

THE HOME MISSIONARY

VOL. I.

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No. 6.

Fourth Sabbath Reading.

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

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

Avoid making these exercises tiresome. Rather than do this, it will be better to omit some of the less important portions of the address.

HOME INFLUENCE.

THERE is earnest work to be done in this age, and parents should educate their children to share in it. If you would educate your children to serve God and do good in the world, make the Bible your textbook. Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Bible rules must be written on the heart. Bible rules must be carried into the every-day life. The Christian may lift up his soul to God for strength and grace amid every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. It is the religion of Christ in the

heart that causes the words issuing therefrom to be gentle, and the demeanor condescending, even to those in the humblest walks of life. The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the roots of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful but fragrant. Home is made anything but happy, if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul.

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained, and their passions subdued, or God will surely destroy them in the day of his fierce anger; and the parents who have not controlled them will not be blameless. It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother. I know whereof I speak when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclinations. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands.

How many are allowed to be in the streets at night ; and parents are content to be ignorant of the associates of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the afflicted member to soundness. This is right, it is their duty ; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul.

Mothers are accountable in a great degree for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing ; that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress.

The world may clamor for our time and affections, fashion may invite our patronage, but the words of the apostle should be enough to lead Christian mothers from the indulgence of pride in dress and demoralizing amusements : " Know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God."

Christian mothers should take their position on the platform of truth and righteousness ; and when urged to unite with the world in patronizing fashions which are health-destroying and demoralizing, they should answer, We are doing a great work, and cannot be diverted from it. We are seeking to develop in our children sound, worthy, and beautiful characters, that they may bless the world with their influence, and have immortal beauty and glory in the world to come. If children had such an example from their parents, it would have a saving influence upon their lives.

Children imitate their parents ; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children trained in the same way, will not forget to serve him also.

It is often the case that parents are not careful to surround their children with right influences. In choosing a home, they think more of their worldly

interests than of the moral and social atmosphere ; and the children form associations, that are unfavorable to the development of piety and the formation of right character. Then parents allow the world to engross their time, strength, and thought ; an apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul they once felt dies away and is forgotten.

Parents who denounce the Canaanites for offering their children to Moloch, what are you doing ? You are making a most costly offering to mammon ; and then when your children grow up unloved and unlovely in character, when they show decided impiety and a tendency to infidelity, you blame the faith you profess, because it was unable to save them. You are reaping that which you have sown, — the result of your selfish love of the world and neglect of the means of grace. You moved your families into places of temptation, and the ark of God, your glory and defense, you did not consider essential ; and the Lord has not worked a miracle to deliver your children from temptation.

You who love God, take Jesus with you wherever you go ; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your tent. If ever there was a time when every house should be a house of prayer, it is now ; and yet in this time of fearful peril, some who profess to be Christians have no family altar. I know of nothing that causes me so great sadness as a prayerless home. The children show the result of this neglect, for the fear of God is not before them. Parents should make a hedge about their children by prayer ; they should pray with full faith that God will abide with them, and that holy angels will guard themselves and their children from Satan's cruel power.

There *are* homes where these principles are carried out, — homes where God *is* worshiped and truest love reigns. From these homes, morning and evening, prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like the evening dew.

God has promised to give wisdom to those who ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. To-day he is just as ready to listen to the petitions of his people as he ever was. " Behold, the Lord's hand is not shortened, that it cannot save ; neither his ear heavy, that it cannot hear." And if Christian parents seek him earnestly, he will fill their mouths with arguments, and for his name's sake, will work mightily in their behalf in the conversion of their children.

MRS. E. G. WHITE.

Bible Readings.

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

FOR MISSIONARY WORKERS.— Concluded.

1. SHOULD we cultivate a love for those around us, that will prompt us to be ready to help as we have opportunity? Gal. 6 : 10.

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

2. As the doctrine we advocate is unpopular, there will be more or less prejudice to overcome. While we should all be zealous in advocating the truth, should we be careful to temper our zeal with judgment, wisdom, and moderation? Matt. 10 : 16.

“Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves.”

3: Should we be teachable, and anxious to gain a knowledge of the best methods of labor? 2 Tim. 2 : 15 ; 1 Peter 3 : 15, last clause.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” “And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.”

4. Should all strive to work in harmony, and cooperate with the efforts of our leaders? Matt. 12 : 25.

“Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand.”

