join the Church

and the State in the days of Constantine, which made the living, working, papacy in the world from that day to this. He says of Constantine : —

“Our emperor, whom Christ loves by bringing those whom he (the emperor) rules on earth to the only begotten word and Saviour, renders them fit subjects of His kingdom.”

Thus, according to this view, Constantine's place and work was to bring the people under his authority in the Roman Empire to the only Word and Saviour, and thus render them fit subjects of Christ's kingdom. It is important, then, to know how Constantine did that. It is well to know how he brought them to the Word and Saviour, and to whom he brought them as to the Word and Saviour. We have the words of Constantine himself in a decree, upon this very subject, and here are the words, issued A. D. 323, immediately after his victory over Licinius, when he became sole ruler over the whole Roman Empire : —

“Victor Constantinus Maximus Augustus to the heretics : Understand now, by this present statute, ye Novatians, Valentianians, Marcionites, Paulins, ye who are called Cataphrygians, and all ye who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous error, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death.”

Then he is going to save souls from this disease, and from everlasting death. How ?

“Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute, that none henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies; and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you therefore [now he is “bringing them to the Saviour,” mark you, and notice how he does it] who are desirous of embracing the true and pure religion, take the far better course of entering *the Catholic Church*, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth.”

That is how. This bishop says, he brought them to the Word and Saviour, and rendered them fit subjects of Christ's kingdom. And in doing this, he brought them to the Catholic Church as the way of salvation. I read on:—

“In any case, the delusions of your perverted understandings must cease entirely to mingle with, and mar the felicity of, our present times; I mean the impious and wretched doublemindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to *bring back* those who in time past were living in the hope of future blessing, from all irregularity and error, to *the right path*, from darkness to light, from vanity to truth, from death to *salvation*.”

There it is in so many words then. He brought them back from death to salvation, and to do so he brought them to the Catholic Church. That is the

way of salvation which she prepared for heretics the first time she ever got the help of the law and State authority; that is the only purpose for which she ever used the help of the law and State authority; and that is the only purpose for which she wants it or will ever use it in the United States, or anywhere else now in our day.

Again I read : —

“And in order that this remedy may be applied with effectual power, we have commanded (as before said) that you be positively deprived of every gathering point for your superstitious meetings; I mean all the houses of prayer (if such be worthy of the name), which belong to heretics, and that these be made over without delay to *the Catholic Church*; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public.”

All right. It has been made public, and I am glad we have it still. But that shows completely the way of salvation provided by Rome. Penance, *self-inflicted*, for those who voluntarily submit to her authority; and penance inflicted through the help of the law and State authority to those who will not voluntarily submit. Thus it is demonstrated that PENANCE is the only way of salvation provided by Rome.

Well, the Sabbath, we have read, is God's sign, which he set up, that men may know what Jesus Christ is to men, and the way of salvation through Jesus Christ. Here is another one that has appeared in the world and has put himself in the place of the Saviour, as the only way of salvation, and with penance as the only way of that salvation. Here has appeared a substitute for Jesus Christ, substituting herself for him, and her way of salvation in place of his, and likewise *she has substituted another sign for his sign*. And it is only logical enough that she should do so. As she has put herself in His place as the saviour, and her way instead of his way as the way of salvation, if she is going to have any sign at all of her power to do all this, it must be a rival Sabbath. There is no other way.

Think now: As the Sabbath which God appointed was appointed by him as the sign by which men may know him as Creator and Saviour, when another power appears and puts itself in the place of God and of Christ, if that other power, the papacy, the Catholic Church, is to have any sign at all of her authority and her power to act in the place of Christ, in the nature of things she must have her sign to be a *rival Sabbath*, or it would signify nothing. Consequently this same bishop tells us what they did on this same question in the time — the fourth century — when the papacy was made. This same bishop, who wrote that Constantine brought the people to the Saviour by his edict, forcing them into the Catholic Church, thus rendering them fit subjects of Christ's kingdom, said also this thing : —

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."

Of course they did, and they did it for a purpose, too. They did it to signify their power, and their authority to save people by way of penance and that inflicted by the help of the law and State authority. So all things whatsoever it was men's duty to do on the Sabbath, these they — the bishops and Constantine — transferred to Sunday. And as her way of salvation is by force only, the first Sunday law that ever was made followed that transfer, and fixed it amongst men. And thus Sunday was set up as her sign, and by men's submitting to it and wearing that badge, they wore the badge of Rome's authority and her way of salvation, instead of the badge of the authority of Jesus Christ and of his way of salvation.

Nor are these testimonies confined to ancient times either. I have here some that have been written in our day. Here is the *Kansas City Catholic* of February 9, 1893, replying to some Protestant paper which was arguing strongly for the closing of the World's Fair on Sunday, because it is "the Sabbath." The *Kansas City Catholic*, reviewed the argument of the Protestant paper, and amongst other things aid this :—

"Our Saviour kept Saturday, the seventh day of the week, during all his life on earth as the Sabbath day, and preached the gospel to the people, and in his divine preaching never spoke of any change of day, but on the direct contrary, his divine example always was to keep Saturday, the seventh and last day of the week, the Sabbath day."

And there appeared in print last year the express statements from the American Sabbath Union, the Woman's Christian Temperance Union, the American Sunday-school Union, and others with them, that "there is no command of God for keeping Sunday." Those people who have taken the lead in the United States in getting Congress to set up Sunday as the Sabbath in the place of the Lord's Sabbath, know and have said in print over and over, that there is no command of God for it. Well then, they know that this statement is true. Then the *Kansas City Catholic* goes on :—

"The Catholic Church of its own infallible authority created Sunday a holy day."

O, she is able to create, is she? She is, of course, if she is able to save sinners. The Sabbath is the sign that God creates and saves, and he says, "I am God, and there is none else." But she says, "I am, and there is none beside me. I have created Sunday a holy day."

"The Catholic Church of its own infallible authority created Sunday a holy day, to take the place of the Sabbath of the old law; and as Catholics are bound to obey the commands of the church equally with the commands given on Sinai, Catholics must observe Sunday. But what in the world do Protestants mean by observing Sunday?"

Now that is a (world's) fair question. Those who do observe Sunday can answer it for themselves.

Here is the cardinal's book again, that has something in it worth calling your attention to. Everybody knows that the motto of Protestantism is, "The Bible and the Bible alone is the religion of Protestants." That for whatsoever there is not a "Thus saith the Lord," that Protestants reject. Very good. The cardinal is talking of that very doctrine here. Page 111 :—

"A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice."

The Scriptures themselves say this :—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Rome says the Bible does not contain all the duties necessary for a man to believe or practice for salvation. Then Rome's way of salvation is not the Bible way of salvation; that is settled, isn't it? Let us read on, then :—

"Not to mention other examples, is not every Christian obliged to sanctify Sunday?"

What do you say? Is he, or is he not? Assuredly those who keep Sunday must think so. It must be that those who keep Sunday think that every Christian is obliged to sanctify Sunday; else why do they keep it? But I read on :—

"Is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties! But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify. We must therefore conclude that the Scriptures alone cannot be a sufficient guide and rule of faith, because they do not contain all the truths necessary for salvation."

Now that is written to Protestants who keep Sunday, and claim the Bible as the only way of salvation. Rome does not claim the Bible is the only way of salvation. The Bible and Rome, is her platform. The Bible as Rome interprets it, that is her way of salvation. Protestants say the Bible without Rome, that is the way of salvation. Well then, says she, what do you keep Sunday for, when there is no word for it in the Bible? She argues that the great majority of Protestants keep Sunday without Bible authority, and therefore that the Catholic doctrine is true, that the Bible alone is not a complete rule of faith, for Protestants would not keep Sunday if the Bible alone was enough for salvation. And no Protestant who keeps Sunday can answer the argument.

I said to the people of this place last year in this tent, that from that time forward, and that means

from *this* time forward, too, the people who keep Sunday would be required to give an account to Rome as to how they keep it, and why they keep it, and to-day I have to read to you Rome's words in which she sets that forth. I did not have it then, it was not in existence, though I knew that it would certainly be so. And now she herself says it.

Before I read it, I wish to ask a few questions. We have found that the true way of salvation is by faith alone, in Christ alone, and *that by man's own free choice*. For Jesus Christ has said: "If any man hear my words, and believe not, I judge him not." If you want to know where it is, turn to the twelfth chapter of John and forty-seventh verse. Jesus Christ says the word: "If any man,"—that covers us all. "If any man hear my words, and believe not, I judge him not." Then I ask, Has anybody any right to judge anybody else for not believing in Jesus Christ? for not believing what he says? or for not doing what he says?—He has not. So if Jesus Christ had positively commanded every man on this earth to keep Sunday sacredly, it would be an infinite sin for anybody to undertake to compel anybody by law, or in any other way, to keep it. Whoever, by whatever means, would compel anybody to keep Sunday, even though it were the Sabbath, sets himself above Jesus Christ, in the place of God, and presumes to do what even God himself will not do until the time, in the judgment. I read it again: "If any man hear my words, and believe not, I judge him not." And I say again that, even though Sunday were the Sabbath, nobody would have the right to try to compel anybody by law, or by any other means, to pay any respect to it whatever.

The Lord's way of salvation is by faith, and that exercised at a man's own free choice. Rome's way is by force alone, through penance. God's way is by love alone, through faith alone. To make the parallel complete, God's way of salvation is by love alone, through faith alone, at man's own free choice. Rome's way of salvation is by force alone, through penance alone, and that by the help of the law and State authority. And therefore when she set up Sunday as the sign of her way of salvation, it was only in accordance with the whole course that she laid out when she employed the law to compel everybody to keep it. The Sabbath is the sign of salvation by love; Sunday is the sign of salvation by force.

Now the question I wanted to ask is, Which way have the Protestant churches of these United States taken in the matter of Sunday closing of the World's Fair? Have they taken Jesus Christ's way of salvation, leaving every man to believe or not to believe just as he chooses; to observe or not to observe, without being judged by anybody? or, have they taken Rome's way, which is by force, through the help of the law and State authority? Have they followed the way of faith in Jesus Christ alone, and a faith which works the goodness and the righteousness of God in men's lives, causing them to do in its fullness what they profess to believe ought to be done?

or have they taken Rome's way, and seized upon the government of the United States, and undertaken to compel men, even at the point of the bayonet, to observe Sunday? Everybody knows that they have taken the way of force. Which way is that? Is that Christ's way of salvation, or, is that Rome's way of salvation? Everybody can see from the picture that has been set before us, from the Bible, that that is Rome's way of salvation,—salvation by force, through the help of the law and State authority.

And that you may see how completely that is true, I will read you a few passages from a single paper,—a single copy, of the *Christian Statesman*, which is the organ of all this national movement to compel everybody to go Rome's way, and to be saved in Rome's way. I mean the American Sabbath Union. Wilbur F. Crafts is the editor of it. He prints in this paper of June 3, 1893, a telegram which he and A. H. Plumb,—"*Rev*" A. H. Plumb, of course,—and Joseph Cook of Boston, sent to President Cleveland. All three signed it. By it they called for the closing of the World's Fair by force when it was about to be opened:—

"Milchrist's [that is the United States District Attorney in Chicago] suspicious delays and excuses for inaction for fifteen days after the official decision for Sunday opening, if not overruled to-day, will dishonor the nation and administration. When injunction was wanted against railroad men, a judge was obtained by telegraph and a special train. If temporary injunction is impossible to-day, let proclamation and troops hold the gates closed until obtained."