5. Should our lives daily recommend the truth we so zealously strive to place before others? 1 Tim. 4 : 12, last clause ; 1 Peter 2 : 12.

“But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” “Having your conversation honest among the Gentiles ; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.”

6. Should we feel the responsibility of improving the talents God has given, and endeavor to add thereto by their active exercise? Luke 8 : 18, last clause.

“For whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.”

[They who do not improve or increase their Lord's talents are those who have them taken away, because they have proved themselves unworthy of his gifts.]

7. Is there any danger of becoming so swallowed up in the cares of this life and selfish interests, as to be in darkness with reference to the approach of the coming of the Lord? Luke 21 : 34.

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.”

[Neither should we allow these to absorb our best energies, thus leaving the cause of God to languish. Let none of us excuse ourselves from doing something. There may be some who are so situated that they can do but little, but God requires that little. All can and should cast their whole influence on the side of truth ; and if sanctified through it, then we can hope that both words and actions will correspond with our high profession. Each one should consider it a great privilege to have a part in the closing work ; and it should ever be borne in mind that our service, to be acceptable to God, must be rendered by loving hearts and willing hands. And when he shall come who is to reward every man according to his work, then those who have been faithful will receive the welcome commendation, “Well done.” S. C. S.]

The Children's Page.

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

DUTIES FOR LITTLE ONES.*

“Even a child is known by his doings, whether his work be pure, and whether it be right.”

Little friends, wherever you are and whatever you do, remember, “Thou God seest me.” You cannot hide your ways from the Most High. The deepest midnight is no cover to the guilty one. Consider that the Judge of all the earth, who is to decide your destiny for eternity, has an accurate knowledge of

*As the fourth Sabbath Reading this month presents to the parents many duties pertaining to the children, it is desired that this article for the children, from the same writer, may be so used in the children's branch of the meeting, that they may be impressed with their duties in the home. Thus both parents and children may return to their homes with a new sense of duty to each other and to God.

your daily life. Angels of God are watching the children with the deepest interest, to see what characters they develop. The lessons of childhood, good or bad, are not learned in vain. Character is developed in youth for good or evil. At home there may be praise and flattery, but in the world each stands on his own merits. Children who are allowed to have their own way are not happy. The unsubdued heart has not within itself the elements of rest and contentment. Restlessness and discontent are the fruits of indulgence and selfishness. The soil of the heart, like a garden, will produce weeds and brambles unless the seeds of precious flowers are planted there, and receive care and cultivation.

Much sin results from idleness. Active hands and minds do not find time to heed every temptation the enemy suggests; but idle hands and brains are all ready for Satan to control. Idleness is sin. The satisfaction children will have in being useful, in denying themselves to help others, will be the most healthful pleasure they ever enjoyed. The physical being should be cultivated and properly developed, as well as the mental; but physical labor will not prevent the cultivation of the intellect.

The reading of novels and story-books is one of the greatest evils youth can indulge in. Novel and love-story readers are air-castle builders, living in an unreal and imaginary world.

Children would be saved from many evils if they would be more familiar with their parents. Who are so well calculated to see and point out their dangers, as godly parents? Who can understand the peculiar temperaments of their children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel. Who can tell as well what traits of character to check and restrain as the mother and the father? Christian children will prize the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. This should be one of the principal studies of their lives, "How can I make my parents happy?"

Says the wise man, "Remember now thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy, and will block the way to success. The religion of Christ is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world.

Smiles and sunshine are not banished from their faces. Religion does not make one coarse and rough, untidy and uncourteous; but it elevates and ennobles him, refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels, and for the home that Jesus has gone to prepare. E. G. W.

LITTLE BANBEE.

AWAY off across the Atlantic Ocean there once lived a little girl named Banbee. She was taught to believe that there is a God, and to pray; but it was not the way you have been taught. Her people had a piece of wood made into an image and kept it right in their house; and when they prayed, they would go and talk to it.

What do we call people who trust in idols, worship them, and pray to them? Yes, they are heathen; but you will see that although little Banbee was a heathen, there was something good in her heart, and perhaps there are some boys and girls in our country who are in the sight of the Lord as much heathen as she was.

The god that Banbee worshiped had long, stiff arms, and crooked legs, and a frightful looking face, with great eyes that always stared at the wall opposite where it stood. If you should see a man that looked as it did, you would be very much afraid of him. But what do you think little Banbee would do? She would go close up to this ugly image, and take it some of the nicest things she had for a present, and sometimes instead of eating her dinner, even when she was very hungry, she would carry it to her god, just as though it could eat and would be pleased to get her dinner; and then she thought that would make her a better girl, and her god would not be angry with her. She would pray to it, but you know it could not hear one word she said. If you could see little Banbee, what would you like to tell her? Do you think of anything in the Bible that you could tell her, so that she could know that it is wrong to make images and pray to them, and that a wooden god could neither hear nor help her? Some little boy or girl is thinking of one of the ten commandments, and we will listen now to hear you tell which one it is, and what it says.

But long ago some people disobeyed this commandment. Their children and grandchildren did the same, and so on, till whole nations forgot about the living God, and all made gods for themselves, some of gold, some of silver, some of stone or wood. Now if you will read in Ps. 115 and Isa. 44:9-17, you will find something more about these gods.

Little Banbee thought the wooden god could do anything she asked of it. Once she cut her finger with a piece of glass; it hurt her very much, and the blood came so fast she was frightened, ran to the image, and prayed it to cure her finger. But how *could* a piece of wood made into a frightful image help her any more than it could when it was a tree out in the woods? Her hand kept swelling, and soon was very sore, and her whole arm was full of pains. Then she would take the little sick hand in the well one, and put it on the stiff fingers of the image, and then hold it up before the staring eyes, and say in her language words which mean, "*See, see, help poor Banbee,*" but the poor child was all the time getting worse and worse.

She had never heard of the right way to take care of a sick hand like hers. She believed that her idol god knew about her pain, and could help her; that was her *faith*, but she did not *believe right*, did she? This shows you that it is not enough really and truly to believe something, but the Lord wants us to believe the right way. Then we ought to be very thankful that the Lord has given us the Bible, so that we may know what to believe in order to have the right faith, do n't you think so, children?

But you are waiting to hear what became of Banbee. While she was crying with pain, and begging her god to cure her, a kind lady who went from place to place doing missionary work, was going past the little house where Banbee was, and when she heard the child crying, she went in. Then she was very glad she had found this little sufferer, for she could talk with her in her own language, and she said to her, "I am your friend." And while she bathed the sick hand and arm, she told her why the wooden god did not help her. Could you tell her why? and how could you know why, if you had never heard of the Bible? Think about this.

The lady told her, too, about Jesus, and that he knew all about her, and would *hear* her when she prayed to him, because he is alive in heaven, and he loved her and could save just such little girls as she. Banbee had not many friends, and she thought if Jesus would be such a friend as that, she would believe in *him* and love him. She was very happy thinking about it.

Sometimes she would go after this, and pray to the wooden image, for you see she had been taught, ever since she could remember anything, to believe in it, and she had believed with all her heart that it could help her. What a sad mistake! But Banbee had many visits with the Christian lady, and at last she came to love Jesus alone, and not to

pray to the image any more. Then she would tell how she thanked and loved the good friends away across the water who sent this missionary to them.

Now, dear children, do you see that while you are thankful that you have the Bible, and have been taught to love the true God, there is something for you to do besides feeling thankful? Just think of the many, many little boys and girls both in this country and in foreign lands, who, like little Banbee, do not love the true God, nor try to please him. Some of them never saw a wooden god, nor one made of gold, or silver, or stone, but they love and serve idols just as really as did this little girl. Will you think of some ways in which they do this, and of what you can do to help them to love the God of heaven? Will you think, too, whether any of you love anything instead of the God who made you, and who loves you more than you can understand?

National Reform.

QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

LESSON TWENTY-TWO.

[Answers found in "Civil Government and Religion."]

1. To what extremes are the National Reformers willing to go in order to secure co-operation from others? — *p. 56.*

2. What has Pope Leo XIII. already commanded all Catholics to do? — *Idem.*

3. Then if an amendment to the United States Constitution, such as was proposed by Senator Blair, is effected, to what will it open the way? — *p. 57.*

4. But can such sentiments as this party advocates be received by a respectable following? — *Idem.*

5. What did Mr. Blair say, in a letter already alluded to, showing that he indorses the movement? — *Idem.*

6. What did he say about delay in the matter?

7. Name those prominently and favorably known in the country, who favor that movement. — *Idem.*

8. Name the positions they occupy in other fields of work.

9. What did Joseph Cook, in a letter, say he hoped to do? — *p. 58.*

10. Has any official recognition of the National Reformers and their work been made by the Woman's Christian Temperance Union? — *Idem.*

11. When was it made, and in what way?

12. Was such a suggestion adopted?

13. When?

14. In whose hands was the new department, thus created, placed?

15. What office does Mrs. Bateham now hold in the National Reform Association?

LESSON TWENTY-THREE.