Is it the Christian way to call for troops to compel men to respect Christian institutions, or is it Rome's way? Everybody knows that it is Rome's way alone.

I said to the people last fall in this place—to the people who keep Sunday—that I would never dispute their right on any point to keep Sunday. They have the right to do that if they choose. But I said to them, what I say again to you: I do not want you to fall into the hands of such men as that, men who are ready to call for armed troops to compel you to keep Sunday their way. I maintain the right of anybody to keep Sunday or not just as he chooses. And if he chooses to keep Sunday, then he has a right to keep it *as he chooses*. But I do *not* want the people who keep Sunday to fall into the hands of such men as that, men who, just as soon as they got Congress to recognize Sunday, the very first opportunity that came, called for armed troops with which to enforce it. I ask you who keep Sunday, and who have the right to keep it if you choose, Do you want to commit yourselves in your religious observances, to the hands of such men as that, and they professing to be the grand representatives of Christianity, and the conservators of it in the world? If you do not, is n't it time you began to turn Protestant?

Protestants are needed to-day to protest against the papal ways of professed Protestants. Protestants who keep Sunday, and who have a right to if they

choose, need to protest against such proceedings as that, if they are still going to remain Protestants, and maintain their own right to keep Sunday or not, as they choose.

Here is another statement in the same paper, by the same individual, in a public speech in Boston :—

“ President Jackson distinguished himself by crushing rebellion in its incipency. President Cleveland has the same opportunity to distinguish himself. In Wisconsin when the mayor of the capital refused to prohibit a prize fight on Sabbath, the governor ordered the troops to take possession of the stage and grounds, and bayonets prohibited lawlessness. Let President Cleveland order the United States troops to guard the gates of the World's Fair on Sabbath and keep them closed if need be.”

So as the governor of Wisconsin called out men with bayonets, let President Cleveland call out men with bayonets, too, and see that Sunday is observed. Is that Christ's way of salvation, or is that Rome's way of salvation?—It is Rome's alone. Well, then, are you going to follow it? You can if you choose, of course; you have a perfect right to follow that way if you want to, I simply ask you the question. And if you are not going to follow that way, then it is time you were turning Protestants. So come along. Will you? Let us together protest against that kind of Protestantism.

Here is a call, another telegram that the Secretary, the leader of the Indiana Young People's Society of Christian Endeavor,—that kind of Christian endeavor, of course, sent to President Cleveland. It reads thus :—

“ To the Honorable Grover Cleveland,

“ Washington, D. C.

“ DEAR SIR : AS God in his providence has given you the highest office in the United States, we appeal to you, in this decisive conflict between the friends of God and good government, on the one hand, and the powers of darkness and the enemies of our Christian American Sabbath, on the other, to use all the power that has been delegated to you in the position you now hold, to keep and to close the gates of the World's Fair on the Sabbath, not only the buildings, but also Jackson Park.”

To use what?—All the power vested in him as President of the United States. He is Commander in Chief of the Army and Navy. Then that called upon him to use all the power of the army and navy of the United States, if need be, to require the observance of Sunday at the World's Fair, as the Christian Sabbath. But look further :—

“ We appeal to you, Mr. President, in this decisive conflict between the friends of God and the powers of darkness.”

So here are the friends of God, they say, on one hand, and the powers of darkness on the other, and behold they appeal to President Cleveland in this decisive conflict. Why in the world don't they appeal to the Lord? Have they no confidence in the Lord any more? Have they no faith in God any

more, that they can appeal to him in a conflict between his own friends and his enemies?—No, no, no! God is left out, and President Cleveland must step in, in the place of God, and settle the difficulties between the friends of God and the powers of darkness! I ask again, Is that Christian? Is that the Christian way, or is that the Roman way? You know well enough that that is Rome's way—the way of force, not love. But that was sent in his official capacity as such, by the Indiana Secretary of the Young People's Society of Christian Endeavor. And he was at Washington, also, last January, working for the Sunday legislature by Congress. His name is J. R. Day, D. D. He may have been in this town for ought I know, working a young people's society of that kind of Christian Endeavor here.

Well, then, as the professed Protestant churches of the United States have gone Rome's way, have employed Rome's means, and have set up Rome's sign of her way and her means; then I ask, Isn't it time that the people of the United States were deciding whether they are going to allow themselves to be forced by the professed Protestant churches and the Congress of the United States to go Rome's way? You have the right to go that way if you choose. You have the right also to deny the right of the churches and Congress to compel you to go that way against your choice, or even by your own choice. Which will you do? So there we are Rome's sign has been set up here by the churches and Congress of the United States. The sign of her authority, and the sign of her salvation has been set up in the United States in the place of God's sign of his authority and of his salvation. And instead of leaving the people of the United States, and of all the world, for that matter, free to choose for themselves God's way of salvation, as he himself will have them, they have set up Rome's way of salvation, and propose to compel everybody, at the point of the bayonet, to go Rome's way. Friends, it is time for you to decide whether you will receive the sign of the living God, and of his salvation, or the sign of Rome and her way of salvation, whether you will wear the badge of Rome, or whether you will bear the sign of the living God; whether you will have the seal of God set upon you, signifying what he is to you, or the mark of the beast set upon you and wear that as the sign of what she is to you.

The people of the United States to-day are driven to this decision. We are all shut up to this decision. I say *we*, for they are going to try to put Rome's mark upon us all. But thank the Lord, by his grace *we*, Seventh-day Adventists, are not going to wear it. Jesus Christ is our Saviour, and he has given a sign which he has commanded us to wear, and we are going to trust him to keep us from being forced even to wear that other sign. And so I say *we*. I put myself with you. It is time that you and I decided, right now, as to whether we will allow ourselves to be forced to wear the badge of Rome. That is where *we* are.

Foreign Missions

OPENING OF THE WORLD TO THE MESSAGE.

In the very words of the message, as stated in Revelation 14, the voice of the third angel is to proclaim the everlasting gospel to every nation, and kindred, and tongue, and people. The date, 1844, as we know so well, marks the beginning of the new era in the work of God, when the gospel is to be taken up where the apostles laid it down with their lives, and the world is to be warned of the end of all things. More and more in recent Testimonies the world-wide scope of the message has been emphasized, and as the United States has wheeled into line with other nations in the matter of Church and State relationship, our work here at home has taken on a phase which indicates that the time has come when the truth must go to all just the same as to the people of this country; or, rather, to the people of this country as to all others, and that, too, "right early."

Therefore I say to you again, and she says so, that from this day forward she proposes to require of you an account as to why you keep Sunday. How about that? She says so, and she challenges all of the Protestants of the United States, any one of them or all of them, to take up this question and discuss it with her, and she will willingly answer and gladly take part in it. Then she goes on to say that, as the Protestants' policy is and has been to "lay low," the probabilities are that nothing will be heard from them on that side of the question. Thus Rome sets herself up as the head of the United States government, and the head of religion here in America, and boasts that the Protestants are afraid to take up the discussion of the Sunday question with her. We shall see whether they are or not.

Then when she has that matter settled with them, she proposes to deal with us. And yet she says, "It is none of our funeral." This is a big question, and it concerns me, and it concerns all the people in the world. It concerns our everlasting salvation. It concerns all Protestants, especially, and particularly all the people. I call upon you to be Protestants indeed. Will you be that? Yet I give you fair warning. Just as certainly as you decide to be a Protestant, no difference how faithfully you keep Sunday,—just as certainly as you decide to become a Protestant, and protest against their un-Protestant and anti-Christian proceedings, they will cast you out of their communities, they will class you with the Adventists. Yes sir, they will do it. They have done it already. They will do it over again. And when they class you with the Adventists, then they will draw a whole combination, composed of anarchists and saloon-keepers and all the filth and off-scouring of the earth, and they will put us at the headship of all these, and you along with us. So unless you are ready to meet this, don't undertake to be a Protestant any more, for that is where they will surely put you. But if you are not going to be a Protestant any more, then you will be compelled to stand where Rome says you shall, to surrender to her authority, and to wear her badge.

Friends, these things mean something; they mean something to the people of the United States—something?—why, they mean *everything*. They mean everything. I shall stop right here, and in the next lesson we will go on and see whose funeral it is.

A. T. JONES.

¹This matter was printed in the preceding number of the HOME MISSIONARY, and it is not necessary to repeat it here.

Take just a glance at the world to see how God's providence has led and opened the way since the rise of our work. Just before the third angel's message reached Europe—the first continent entered in our foreign work—the way was being prepared by political and social upheavals. As has been brought out in sermons recently printed in this paper, the example of America was drawing the nations away from the principles of Rome. So sudden were some of the changes, that, as one writer says, the traveler who left England for India by sailing vessel in February, of 1848, heard, on arriving, that half the rulers of Europe had either abdicated or granted Constitutions to the people. As these changes have gone on, even Spain has been compelled to grant a modified toleration, and the power of the papacy in Italy has been so broken that where a few years ago Bibles were burned and their owners imprisoned, the way is now open for our colporters to scatter the pages of truth.

In Africa, the advancement of civilization has opened large areas, and brought a settled condition politically to many countries since the early pioneers in our work saw the truth and consecrated all to it. The process of opening the country has been a rough one, and in far too many instances the contact of vaunted civilization has only sunk uncivilized peoples into deeper vices; yet the Lord still rules and overrules in the affairs of nations, and out of the

conquests of even hate and greed he brings conditions which are manifestly designed to favor the carrying forward of the truth. Recently Mashonaland has been brought to the notice of the world by its mineral resources, and to our attention as a missionary field. The settlement of the country is temporarily interrupted by a contest with the fierce Matabel warriors. This must shortly end, however, and cruel as it is, it will push the outposts of commerce still further into the interior. Railroads are in process of construction, and gradually the power of the Arab slave trader is being restricted. In all this we see how in recent years the changes that have come are calculated to contribute to letting the light into Darkest Africa.

In Asia, as our work was rising, India, the "Gibraltar of paganism," was being unified and pacified under British rule. China, against her will, was being forced to take up commercial intercourse with western nations, and thus the "Walled Kingdom" was opened. Japan also changed her policy of seclusion.

South America has for more than forty years been undergoing a process of change which has prepared the soil for the seeds of truth. Though held fast in the toils of Romanism for all the centuries since its settlement, in many parts of the continent even Catholics are willing to hear impartially the exposure of the sins of Rome. In all parts there has been a growth toward toleration, at least, and vast populations are waiting to hear from us the word God has given for this time.

Not only by political changes has the way been opened, but by the circulation of the word of God in the hands of others who have been led out into darkened fields. For instance, during the forty years preceding the sending out of the mission ship "Pitcairn," missionaries were working among the Pacific Islands, and by the power of the gospel, savages and cannibals have been made ready to hear and appreciate the third angel's message. All over the world the awakening interest in heathen lands on the part of the churches has been guided of the Lord to prepare the way before this message. All of these things center around the time of the rise of our work so significantly that we cannot fail to see that God, in whose sight all the nations are but as the small dust of the balance, has been shaping and overruling all the affairs of men for this time and this work to which he has called us.

In the facilities at our command we see the same

divine providence. From just a few years before and after 1844 date the application of steam and electricity to travel and communication, which has brought all the world close together. The perfection of the printing press gives us a lever by which the world may truly be moved under the power of truth. Our literature is to be scattered over the world like the leaves of autumn, and now all things are ready and prepared for this work. The word of God, in whole or in part, has already gone before us into 300 languages. In this we see God's will. Does he not say to us that he has led in the translation of his word in this marvelous way at just this time in order that we may send out the truth to all, and do it now?

The nations of the world love each other no more, but the necessities of trade and modern life have broken down barriers which would have stood greatly in our way. In our work, Germany is the key to large areas of population. A few years before 1844, the present German Empire was disunited, broken up into petty states, each with its own customs, regulations, currency, and laws, and jealous of its neighbors. One writer has fitly compared this condition of Germany to a menagerie, in which the animals glared out at one another from their cages. This would have made our work most difficult.

In 1830 the barriers of custom regulations between the states of Germany began to be broken down, and in years within the memory of those who early embraced the message, Germany has been unified, and our work there is as free and untrammelled in many ways as in any other country. This is simply one of the instances which may be brought to mind by all.

Again, during recent years in foreign fields where formerly it seemed extremely difficult to get the ears of the people, a change has come, and now the minds of the people are open to consider what we have to say. The changes in this respect have been marked and mean great things to us. The Lord has taught us more of the message which we are to give, and has gone before preparing the way to the people and preparing the minds of the people to consider it. What, then, must be our responsibility! God has been shaping all the world for this time, and has given the message which they need. He now expects those who know it to tell it to all the world, going in the ways he has opened, using the facilities he has prepared, and trusting in his promise, "Lo, I am with you alway, even unto the end of the world."

W. A. SPICER.

COMPARATIVE SUMMARY OF CONTRIBUTIONS FOR FOREIGN MISSIONS FOR THE TWO YEARS ENDING JUNE 30, 1892, AND JUNE 30, 1893.

CONFERENCE.	First-day Offerings.		Christmas Offerings.		Sabbath-School Donations.		Pledges and other Donations.		Totals.		Gain.	Loss.	Member-ship.	Per Capita.
	1892.	1893.	1892.	1893.	1892.	1893.	1892.	1893.	1892.	1893.	1893.	1893.	1893.	1893.
DISTRICT No. 1.....														
Atlantic.....	\$ 358.18	\$ 262.33	\$ 554.91	\$ 674.06	\$ 410.05	\$ 644.28	\$ 31.25	\$ 3.05	\$1,354.39	\$1,683.72	\$ 329.33		671	\$2,509
Maine.....	133.87	221.18	132.31	271.31	120.67	192.62	17.25	67.00	404.10	752.11	348.01		488	1,717
New England.....	792.30	851.47	969.35	1,272.86	451.32	531.27	35.40	119.00	2,248.37	2,768.60	520.23		821	3,372
New York.....	344.19	656.59	538.62	962.07	227.38	449.42	109.00	253.73	1,219.19	2,321.81	1,102.62		1,140	2,036
Maritime Provinces.....	14.04	16.30	30.30	38.85	25.64	32.72			69.98	107.87	37.89		96	1,123
Pennsylvania.....	433.86	661.83	653.83	461.26	471.33	384.26	102.00	133.00	1,661.02	1,640.45		\$ 20.57	1,212	1,370
Quebec.....	39.88	151.14	77.00	92.74	11.72	38.90			127.56	233.78	156.22		133	2,133
Vermont.....	201.88	245.51	498.31	636.96	190.77	269.74	268.40	194.25	1,148.36	1,346.46	197.60		424	3,175
Virginia.....	21.21	32.99	31.35	103.16	18.36	31.25	5.00	5.00	75.92	162.40	86.48		137	1,034
West Virginia.....	84.34	201.98	88.45	140.73	38.65	63.01	56.00		267.44	405.72	138.28		206	1,969
Totals.....	\$2,422.75	\$3,391.32	\$3,574.43	\$4,655.00	\$1,955.35	\$2,657.57	\$ 634.30	\$ 769.03	\$8,576.83	\$11,472.92	\$2,916.66	\$ 20.57	5,298	\$2,165
DISTRICT No. 2.....														
Southern Mission.....	\$ 191.13	\$ 116.92	\$ 303.68	\$ 449.44	\$ 160.67	\$ 221.65	\$ 5.25	\$ 103.80	\$ 660.73	\$ 891.81	\$ 231.08		470	\$1,897
Tennessee River.....	62.97	29.21	116.73	229.57	46.51	37.17	4.75		230.96	295.95	64.99		222	1,333
Totals.....	\$ 254.10	\$ 146.13	\$ 420.41	\$ 679.01	\$ 207.18	\$ 258.82	\$ 10.00	\$ 103.80	\$ 891.69	\$1,187.76	\$ 296.07		692	\$1,716
DISTRICT No. 3.....														
Illinois.....	\$ 641.43	\$ 653.10	\$1,622.05	\$2,360.83	\$ 520.82	\$ 638.55	\$ 546.20	\$ 158.78	\$3,330.50	\$3,856.26	\$ 525.76		1,004	\$3,840
Indiana.....	423.88	454.12	693.46	1,012.89	385.90	571.96	285.70	936.00	1,778.94	2,974.97	1,196.03		1,347	2,208
Michigan.....	2,281.83	2,208.39	4,775.05	8,570.44	2,068.02	3,221.08	1,021.57	2,841.80	10,146.47	16,841.71	6,695.24		5,505	8,059
Ohio.....	896.79	631.51	909.57	1,350.28	507.94	980.47	659.99	449.33	2,974.29	3,411.59	437.30		1,277	2,671
Totals.....	\$4,243.93	\$3,947.12	\$7,990.13	\$13,294.44	\$3,482.68	\$5,457.06	\$2,513.46	\$4,385.91	\$18,230.20	\$27,084.53	\$8,854.33		9,133	\$2,965
DISTRICT No. 4.....														
Iowa.....	\$1,310.80	\$ 939.90	\$2,793.30	\$2,988.34	\$ 724.77	\$1,216.24	\$1,216.92	\$ 592.17	\$6,045.79	\$5,736.65		\$209.14	2,477	\$2,315
Manitoba.....								5.00		5.00	\$ 5.00			
Minnesota.....	1,458.43	1,147.12	1,721.75	2,001.18	1,077.46	1,822.50	363.32	492.15	4,620.96	5,462.95	841.99		2,230	2,449
Nebraska.....	453.34	612.32	982.21	1,499.29	425.84	984.54	244.25	1,062.81	3,106.24	4,179.46	2,073.22		1,445	2,890
South Dakota.....	693.18	533.85	1,342.06	987.34	563.06	873.75	84.25	226.11	2,682.55	2,643.05		39.50	1,010	2,616
Wisconsin.....	1,347.58	1,064.53	1,525.81	2,405.47	850.35	1,260.46	278.55	1,248.86	4,002.29	6,079.32	2,077.03		2,104	2,889
Totals.....	\$5,263.93	\$4,318.22	\$8,365.13	\$9,881.62	\$3,641.48	\$6,259.49	\$2,187.29	\$3,647.10	\$19,457.83	\$24,106.43	\$4,997.24	\$348.64	9,267	\$2,601
DISTRICT No. 5.....														
Arkansas.....	\$ 30.08	\$ 29.76	\$ 48.35	\$ 59.34	\$ 33.35	\$ 55.41		\$ 2.60	\$ 111.78	\$ 147.11	\$ 35.33		351	\$ 419
Colorado.....	301.22	412.24	230.81	418.54	320.04	490.95	\$ 217.45	227.00	1,069.52	1,548.73	479.21		560	2,765
Kansas.....	586.31	771.26	1,004.57	1,456.36	684.67	1,059.47	521.18	301.96	2,798.73	3,589.05	790.32		2,003	1,791
Missouri.....	267.32	252.71	416.33	681.15	158.84	339.25	2.25	37.57	844.24	1,310.68	466.44		847	1,547
Oklahoma.....		10.10		57.87		41.14		.25		109.36	109.36		223	490
Texas.....	214.49	328.79	416.10	523.72	179.45	325.95		12.00	810.04	1,190.46	380.42		519	2,293
Totals.....	\$1,399.42	\$1,804.86	\$2,116.16	\$3,196.98	\$1,375.85	\$2,312.17	\$ 740.88	\$ 581.38	\$5,632.31	\$7,895.39	\$2,268.08		4,503	\$1,753
DISTRICT No. 6.....														
California.....	\$1,699.19	\$1,971.12	\$2,003.91	\$3,944.49	\$2,076.19	\$2,560.17	\$ 695.62	\$1,179.94	\$6,474.91	\$9,655.72	\$3,180.61		2,707	\$3,566
Montana.....	57.34	51.25	92.25	26.25		47.01	10.00		159.59	124.51		\$ 35.08	52	2,394
North Pacific.....	584.87	816.72	1,034.80	1,041.06	634.23	1,104.20	424.00	1,047.43	2,667.90	4,009.41	1,341.51		1,100	3,644
Upper Columbia.....	398.70	197.27	475.93	674.62	294.07	674.07	37.85	531.15	1,146.55	2,077.11	930.56		554	3,749
Totals.....	\$2,680.10	\$3,036.36	\$3,606.89	\$5,686.42	\$2,994.49	\$4,385.45	\$1,167.47	\$2,758.52	\$10,448.95	\$15,866.75	\$5,452.88	\$ 35.08	4,413	\$3,595
FOREIGN DISTRICTS.....														
Australia.....				\$ 16.20	\$ 211.42	\$ 233.95			\$ 211.42	\$ 233.95	\$ 22.53		492	\$ 475
Central America.....				442.62	104.84	175.39	\$ 65.29		469.56	628.99	159.43		490	1,283
Central Europe.....		\$ 10.98	\$ 299.43	305.51	42.08	31.82	34.10		600.24	877.02	276.78		312	2,810
Great Britain.....	\$ 187.60	539.68	336.46	223.47	337.44	82.81	156.26		306.28	509.95	203.67		694	784
Germany and Russia.....		2.03		59.27	47.85	17.34		105.54	53.94	242.90	132.58	\$110.32	259	511
New Zealand.....	89.51	3.70							12.61	5.50	16.31		110	148
Polynesia.....	5.50												110	148
Scandinavia.....			348.31	468.91		36.81			348.31	505.72	157.41		1,349	374
South Africa.....	117.68	279.75		581.47	188.99	213.85	139.03	14,924.06	445.70	15,999.73	15,554.03		161	99,377
South America.....		29.95		16.04				14.61		60.60	60.60		20	3,080
West Indies.....				10.77		14.80			145.12	25.57		119.55	17	1,504
Totals.....	\$ 400.29	\$ 866.09	\$1,207.07	\$2,238.23	\$ 677.99	\$ 880.23	\$ 489.08	\$15,022.07	\$2,775.03	\$19,006.63	\$16,461.46	\$229.87	3,913	\$4,857
MISCELLANEOUS.....					\$ 81.72	\$ 167.02			\$ 81.72	\$ 167.02	\$ 85.30			
Grand Totals.....	\$16,664.52	\$17,510.10	\$27,230.82	\$39,631.70	\$14,416.74	\$22,377.81	\$7,732.48	\$27,267.81	\$66,094.66	\$106,737.42	\$41,327.02	\$634.16	37,219	\$2,869

ENCOURAGEMENTS TO LABOR.

A GENTLEMAN in Persia writes : —

"I have looked over all the papers, and we specially like the *Good Health* and the *Youth's Instructor*. I have long felt the need of a small paper for some of our Moslem friends who study English with us. We will be delighted if you feel inclined to send any or all of them. I am sure we can make good use of them. . . . Four of our graduates are now studying medicine and would be especially interested in *Good Health*, at the same time they are Christians, and the others [*Signs*, etc.] would have much, or even more, importance to them."

A Methodist minister who has been imprisoned for his faith in Brazil says : —

"Your kind letter and also the papers you sent, came to hand in due time; and for both I thank you very much.

"I was released from prison on May 8, the term of my sentence having expired twenty-two days previously.

"Since that time I have been so busy that I have not had time to do much reading, but from the hasty glance I have given them, [your papers] they seem to be aimed straight."

Of three letters received from Alaska; one from the Episcopal Mission on the Yukon River says : —

"I thank you very heartily for the interest you have shown in our work for the Master's sake. God bless you."

Another, from the Moravian Mission, nearly 1000 miles farther this way, writes : —

"Your letter and the package of papers and tracts you so kindly sent us, were received, and we thank you heartily for remembering us and the benighted natives among whom we live. May God bless you in your efforts to do some good. We will try and make the best use possible of the good reading you sent us distributing it among the fisherman and sailors at the salmon canneries and to such of our natives as can read."

Elder O. Johnson writes from Helsingfors, Finland, Sept. 11, 1893 : —

"I returned from Sweden, August 17. Several other souls have since then begun to walk in the truth. Our brethren who accepted the truth last spring are growing in grace and are becoming more and more rooted in the truth of God. Our canvassers have good success in spreading our smaller publications, and we expect still greater success in this line of the work when we get "*Life of Christ*," which is soon to be published here. By all this we are greatly encouraged to go forward in the good work among this people."

Brother E. Lind writes from Stockholm, Sweden, Oct. 18, 1893 : —

"We see many good results of the canvassing work. When I lately visited Lidköping, a town of about 6000 inhabitants, I met a lady on the street who told me that she had bought '*Bible Readings*.' She said that she could not understand how the ministers could warn the people against such a good book. She was convinced that the seventh day was the Sabbath of the Lord, and she knew of four others in the city who had come to the same conclusion. Since then I have heard that there are many more in

this city who have been convinced of the truth, and they have now earnestly requested that a minister be sent there. Our ministers say that they always find that those who have read '*Bible Readings*' most readily accept the truth. All this is a source of great encouragement to us, and it inspires us to be more persevering in our work."

Home Missions

ONE DAY'S LABOR.

CALLING upon an afflicted neighbor, one Sabbath last spring, I had it in my heart to spend the day sacredly, to His honor and glory. I found the family at their usual vocations, and only intent upon the condition of crops etc., as affected by the state of the weather. I could but say to them, "I am sure the Lord will give us better than we deserve, and so have no fear." This seemed rather to engender a feeling of reserve, which, being unable to dispel during a civil call of sympathy and condolence, still clung to all even as I departed. But I had no sooner left their presence than the desire to do them good returned, but as I could find no reasonable excuse to return, I passed out of the gate with a burdened heart. "O Father," I prayed, "how can I leave them so? Help me I pray, for my dear Saviour's sake, who died for these poor, blind souls, to whom I have not courage to speak." Immediately I remembered that they were not attending our meetings, held three miles distant. I reopened the gate; at that moment the man of the house took up the ax in the yard and began chopping, and the wife ran down the steps hurriedly to fill her apron with chips, saying with a pleased smile, "You are back?" "Yes," I said, "I wanted to ask you to come to our good meetings." Then followed inquiries, and as I endeavored to tell my eager, — yes eager listener the special points of our faith, they sat down on the sticks, first inviting me to go into the house, which I declined to do, as I felt how much better I could depict the glorious coming of my Lord under, and in full view of, the clouds of heaven which shall bring him to our longing hearts; and so I poured out my soul to them in a long, long talk, till I feared to surfeit them, though still urgent to hear more. That evening Mr. — attended meeting and listened to a sermon on the Sabbath; and this family have never kept a Sunday since, and are not backward to present Bible proof of the correctness of their position on that as well as other subjects regarding present truth.

But that was not *all* of that day's work. On my way home I was so full of rejoicing that my friends so willingly considered God's word, that I wanted to hear other lips say a word regarding the "glad tidings" he had put into my mouth.

So I stopped at the next house, inquiring for the health of the little ones; for it was a time of some sickness among children. Mr. — had attended the meetings, and at once began to ask, wonderingly, of our faith. Before I left, a half hour later, I had the joy of hearing both of these people declare they believed this to be "the true religion." And although they still keep Sunday, and have not taken time to investigate, as the meetings were discontinued, they still believe, and are "going to keep *trying to know*."

Let us all plead for clearer eyes, and a nearer closeness to the living Vine, while we read God's written word; so that we shall be at no loss to "give an answer to every one that asketh the reason of the *faith* that is in us."

C. J. B.

BE KIND TO THE PEDDLERS.

As a class, peddlers are generally despised. But we have no right to despise any one. I believe the Lord has a people among that class as well as any other, and that the light of Christian courtesy and kindness will win hearts and glorify God among them as surely as among the more favored classes. At any rate it is not for us to discriminate but to "sow beside all waters." Isa. 32:20. The Lord has given me the opportunity lately to have some blessed experiences with men of other nationalities who were passing through the country selling goods of different kinds.

One warm, bright day last fall, I was several miles from home, canvassing for "Two Republics," and at a four corners where there was a nice, grassy place, and a shade tree, I chanced to meet two Jewish peddlers. They probably would not have said anything to me, but acting upon the principle that an opportunity to make friends was an opportunity to do good, I took pains to stop and wait till they came up, bade them good day, and kindly asked them how business was. I listened to their explanations and statements, and then as my design really was to reach their hearts, and try to approach them in some manner with words of present truth, I asked them if they were Jews. They replied, of course, that they were. Then I said that I kept the Seventh-day Sabbath. "You? You Jew? I taut you vas a Christian."

"Yes," I replied, "I am a Christian, but I believe that the seventh day is the Sabbath." Ex. 20:10.

Well, of course, although, they were somewhat surprised to see a Christian who kept the Sabbath, it served to open the way, and to place us on a more friendly footing at once. When I told them that we believed every one ought to be allowed to worship God just as they saw fit, and that we thought that the persecution of Jews in Russia and elsewhere was wrong, they heartily expressed themselves, "Dat's right! Dat's right!" There was not very much, however, said at that time, as they seemed more to wonder at and respect the doctrines I held than to be entirely at ease in my presence.

I then offered them a German tract apiece, but they did not take them. So we pleasantly bade each other adieu, little thinking that we would ever meet again.

About a week after this, my work brought me around to the same corner without a thought of what had happened there so short a time before, or that I would meet those men there; but sure enough there they were,—the same two peddlers, at the same corner, and on the same business,—and all the circumstances very similar to what they were before. Of course we were all pleasantly surprised and shook hands quite heartily. Although I did not at once launch out to try to convince them that Jesus was and is the Christ, because of our friendly intercourse before that time, the Lord led out so that, as we sat down together a few minutes, they began to ask me questions about various things in the Bible. Before long, in a perfectly proper and natural way, I was enabled to begin "at Moses and all the prophets," and expound to them as best I could in all the Scriptures concerning Jesus. The Lord blessed as I did so, and it seemed to me a precious opportunity, well worth the pains I had taken in the past to make friends with them. When we parted this time, I offered them the same German tracts that I had before and they took them. They were, "Who Changed the Sabbath" and "Present Truth,"—all I had that they could read at all. Then we parted again.

A few days after, when at home one afternoon, who should come into our yard to sell goods but one of those peddlers. In our conversation he said he had not pretended to keep the Sabbath for seven years; that as he was a mattress maker and worked in factories, he could not. I told him that I believed he could if he wanted to. "No," he said, "I cannot make a living." I said, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou

shalt be fed." Ps. 37 : 3 ; also Ps. 37 : 25. Then I told him I believed that if he would accept of Christ, he would have the spirit and strength to trust God more. He seemed affected by all this. When he went away, it seemed to be with a softened heart, and who knows how much the Saviour can make out of that one heart? WM. A. WOOD.

THE ENVELOPE PLAN.

As we read of the work being done in other parts of the field, we would like you to know something of the work here. The Lord is blessing the Denver church wonderfully, and we begin to realize that we may take part in carrying the message.

The envelope plan of distributing tracts was introduced here about two months ago, and has been steadily increasing. It is astonishing to see many who have been weak in faith enter this work. At first it is with fear and trembling, but as they go on, they find the Lord is with them, and they are encouraged.

Our missionary meetings have become a new feature. Many rich experiences are related, showing "the harvest is ripe." Truly God is in this work. It is something in which all can engage, both old and young. Though there is much to do here, there are those that have occasion to visit friends in the country, and as they see the need of laborers there, and how eager the people are to hear the truth, they begin to distribute tracts there, in addition to the work they are doing in the city. Thus the work goes on. As we put our "hand to the plow," we find there is no time for looking back.

Three Helpers' Bands have been organized, and many homes of sorrow and suffering are being brightened ; while those engaged in the work can truly say, To walk in the footsteps of our Saviour is joy unspeakable. As we enter the abodes of poverty, how we long for means that we might do more to lift them up ; but we will do what our limited means will permit and point them to the Lamb of God that he may lift them up. May the Lord hasten the time when we shall go forth armed with all power, that we may speak the word in the name of Jesus and see the sick arise, the dumb speak, and the blind receive their sight. He has promised, and he has said, "According to your faith be it unto you." Lord, help thou our unbelief.

J. M. TRUESDELL.

Denver, Col.

Religious Liberty

COMFORTED OF GOD.

THE readers of the HOME MISSIONARY EXTRA have no doubt read with interest the letter from Brother Isaac Baker now imprisoned in Centerville (Md.) jail. Especially noticeable is the atmosphere of praise and good cheer which pervades the whole letter. Notice the following extract : —

"I want to say to all my dear brethren and sisters, *Be of good courage*, for the Lord is soon to come and burst the dark cloud of sin."

This reminds us of the experience of Paul and Silas at Philippi, as recorded in the sixteenth chapter of Acts. After having been beaten with "many stripes," they were thrown into prison, and their feet made fast in the stocks. In such deplorable circumstances, it would seem that, of all others, Paul and Silas were in need of sympathy and comfort ; but we read in the 25th verse that at midnight they "sang praises unto God." And afterward, when they had been miraculously delivered, the record is, "they went out of the prison, . . . and when they had seen the brethren, they *comforted them*, and departed." Verse 40.

Comforted the brethren? Why, one would naturally suppose that on regaining freedom they would seek out the brethren and be comforted of *them*. Ah, but "the brethren" were liable to arrest and imprisonment for the truth's sake, as they had been, and they hastened around to comfort them with the comfort wherewith they themselves had been comforted ; to assure them that prison walls could not bar out the presence of the Lord, for where *he* is, there can be no darkness at all.

This is by no means to say that our brethren who are cast into prison for the truth's sake should not be the objects of our tender solicitude and prayers ; for we are exhorted to "remember them who are in bonds as bound with them ;" but it is a fact that when God wants a man to go to jail to bear witness for him there, that is the best place in all the world for him. As Brother Baker says, "Prisons do palaces prove, *for Jesus Christ does dwell with me*." Is n't that just what the Saviour promised ?

"If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and *make our abode with him*." John 14 : 23.

If we keep His words, and are cast into prison in consequence, he has promised to go there with us. And isn't that the best kind of comfort? "I, even I, am he that comforteth you." Isa. 51 : 12.

When the Lord says, "Lo, I am with you alway," he means alway, and *everywhere* that duty may call us.

Let us, then, make the word of God a living reality to us, and have faith in him—"the faith of Jesus." And, as the storm of persecution rises, and others are "brought before kings and rulers," and are cast into prison for Christ's sake, may the presence of the Saviour be such a reality to us that we can rejoice that we are "counted worthy to suffer shame for his name," and be able to say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *thou* art with me; thy rod and thy staff they comfort me."

C. G. KELSEA.

ENCOURAGING RESPONSES.

IN my correspondence with editors, asking for space in presenting the true principles of religious liberty, I have found something of so much interest to me that I conclude to send it out to others.

The editor of a magazine published in Minneapolis says :—

"Your favor of the 7th inst. came several days ago, but have been at home with my sick boy, hence the delay in replying. Will be pleased to publish articles for you. I have been interested in the Tennessee cases referred to by Mr. Flower, in the Arena, for some time. [I had sent him "Religious Intolerance in the Republic."] My little magazine is open for the publication of the truth, no matter *who*, or *what* it hits. Will write you more fully in the near future."

Another editor writes as follows :—

"Your esteemed favor at hand, and contents noted. I was much pleased with the article you wrote about the Owatonna camp-meeting, and gave it prompt insertion for the reason that it was local news. Now it is my intention always to give local news the preference, but the first week there is a chance, your article marked "One" will be inserted. It has been standing in type for two or three weeks waiting a chance to get in. . . . I have pinned up your address, and will send the paper which contains any of your articles, promptly. I would again state that your articles have the true ring in them, and will be inserted as soon as I can find room for them."

Another, a State Senator, writes :—

"Your favor of recent date at hand. You may be right,—doubtless are,—but a country newspaper cannot handle all these great questions. All we can do now is to keep the wolf from the door, and it is questionable whether we can succeed in this."

Under date of September 21, one editor says :—

"Upon no other point is the average man more sensitive than upon that of his religious convictions. We shall be pleased to receive short articles. . . . I am in sympathy with your movement."

Another writes :—

"I am a believer in religious liberty, but am sometimes tempted to exclaim with Madam Roland, 'O! Liberty! What crimes are committed in thy name!'"

Another, who from certain changes in his paper could not publish, says :—

"I should be pleased to do so if I could, for I most emphatically believe in free religion."

Another one writes :—

"We are fully in sympathy with you, and will find space for some of your articles if possible."

Another says :—

"Will be pleased to receive your copy, and will publish the same as space and disposition permit."

From another comes the following :—

"Yours at hand. I believe I can say truthfully that I am in most hearty sympathy with your work and your doctrines, judging from titles of subjects you send me." [In my letters I gave titles of several articles, which had been published. But with all the work he had on hand he says:] "I do not dare invite another guest for fear he will have occasion to complain of discourteous treatment. I am not altogether ignorant of your work."

Another who has published several articles says :—

"We, the editor, do nearly all the type-setting, etc., and hence are a very busy personage; but will find space for liberal thought any day."

My work with the press is still encouraging. Several papers have lately opened their columns for my articles. To the Lord be all the praise. Thus the work moves on.

H. F. PHELPS.

Health and Temperance

RIGHT AND WRONG BREATHING.

A Talk by Elder A. T. Jones, at the College, Nov. 12, 1893.

WE begin this evening the study of health itself. In the previous lesson we studied the Lord's wishes in regard to it; and something in regard to what health reform is, and what it is for each individual. We might say that in that lesson we studied *about it*, and from this time forward, we shall endeavor to study *it*. In that lesson we studied what it is, and what it is for; now we shall study how to live it.

The first thing in health reform and in all good health, is right breathing. If there is any one thing about health reform that is more important than another, it is breathing; and yet, that seems to be just about the last thing that nine tenths of the people ever think of. And of the one tenth who do think of it, about half think of it the wrong way.

The first thing that anybody does when he comes into the world, is to breathe, and the last thing he does is to stop it; even then he stops it because he cannot do it any more. And this has to be kept up steadily all the way along, from the time a person begins till he finally stops.

We can live weeks without eating, and days without drinking, but we cannot live minutes without breathing. That of itself, is enough to show that breathing is the most important part of life. And, although you eat that which God says is good, and of that which is good for you, this will not do you the good that God intended it should, if you do not breathe right.

First of all we will find what is *right* breathing, and next, what is *wrong* breathing; and having thus found what is certainly right breathing, we shall afterward study how to do it, its benefits, etc., because that is truth. And, by the way, a good thing for us to establish and have fixed in our practice, is to study, and to think *only on that which is truth*. When we know that a thing is false, that is enough; that is all we want to know about it; we do not need to study that, for this is only to mispend our energies. But when we find a thing that is true, we can put all our energies on it and study it as long as we live.

Therefore, the first thing we shall do in this study is to find out what is certainly right breathing. And for this I shall cite you to that which is *authority*.

The first passage I read will be found in the little book lately issued, entitled "Christian Education." This was addressed primarily to the students in our schools; yet it is just as good for those who are not actually in school as for those who are. Under the heading, "The Necessity of Doing our Best;" page 125:—

"They should perseveringly practice speaking in a low, distinct tone, *exercising the abdominal muscles in deep breathing*, and making the throat the channel of communication."

That is right, and only right breathing; and only that is right breathing. The abdominal muscles, or muscles of the abdomen, form the structure which God has built that men and women may breathe for health.

Let me say right here that you are never to use your lungs themselves in breathing. I mean, you are not to work them to breathe with. No effort is to be made by the lungs; no strain is to be brought upon them. They are not made for that. Wherever this is done, it is only warring against life. You are

not to breathe with your lungs, nor to talk with your throat. The abdominal muscles are to be used to breathe with, and to talk with. The lungs are not to be active but passive; they are not to act but to be acted upon by the machinery which is to be kept in motion by the exercise of the abdominal muscles. So likewise with the throat; it is not to be the *organ*, but only "the *channel* of communication." The exercise of the muscles of the abdomen, causing contraction of the lungs, forces the air through the throat over the vocal chords, and thus creates the tones; then the tongue, teeth, and lips cut the tones into words, and thus speech is formed. Therefore, do not *breathe* with the *lungs*; do not *talk* with the *throat*. *Breathe* with the *abdominal muscles*, and *talk* with the *abdominal muscles* and the *mouth*.

"Many speak in a rapid way and in a high, unnatural key; but if they continue such a practice, they will injure the throat and lungs, and as a result of continued abuse, the weak and inflamed organs will become diseased in a serious way, and they will fall into consumption."—*Id.*

Don't you see, then, that it is a serious wrong for any Seventh-day Adventist to be a consumptive? It is wrong for any Seventh-day Adventist to have continued lung trouble of any kind; but it is an awful thing for a Seventh-day Adventist, and above all, a minister, to die of consumption.

"Ministers and teachers should give especial attention to the voice, and learn the art of speaking, not in a nervous, hurried manner, but in a slow, clear, distinct manner, preserving the music of the voice."—*Page 126.*

But you never can do that if you use the throat; much less if you use your throat and lungs both.

"Let no one say, 'There is no use for me to try to pray, for others do not hear me.' Rather say, 'I will make earnest efforts to overcome this God-dishonoring habit of speaking in a low, indistinct tone, and I will put myself under discipline until my voice shall be audible, even to those who are hard of hearing.' Will it not be worth while disciplining yourself to be able to add interest to the service of God, and to edify the children of God?"

"Let the voices of the followers of Christ be trained so that instead of crowding words together in a thick, indistinct way, their words will be clear, forcible, and edifying. Do not let the voice fall after each word, but keep it up so that every sentence will be full and complete."—*Page 131.*

"The proper use of the vocal organs will bring benefit to the physical health, and increase your usefulness and influence."—*Page 132.*

You will see this more fully as we advance. We are simply searching now for the right principles.

"They can give attention to the cultivation of the voice, and by judicious exercise may expand the chest and strengthen the muscles."

But it is not enough simply to expand the chest,—it may be and often is expanded entirely wrong,—but

you must expand it right. Now let us see how that is done.

"Let the abdominal muscles have full play. Do not bind the waist with bands and corsets, but taking in full breath, let the burden of your words come from this foundation, supported by abdominal breathing, and let the throat be the channel for the tone."—Page 122.

The abdominal muscles cannot have any proper play at all, much less can they have *full play*, when you have them bound about with dress bands and corsets.

And, when we come right down to practical health reform, it is going to be a living test with our sisters as to whether they are going to accept God's way or the devil's way in this matter—whether they will follow the Lord's word, or follow fashion's tyranny. Which will you do? Will you set about this in sacred earnest, and breathe according to the Lord's directions, or will you bind yourselves tightly about so that you cannot possibly breathe properly and so never have good health? O, let your bodies loose; set yourselves free!

"Let the abdominal muscles have full play. Do not bind the waist with bands and corsets, but taking in full breath, let the burden of your words come from this foundation."

In this way you can take in a full breath, even while you are talking or reading, and can keep it up right straight along; breathing not only between sentences, but between clauses, or even between words, if the sentence is long, just as you please, and nobody will notice it. But, if you undertake to use your lungs in breathing, speaking, or reading, you will be constantly on a strain to keep yourself in breath; and if the sentence is long, you will have to actually catch your breath in the very midst of it; the reading or speaking will be all broken up; you will get weary, and also those who hear you will get weary in listening; your lungs will be in pain; your throat will be sore; you will be a living invitation to throat and lung diseases; your work will be crippled, and your efficiency and even your usefulness will be destroyed. O, such a course is only a lingering death. The other way, according to the Lord's directions, is life, bright, cheery, active, vigorous, healthful, God-given life. Which will you choose? Which will you follow? Therefore, again I read:—

"By giving heed to proper instruction, by following health principles in regard to the expansion of the lungs and the culture of the voice, our young men and women may become speakers that can be heard, and the exercise necessary to this accomplishment will prolong life."—Page 132.

This touches the point; yea, it tells the whole story. And again I may say, it is not enough simply to ex-

pand the lungs. You can expand the lungs in such a way as to make them only an invitation to consumption; and in the right way, you can also expand the lungs in such a way that it will be impossible for consumption to get hold of you. So, that if you should happen to take cold, and it should even reach and settle upon your lungs, or in your throat, you need not be afraid, it cannot stay, neither can it stop you in your work. The living life and vigor of the whole system will drive it speedily away. O, the Lord wants us to *live*.

"There is need that among our ministers careful attention be given to the culture of the voice, or many will lie down in untimely graves. The Lord is not glorified by the reflections that are cast upon him, when men attribute to him their sufferings; for the Lord has no pleasure in the suffering and death of his people. He would have them pursue a right course of action, carefully looking after their bodies that they may be in health, and know how to keep the habitation in order."—Page 133.

Now, do not get the idea that this is an intricate thing, and hard to understand, and difficult to get hold of, and that you have to have a whole lot of unscientific instruction to get it. It is not that at all. It is all as simple as any other part of the religion of Christ. Listen to this:—

"If we neglect to heed the *simple* laws by which we may preserve health, and fail to cultivate right habits, the Lord will not work a miracle to heal our disorders, while we continue to transgress his laws. Men are sleeping in their graves that the Lord would have had live. They destroyed themselves through lack of knowledge."—Page 133.

What kind of laws are they?—Simple laws. That is just what they are. And do not allow yourself, nor allow anybody else for you, to make them anything else than simple. You will see this more fully as we follow this subject farther:—

"Some of our most talented ministers are doing themselves great injury by their defective manner of speaking. While teaching the people their duty to obey God's moral law, they should not be found violating his physical laws. Ministers should stand erect, speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and *throwing out the words* by exercising the *abdominal muscles*. If they will observe *this simple rule*, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than men in any other profession."—"*Gospel Workers*," p. 147.

Well, then, is it not almost a disgrace for any Seventh-day Adventist minister, except the oldest, to die, especially of lung or throat troubles? and he professing to be a health reformer, too? If we did not have these things, if God had not spoken on these subjects, and set them so plainly before us and so repeatedly, too, it would not be so bad. But with all these things made so plain, and these good wishes of the Lord so fully expressed, it is awful to have our ministers dying, when to take the Lord's

way, the ministers may "preserve their life and usefulness much longer than men in any other profession." Then let us quit dying. And this expression is not out of place either. For men often think they are all right and not dying, when the truth is they are dying all the time. I read on:—

"The chest will become broader."

What! the chest become broader by exercising the abdominal muscles?—Yes, of course. That is the only way the chest can become broader in the right way, in the way to have health. Now there is no contradiction nor inconsistency here. I am not explaining yet, just how this will be. It is all true though. You believe it, and practice it, and you will find it so. However, we are searching now for what is the right way to breathe; how to practice it we shall study afterward.

"The chest will become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking."—*Id.*

Why no, the throat is the last place in the body to become weary from talking; the lungs never. The abdominal muscles may become tired sometimes, and the back also, and even other parts of the body, with long or strong speaking, but the lungs and throat will be all right. Only use them as God intended them to be used, and they will outlast all the rest of the system.

"Instead of becoming consumptives by speaking, our ministers may, by care, overcome all tendency to consumption."—*Id.*

Good. Then why should any Seventh-day Adventist minister have even any tendency to consumption, much less have consumption itself? Instead of being delicate, and sunken-chested, and weak-lunged, the Lord wants us to be healthy, full-chested, and strong-lunged, and proof against disease instead of being subject to disease. And why is not this true of all the people as well as of the ministers? Why should our sisters be sunken-chested, stoop-shouldered, and weak-lunged, and subject to lung troubles any more than our brethren or the ministers? They should not. The Lord wants women to have as good health as he wants men to have. And these excellent things that I have been reading, are just as much for women as for men; and are just as true of women as they are of men. Then, sisters, *you* stand erect and use the abdominal muscles in deep breathing and in expanding the chest, and throw out *your* words by exercising the abdominal muscles. Then, if you have any tendency to consumption, you will soon be all right,—in more ways than simply your lung troubles, too,—you will "overcome all tendency to consumption." That is a great deal; it is a blessed promise.

"I would say to my ministering brethren, unless you educate yourselves to speak according to physical law, you will sacrifice life, and many will mourn the loss of 'those martyrs to the cause of truth;' when the facts in the case are, that by indulging in wrong

habits, you did injustice to yourselves, and to the truth which you represented, and robbed God and the world of the service you might have rendered. God would have been pleased to have you live, but you slowly committed suicide."—*Id.*

That is to Seventh-day Adventist ministers who die of consumption. It is an awful thing for a person in very desperation to commit suicide by a sudden act. But how much more it is for a person, and of all people a Seventh-day Adventist, too, slowly to commit suicide—to keep it up, and follow it up persistently for years, till it is finally accomplished,—that is terrible. Who, then, will continue to do it? O, rather, who will not cease entirely to do it, by choosing now, and diligently following, the right way?

"Speaking from the throat letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to improve health or to increase the efficiency of those organs."—*Id.*, p. 150; *Vol. II.*, p. 616.

Why, I have known even Seventh-day Adventist workers, who had a great deal of talking to do, who had so nearly ruined the throat that it was somewhat doubtful whether it would ever be well again. The throat was so filled with diseased formations that it had to be cauterized—burnt out. And the sole difficulty was that the throat had been used in talking just as is here stated should *not* be done. The throat had been used alone, all the time fretting and irritating it, until it was almost destroyed. And all through lack of knowledge of the simple principles which we are now studying.

"You should take a full inspiration, and let the action come from the abdominal muscles."—*Id.*

Let what come?—Why, the action. From where?—From the abdominal muscles. The *action* should not come from the lungs or the throat. "Let the action come from the abdominal muscles."

"Let the lungs be only the channel; do not depend upon them to do the work. If you let your words come *from deep down*, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten."—*Id.*

Where shall the words come from?—From "deep down," not from high up; from the base of the vocal organs, not from the top, the action coming from the abdominal muscles. Then you can speak to thousands with just as much ease, so far as the lungs and throat,—the vocal organs,—are concerned, as you can speak to ten. Of course you can. But no man can do that who uses his lungs and throat to speak with; for the more effort that is put upon these the more destructive it is. But, the man who is using his abdominal muscles, any extra exertion of these can be made just as easily as the normal. Of course, if

he has to speak to but ten, he will speak as though he were speaking to but ten, and the muscular exertion will not need to be much, if any, more than if speaking to one. But, if he is speaking to ten thousand, this will require more power; yet all he has to do is to bring more pressure on the abdominal muscles, and he can make the people hear. Yet the lungs and throat will be just as safe as in the other case. There is no more danger of injuring the throat in the extra use of the abdominal muscles than in the regular use of them.

"Some of our preachers are killing themselves by long, tedious praying and loud speaking, when a lower tone would make a better impression."—*Id.*, p. 150.

You have heard it; you have heard ministers speaking in a small room to only a few people, and they would strike a high key that would make the house fairly ring. To cause all in the house to hear, they needed not to have talked any louder than they would in simply talking to a neighbor; yet they actually talked louder than they would have needed to had they been speaking to hundreds. And, when they had stopped talking, they were tired, and you were also tired; and if they should chance to go out into cold or wet weather, they would take cold, and

the throat being all irritated and inflamed already, the cold seizes upon that at once, and he is "laid up" for days or perhaps weeks, besides having laid the foundation for serious disease.

"A lower tone would make a better impression, and save their own strength. Now, while you go on, regardless of the laws of life and health, and follow the impulse of the moment, do not charge it upon God if you break down."—*Id.*

Now do not think that these are but imaginations, or mere trifles, meaning but little. They are not; they mean your life. And you can carry out these instructions if you will but persevere, and work with diligence. You can do it alone. There will yet be teachers in all our schools, and among the ministers, who will give this set training. But you need not wait. Until these come your way, you can study these principles and follow a few simple rules, and so breathe and speak right anyhow.

I will read a sentence on that:—

"Teachers should be employed to educate the youth to speak without wearing the vocal organs."—*Testimonies*, Vol. V, p. 404.

Thus you see the right way to speak is *not to wear the vocal organs*. Then don't allow yourselves to wear *your* vocal organs when you are talking. That is the way a teacher would train you if he were

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here ; but till he comes, do it for yourself. And that you may see that it can be done easily, I will read even that to you :—

“All that was essential was to study and conscientiously follow a few simple rules. . . . and the exercise of a little common sense.” — *Id.*, p. 605.

I might say that this was given as a testimony of reproof of that which was done a number of years ago, when that professor of elocution was employed to come to Battle Creek, and teach elocution. They got up a great stir over the matter, and some were even dropping the work of the ministry to take up the teaching of elocution. This testimony was given to correct this wrong course. I have met some of the brethren who were there, and who took the instruction in elocution, and they have been suffering from the effects of it ever since. They did not know what was the matter with them, until they studied up on the Testimonies in this matter. And then they had to undo that which they had been taught by the professor of elocution.

So the testimony says that instead of employing a professor of elocution, all that was essential was to study and conscientiously follow a few simple rules, and educate themselves by the exercise of a little common sense.

That was all that was needed then ; and it is all that is needed now, at least until a teacher is found who understands the subject himself, and can train people as directed by the Lord.

Well, perhaps that is enough on the subject of what is *right breathing*. Now we shall read what is *wrong breathing*.

“You should not let the labor come upon the upper portion of the vocal organs, for this will constantly wear and irritate them, and will lay the foundation for disease. The action should come upon the abdominal muscles. The lungs and throat should be the channel, but should not do all the work.” — *Testimonies*, Vol. III, p. 311.

There it is written both *how* to do it, and *how not* to do it : *not* to use the upper part of the vocal organs, and *not* to use the throat and lungs ; but *use* the abdominal muscles.

Again in speaking of a certain one it says :—

“He uses only the upper part of his lungs. It is seldom that he exercises the abdominal muscles in the act of breathing.” — *Vol. II*, p. 67.

Now I will read the next sentence, that you may see how much is involved in right breathing :—

“Stomach, liver, lungs, and brain are suffering for the want of deep, full inspirations of air, which would electrify the blood and impart to it a lively color, and which alone can keep it pure, and give tone and vigor to every part of the living machinery.”

How much of a person suffers from failing to exercise the abdominal muscles in breathing ?—O, think of it, “stomach, liver, lungs, and brain.” Take these things away from a man, and how much is he worth ? I will put it in another way : Take away from a man the proper and free use of these organs, and what is he in comparison to what God intended that he should be ?—Why, he is as nothing, compared with what God made him to be. And yet the “stomach, liver, lungs, and brain” of thousands of people, and Seventh-day Adventists too, are suffering from the want of knowing how to breathe correctly. O, brethren and sisters, study up on these things. God has given us these organs to be kept in health, and to be used to glorify him. But it is not health to have the stomach, liver, lungs, and brain suffering.

Now to sum up :—

Question.—What is right breathing ?

Answer.—“Exercising the abdominal muscles.”

Q.—What is wrong breathing ?

A.—“The use of the top of the lungs.”

Q.—What is the right way and manner of speaking ?

A.—“By using the abdominal muscles.”

Q.—What is the wrong way ?

A.—“To use the tops of the lungs and the throat.”

Q.—Where are the words to come from ?

A.—“Let your words come from deep down.”

Q.—Where shall they *not* come from ?

A.—“Not from high up. Not from the throat, nor from the upper extremity of the vocal organs.”

Q.—What is to do the work ?

A.—“The abdominal muscles.”

Q.—What is not to do the work, not to be worn ?

A.—“The lungs and throat, the vocal organs.”

Now that you may see yet more plainly how important this is, I will read you a statement clipped from the *Union Signal*, the organ of the Woman's Christian Temperance Union. And in this time when it is popular to adopt the pernicious ways of that organization, it is well that we know their foolishness in this matter as well as in others, and avoid it.

The heading of this is “Physical Culture for Children.” I have neither the number nor the date of the paper, but only the clipping itself :—

“I would begin when a child was two years old and teach her [her, mark it. And you will all see that there is a point in so teaching her rather than him] to stand poised from the hips and slightly forward, chest up, abdomen contracted, toes turned out at an angle of sixty degrees, and neck erect, so that the collar-bone should be horizontal [Now comes the point.] . . . Then I would teach

her to breathe slowly, inflating the chest *upward and outward*, not downward, *keeping the abdomen contracted.*"

Just think of it: "Chest up, abdomen contracted, toes turned out, neck erect, breathe slowly, inflating the chest upward and outward, not downward." Why, to take a grown person who is breathing right, and put him or "*her*" through that and it would be torture to him or "*her*." And a child two years old breathes right; she breathes naturally as God made her to breathe. But lo! this proposes to take her at that age and train her into this absolute perversion and inversion of nature. Why, it is awful. Let not these speak any more against the Flathead Indians, nor against the Chinese binding the feet of their female children.

Why, to take a child at that age and train her that way, if she should chance to survive the dreadful ordeal, when she gets her growth she will be shaped directly opposite to what God made us to be,—she will be shaped like an inverted cone, like a common ink bottle upside down, and will be a living invitation to consumption. It is plain to see, though, why this is done. Some devotee of fashion invented this plan so as to have the women wasp waisted as fashion dictates. And they will take the girl at two years old and train, or rather torture, her into this shape, so she will have as small a waist as possible. And these same people will praise the Venus of Milo, and then take their children and train them in exactly an opposite shape, and opposite, too, to the shape which God made us to bear.

Now, in the way the Lord made us, the vital organs, the heart and lungs, are in the upper part of the body, and are fenced in strongly with the large, powerful upper ribs, and these further strengthened and braced with the breast-bone; but the breast-bone does not extend all the way down as far as the ribs number. The lower ribs are loose at the front ends, and so are pliable, and therefore are called "floating" ribs. Now which are easier to be moved—the ribs that are so strongly braced as to be almost immovable? or the ribs that are left free and floating purposely to be moved? There is only one possible answer. Therefore, does not nature itself, and common sense, too, teach that breathing should be *downward* instead of "upward and outward," as this extract says? Nothing more than this simple consideration is needed to demonstrate that this W. C. T. U. method is contrary to nature. And by every passage which we have read, we know that it is contrary to revelation.

The general shape of the thorax, the inside of the chest, and the vital organs contained therein, is that of a cone right side up; that is, the *small* end up, and the large, broad part down. But the W. C. T. U. method, you see, would develop just the reverse of that. This would put the broad part up and the point down. Don't you see that this just reverses nature, and makes the shape just the opposite of what God made it?

Nothing more is needed to demonstrate that this method of breathing, like the most of the W. C. T. U. methods in other things, is contrary to nature and revelation, to reason and common sense. And there I leave it, and close the present lesson. Study these things carefully, consider them prayerfully, apply them conscientiously, and glorify God by having good health.

Canvassers' Department

NEEDS OF THE CANVASSING WORK.

AFTER Israel was defeated at Ai, an investigation was instituted for the purpose of learning the cause of the defeat. We are not informed in regard to how long a time was required to definitely locate the guilty party, but when that was accomplished, it was found that there was at least one man in that engagement, who was in "for the money he could make." Has it ever occurred to the readers of the HOME MISSIONARY, that some of those engaged in selling books in the past were actuated by the same motives that governed Achan? However this may have been, the times now certainly demand men which are governed by different motives—"men who hate covetousness." The work demands men of the sterling faith and integrity of Caleb and Joshua of old. Men who, although ten or one hundred others may see giants and walled cities on every side, will see a God who rules in the affairs of men, and who is able to conquer with the few as with the many.

In the last HOME MISSIONARY something was said upon the present needs of the canvassing work, and about a particular kind of men that were needed to enter the work at this time, and it is encouraging to learn that some who are at work securing recruits for another year, and making vigorous efforts to secure the kind of men mentioned, are meeting with marked success in their efforts.

As the work of selecting the canvassers for 1894 will be very largely accomplished before the first of next April, we urge the importance of being governed in these selections by what the Lord has been saying to us for years about this matter.

Below we give a few selections from the Testimonies and urge that this instruction be heeded:—

"Men and women are wanted now who are as true to duty as the needle to the pole, men and women who will work without having their way smoothed and every obstacle removed."—*Testimony* No. 32, p. 162.

"Let the self-denying and the self-sacrificing, the lovers of God and humanity join the army of workers. Let them come, not expecting ease, but to be brave and of good courage under rebuffs and hardships."—*Id.*, p. 162.

"Our brethren should show discretion in selecting canvassers and colporters unless they have made up their minds to have the truth misapprehended and misrepresented."—*Id.*, p. 159.

This certainly is as plain as language could make it. But has it been followed in the past? If so, what was the basis of selection?

"In all parts of the field, canvassers should be selected, not from the floating element in society, not from among men and women who are good for nothing else, . . . but from among those who have good address, tact, keen foresight, and ability."—*Testimonies*, Vol. 4, p. 389.

That certainly is plain, positive, and explicit. It tells from what class canvassers should be selected, and from what class they should not be selected. This testimony was first published in 1880, about fourteen years ago, and had its instruction been heeded, much better results would have been seen from the canvassing work.

Men of keen foresight, tact, and good address, do not usually have much time to stand on the street corners, or to hunt and fish. They are always busy in the spring seeding and preparing for the summer work, and in the fall are busier, harvesting their crops; and if such men are secured for the canvassing work, it will cost more of an effort than it will to secure those who have plenty of time on their hands, and no special adaptability for anything.

Evidences are thickening that many men who are now practically unknown as workers, outside of the little church or company where they live, will soon enter the field with their whole heart, and why?—Because the Lord has been at work with these men for years to get them to leave their farms or shops, and work for him, and in many cases these men are entering the work with a courage and faith that is truly inspiring and refreshing to witness.

We hope that the admonition in the Testimony given in regard to the selection of canvassers will be followed closely, and know that if it is, the Lord will especially bless the canvassing work another year and give the workers marked success, even amid serious obstacles.

F. L. MEAD.

EXPERIENCE IN THE FIELD.

From a letter received from Brother J. R. Buster, we learn the following bit of experience which we present for the encouragement of others:—

Brother Ohlenschlager and I began work in Barrington, Ill., thirty-one miles from Chicago, about Sept. 9, 1893. Realizing the importance of the times, we earnestly sought heavenly guidance in our

work. We were led to the house of a wealthy Christian gentleman, where we took up our temporary abode. The first week we succeeded in securing some forty orders, including orders from four of the six ministers of the place. The following week we made our delivery without the loss of an order.

Much of the seed thus sown proved to be planted in good soil. As the people began to read their books, they would stop us on the street to inquire further concerning the truths contained in the books. We were much pleased to be permitted to "open to them the Scriptures," but it did not stop here.

Imagine our surprise, while sitting in the Methodist church the third Sunday night of our sojourn in Barrington, to hear the minister announce that on the following Sunday, a Bible reading would be given in the church by Brethren Buster and Ohlenschlager, as he would be away at Conference.

We learned that this announcement was made by request of our host, who is a deacon in the church. He and his wife had bought "Bible Readings," "Thoughts," "Great Controversy," and "Steps to Christ," of us, and without our knowledge of it, had arranged for the Bible reading.

In accordance with the appointment, we held a reading on the subject of "The Power of God." There was a goodly number present, and all seemed intensely interested, almost the entire congregation taking part in reading the texts. After this experience, we received several more orders for our books.

As a result of our work in this place, through the blessing of God, the Methodist minister's wife, our hostess, the servant girl of our hostess, and another excellent lady are now all rejoicing in the truth. These have taken a firm stand, and just before we left Barrington, three of these families gave us their subscriptions for the *Review* and *Signs*. Others, including the postmaster and his wife, are deeply interested, and we hope will yet decide for the truth.

SPECTACLE UNTO MEN.

The following related by one of our canvassers who recently went to England, shows the influence wrought, oftentimes unconsciously, by our words, actions, and general deportment:—

"Last night on the train we had a conversation with a man who was going to Philadelphia. He said he had come in contact with our people several times in the last few days. He said, 'They all seem to be alive and about their Father's business.' He anxiously inquired how he might obtain that same joy and peace which we had. He said he believed he had come to a turning point in his life, and promised to seek the Lord in prayer before going to bed, and requested our prayers. We learned that he had a conversation with Brother — the night before, soon after we left Battle Creek. He said, 'I can see that you are clothed with an armor that is not human,' and 'if those Adventists which I have seen in the last few days are a fair sample of the people, they are going to stir the world.' Several others on the train became interested, and we gave them some reading matter."

A GOOD TESTIMONIAL FOR "PATRIARCHS AND PROPHETS."

THE following testimonial was sent to us by Brother E. F. Hutchinson, who is now canvassing in Virginia. The person giving this testimonial, was the pastor of the Christian Church of ———, and it reads as follows:—

"It is not often that a book like that bearing the above title, falls into our hands in these days. We have perused its exceedingly interesting pages with profit and delight. It is impossible to read a page without gaining some information. Matters of the profoundest character are clearly unfolded and portrayed to the comprehension of the ordinary intellect. The style is strong, deep, forcible, and yet simple.

"The gifted authoress of this volume, must be a being of extraordinary mind, and is one who writes as though under the light and influence of modern inspiration.

"This needed book is more than worth its weight in gold to the diligent lover and searcher after scriptural and spiritual truth.

"It should be a household volume and read by all. We take great pleasure in its recommendation to all, and pray a blessing upon its mission."

This man not only gave a testimonial for the book, but also bought a book for himself, and directed Brother Hutchinson to the elders of his church, who also purchased books. This shows that there are ministers who are hungry for the truth as it is in Christ Jesus; and it is our duty as canvassers to carry it to them as well as to others.

RESULTS.

THE aim, purpose, and constant endeavor of all canvassers should be to work for results. And not only for results simply, but for results that are good, that is, the salvation of souls. And the quicker these results are obtained the better. Now how may this desired end be attained?—By a close connection with the Author of all righteousness we may have wisdom to sow the seed in such a way as to bring good results.

I believe the way to do this acceptably is greatly increased by the present mode of work; viz., by showing the doctrinal points of our faith more in describing our books, and bringing the message to the attention of people so as to interest and attract them.

When this is done, and books are delivered, the people have something to think of, something they want to know more about. The books are not left on the shelf or center table, but are taken up and read, and sooner or later, the people, if honest, will take their stand for the truth.

I can say from personal experience that most, if not all, who accepted the truth from books I sold, knew they were Adventist works. So let us take courage, and show the important truths of God's word just as they are. Let God's light shine.

WILLIS HACKETT.

PROSPECTUS FOR "PATRIARCHS AND PROPHETS."

AN important improvement has lately been made in the prospectus for "Patriarchs and Prophets," by the addition of about one hundred pages. One would naturally suppose that this would make the prospectus much thicker and heavier, but such is not the case. All who have examined it since the improvement was made, say that its value has been greatly increased by the additional pages. Below we give the pages which have been added:—

33, 35, 37, 38, 39, 41, 42, 44, 45, 46, 49, 51, 55, 59, 61-63, 65, 68, 69, 70-74, 78-80, 83, 84, 88-90, 95, 97-99, 116, 117, 119, 125-131, 141, 145, 148, 151-156, 162, 171, 177, 196, 202-204, 217-219, 224, 237-239, 241, 246-248, 251, 255, 256, 259, 264, 265, 268, 269, 272-274, 335-338, 359, 363, 368, 369, 372, 373, 569, 573, 575, 581, 588, 594-603, 618-628, 639-644, 647-650, 653, 658-660, 664, 665, 675, 677, 681-690, 697, 702, 703, 705-707, 717-723, 726-729, 731, 735, 746, 754, 755.

WONDERFUL SUCCESS.

THE Lord is blessing the canvassing work in Sweden in a wonderful manner. Brother K. W. Johanson writes in the *Sann Hjärld* that he has received orders in thirty days for "Family Bible Readings," to the amount of 1440 kronon, or \$537.30, and delivered \$472.50 worth of books, in spite of all the warnings from priests and preachers. They stand perplexed and do not know what to do, while the precious truths of the Bible are scattered among the people.

J. G. MATTESON.

NOTES FROM THE FIELD.

BROTHER FRANK GROVELL has been chosen as State agent of South Dakota.

BRETHREN G. E. JUDD and A. H. Wilson, of Colorado, have gone to Oklahoma to engage in the canvassing work there.

BROTHER C. H. RICHARDS and wife sailed from New York November 23, for Nassau, Bahama, to engage in the canvassing work in the Bahama Islands.

BROTHER JAMES HACKETT, of Manitoba, has been selected to take the place of State agent of Missouri, to fill the vacancy caused by Brother Crother's going to New Zealand.

BROTHER GEO. A. WHEELER, State agent of South Dakota, has been transferred to the Illinois Conference to act as State canvassing agent of that field.

REPORT OF THE CANVASSING WORK FOR NOVEMBER, 1893.

	STATE.	No. can- vassers	Av. No of Re- ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....											
	Maine.....											
	Maritime Prov...	14	4	62	426	58	\$ 106 25	179	\$ 178 75		\$ 178 75	
	New England....	11	5 ³ / ₄	76	464	84	209 50	160	410 75	\$ 13 50	424 25	
	New York.....	27	25	302	1,760	337	1,598 35	731	1,734 50	160 91	1,895 41	
	Pennsylvania....	36	18 ¹ / ₂	202	1,170	142		515	1,242 20	194 76	1,436 96	
	Quebec.....	5	3 ³ / ₄	42	239	72	191 00	85	223 00		223 00	
	Virginia.....	8	4	18 ¹ / ₂	52 ¹ / ₂	6	13 50	38	64 50	3 00	67 50	
	Vermont.....	8	5	56	328	76		118	265 25	32 20	297 45	
	West Virginia...	13	8 ¹ / ₂	127	850	141	325 25	235	556 75	47 90	604 65	\$5,127 97
No. 2.	Alabama.....	7		64	503	171	414 00	37	96 00	1 10	97 10	
	Cumb. Mis. Field	9		91	727	31	60 75	107	237 00	6 15	243 15	
	Florida.....	2	4	21	169			35	98 00	2 75	100 75	
	Georgia.....	22		149	1,171	514	1,231 75	248	520 25	17 35	537 60	
	Louisiana.....	5		21	162 ³ / ₄	42	94 75	64	151 75	10 50	162 25	
	Mississippi....	1		12	96	7	14 00	5	12 00		12 00	
	North Carolina..	2		21	168			56	132 25	1 05	133 30	
	South Carolina..	1		5	36	4	11 25	4	10 75		10 75	
	Tennessee.....	9	7	80	509	118	269 00	210	586 00	14 00	550 00	1,846 90
	Indiana.....	68	17	189	774	266	728 47	244	583 25		583 25	
No. 3.	Illinois.....	45	11	150	934	176	500 25	310	723 40		723 40	
	Michigan.....	31	8	64	447	220	517 75	124	358 22		358 22	
	Ohio.....	54	14	145	907	101	217 00	193	428 00		428 00	
	Ontario.....	90	20	312	2,282	655	1,597 75	359	883 00		883 00	2,975 87
	South Dakota...	25	18				1,549 00		524 00	5,085	574 85	
	Iowa.....		9	146		417	1,088 00	360	903 75	59 15	962 90	
	Manitoba.....	12	3	49	304	38	74 50	44	106 75	5 00	111 75	
	Minnesota.....											
	Nebraska.....	18	17	279	1,977	54	145 25	495	1,382 50	90 10	1472 60	
	Wisconsin.....	19	11	146	842	146	425 00	228	513 75	11 20	524 95	3,647 05
No. 4.	Arkansas.....	22	19 ³ / ₄	132	1,514	146	377 50	1,082	3,111 25	79 82	3,191 07	
	Indian Territory.											
	Kansas.....		23 ³ / ₄		3,408	76	197 00	696	1,840 00	202 78	2,042 78	
	Missouri.....	23	15	184	1,270	128	386 00	342	778 50	53 90	832 40	
	Texas.....	26	13	66	690	1,154	3,317 40	123	370 50		370 50	
	Colorado.....	16	8	40		42	134 00	156	401 80	32 65	434 45	6,671 20
	California.....											
	North Pacific...	3	3	33	167			51	142 25		142 25	
	Upper Columbia.											
	Montana.....	4	4	26	161			60	182 25	27 50	209 75	352 00
No. 5.	Australia.....											
	New Zealand....											
	Great Britain...	35	30	458	2,308	945	1,882 30	697	1,353 26	2 40	1,355 66	
	Central Europe..	4	4		522			131	239 60	18 60	258 20	
	Germany.....	10		160	904			206	405 00		405 00	
	Norway.....											
	Denmark.....											
	Sweden.....	30			3,410		1,661 00	1,916	2,736 00		2,736 00	4,754 86
	South Africa....	10	9	121	682	405	1,641 25	250	1,060 20		1,060 20	
	South America...	3		23				87	292 20		292 20	1,352 40
FORN.	Jamaica.....											
	Totals.....	726	359	4,072 ³ / ₄	32,334	6,767	20,976 77	11,079	25,589 13	1,139 12	26,728 25	26,728 25

BROTHER WILLIS HACKETT and Anthony Beanes, of South Dakota, have been invited to go to the West Indies to engage in the canvassing work.

These brethren will probably reach their field about the middle of December. They will doubtless begin work on the island of Antigua.

BROTHER F. L. DOWNS has accepted the position of State agent of Maine. For the past two years or more, Brother Downs has been employed in the Review

Office. During the last summer he was canvassing in Missouri, with good success. Brother Downs reports plenty of work to be done in his new field.

THE tabulated report in this number does not contain as many blanks as some former issues. We have been promised prompt reports in the future, and we trust these reports will be well represented each month the coming year. Let every State be prompt and faithful in reporting.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., DECEMBER, 1893.

THIS number is not behind its predecessors in the amount of good and highly important matter it contains. We call special attention to the leading article in the Foreign Missions department and to the fourth Sabbath reading. This latter article may appear a little long, but in consequence of the close relation between its parts, its force would be lost by division into two numbers. Its excellent instruction will justify a careful reading.

We trust that this number will receive more than a casual reading. The matter it contains should be studied. If opportunity for this does not offer before the week of prayer, let it be carefully laid aside for future perusal.

OUR NEXT VOLUME.

WE have but few if any changes to announce for our next volume. The past has brought a fair measure of success, and from many sources it has been evident that God has been pleased to use the HOME MISSIONARY as an humble instrument for good. For this we feel grateful, and render to him all the praise. In the stirring times before us we trust that God may enable us to keep abreast of the advancing light and message. This shall be our earnest purpose.

The general make-up of the journal will remain unchanged. The Canvassers' department as heretofore will chronicle the advancement of that work, and will suggest means and methods, and contain instruction, all of which will prove of incalculable value to those engaged in this line of work.

The Religious Liberty department will give the progress of the battle along that line. Each month it will present instruction upon some of the underlying principles of this great question.

Foreign Missions and home fields will be represented by articles from our various workers in which will be brought before the mind the needs and condition of our work, and the progress of the message.

The excellent talks from Elder A. T. Jones will be continued in the Health and Temperance department. These have already had an introduction to our readers, and need no commendation.

Other of our leading workers and writers will contribute fourth Sabbath readings. These readings we shall aim to have cover a variety of topics or phases of truth, presented in *brief and condensed* form. The best thoughts of the leading workers in our ranks will be secured as far as possible.

Poetry, selections of an especially appropriate and fitting nature, notes, and comments will find their accustomed place.

As our readers have assisted in extending the circulation of this little journal in the past, we trust the future will witness a much greater effort in this direction. And while we would urge our brethren to extend the circulation of the HOME MISSIONARY, we would urge them equally as strong to do the same for all of our general periodicals. Our good church paper, the *Review and Herald*, should be in the family of every Seventh-day Adventist. Our missionary paper, the *Signs of the Times* should be used extensively in getting the truth before others.

The work is one, and this journal realizes that it is only one among its fellows in sounding the message. Therefore we urge the circulation of the HOME MISSIONARY, and we also equally urge the circulation of our church and missionary papers.



CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect Nov. 19, 1893.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.					
10 Mail Ex.	4 L't'd Ex.	6 A't. Ex.	8 Erie Lim.	8 P't. H Pass	2		1 Day Ex.	9 P't'd Ex.	7 Erie L't'd	11 Mail Ex.	11 R'd L't'd	3
a m	p m	p m	a m	a m			p m	a m	p m	p m	p m	
8.40	2.30	8.15	11.25	.....	D. Chicago A.....	4.50	8.00	10.30	7.00	9.10		
11.10	4.27	10.50	1.20	.....	Valparaiso.....	2.45	5.45	8.30	4.27	7.10		
12.45	5.47	12.00	2.35	.....	South Bend.....	1.20	4.10	7.10	2.50	5.47		
1.29	6.32	12.45	3.07	.....	Valparaiso.....	12.40	3.28	6.32	2.06	5.14		
2.21	.....	11.33	.....	.....	Schoolcraft.....	112.02	.....	.....	1.19	.....	
2.33	7.17	1.48	.....	.....	Vicksburg.....	11.53	2.37	.....	2.08	.....	
8.40	8.00	2.40	4.30	a m	Battle Creek.....	11.15	1.50	5.16	12.25	8.65		
4.33	8.42	3.25	5.11	7.47	.....	11.10	1.30	4.15	12.10	8.50		
5.10	9.10	4.00	5.40	8.20	.....	10.29	12.53	4.33	11.15	3.07		
6.50	10.00	5.03	6.35	9.50	.....	10.02	12.20	4.03	10.40	2.40		
7.30	10.50	5.49	7.05	10.05	.....	9.05	11.28	3.20	9.35	1.55		
8.15	11.00	6.15	7.33	10.43	.....	8.35	10.47	2.53	8.35	1.28		
8.42	a m	6.35	.....	11.06	.....	8.02	10.07	2.25	7.49	1.00		
9.66	12.10	7.30	8.46	12.05	.....	6.50	8.46	1.20	6.25	11.55		
9.25	.....	7.40	9.25	11.50	.....	a m	p m	p m	a m	a m		
p m	a m	p m	p m	p m	.....	6.40	.....	.....	.....	.....
.....	8.30	7.40	.....	8.10	.....	a m	a m	a m	a m	.....	
.....	p m	a m	a m	a m	.....	a m	a m	a m	a m	.....	
.....	7.50	7.00	.....	7.25	.....	9.30	9.30	10.30	.....	.....
.....	a m	a m	p m	p m	.....	a m	a m	a m	a m	.....	
.....	8.15	9.30	.....	7.15	.....	9.00	7.00	11.30	.....	.....
.....	a m	p m	a m	p m	.....	a m	p m	a m	.....	.....
.....	7.25	4.13	9.00	7.30	.....	1.35	.....	8.40	.....	a m		
.....	a m	p m	p m	p m	.....	a m	a m	a m	.....	.....
.....	8.30	5.35	4.15	9.00	.....	12.20	1.00	6.20	.....	.....
.....	p m	a m	p m	a m	.....	a m	p m	a m	.....	p m		
.....	9.40	7.52	4.52	10.10	.....	9.15	8.30	6.30	.....	6.00		
.....	a m	a m	p m	p m	.....	7.00	10.00	9.25	12.00	.....	

Trains No. 1, 3, 4, 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.