[References same as last lesson.]

1. Who is the secretary of the National Reform Association? *Ans.*—Rev. T. P. Stevenson, of Philadelphia.

2. In a published report of the National Reform Association for the years 1886–87, what gathering did he say he attended, which he esteemed a great privilege?—*p. 58.*

3. In behalf of what did he address that convention?

4. And for what did the Woman's Christian Temperance Union convention in return express gratitude?

5. On what subjects were the Woman's Christian Temperance Union monthly readings for July and September, 1886?—*p. 59.*

6. Who did Mrs. Bateham correspond with concerning these before they were published?

7. In harmony with these documents, what did a letter to all Woman's Christian Temperance Union workers urge them to do?

8. Did the president of the Union sanction that letter?

9. Who is M. A. Gault? *Ans.*—A district secretary of the National Reform Association.

10. In a certain report, how long did he say that he lectured in Wisconsin?—*p. 59.*

11. Under whose auspices did he labor?

12. Who met him at the train, and did him honor?

13. With what does he say they are in sympathy?

14. What resolution did the Union at Augusta, Wis., pass?—*Idem.*

15. How many dissenting voices were there to the resolution?

16. How close, then, is the union between the Woman's Christian Temperance Union and the National Reform Association?—*p. 60.*

LESSON TWENTY-FOUR.

[References same as last lesson.]

1. WHAT title have the National Reformers bestowed upon Christ?—*p. 60.*

2. What resolution did the Woman's Christian Temperance Union pass on this point in 1888?—*p. 61.*

3. Should this resolution be adopted as the rule of this Government, what would be the duty of the courts?—*Idem.*

4. What Christian rule is found in Luke 17:3, 4?

5. If such a rule should obtain in civil affairs, what would be the duty of the court toward a repentant thief?—*p. 62.*

6. How many times would the court be obliged to do that way?

7. What would such a system do for any civil government?—*Idem.*

8. Then what is the difference between Christianity and the civil government?

9. How is the moral government maintained?

10. What is Christianity for? *Ans.*—The salvation of sinners.

11. But what is civil government for? *Ans.*—To preserve order.

12. If a man is guilty of stealing, whose prerogative is it to forgive him?

13. But does that preserve him against punishment for the crime by civil government?

LESSON TWENTY-FIVE.

1. In what way would the Woman's Christian Temperance Union make Christ the king of this nation?—“*Civil Government and Religion*,” *p. 102.*

2. What did Christ say about his kingdom? John 18:36.

3. What kind of kingdom is his? John 1:12, 13.

4. Who will enter that kingdom? John 3:5.

5. From whence are his subjects brought? Col. 1:13.

6. What is said of the subjects of his kingdom on the earth? Eph. 2:19.

7. How was the apostolic church related to the State? Acts 4:19.

8. On what occasion only did Christ compel men? John 2:15.

9. Was that to bring men *into* the church?

10. How long did he say the wheat and tares should grow together? Matt. 13:30.

11. What instruction did he give Christians concerning their equality in religious matters? Matt. 23:8.

12. Where is our Master? Col. 4:1.

13. How should Christians do everything? Col. 3:23.

14. To whom must all give an account? Rom. 14:12.

15. For whom alone must this account be given?

16. Should the State judge the Lord's servants in matters pertaining purely to religion? Rom. 14:4.

Workers' Department.

"WHO IS WANTED?"

LABORERS wanted. The ripening grain
 Waits to welcome the reaper's cry ;
 The Lord of the harvest calls again ;
 Who among us shall first reply,
 "Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait ;
 Fields gleam white 'neath a cloudless sky ;
 Will none seize the sickle before too late ?
 Winds of winter come sweeping by,
 "Who is delaying? Is it I?"

—Selected.

THE BURMESE BIBLE.

THE Bible was translated into the Burmese language by Dr. Judson. It takes many years of study and labor to translate the whole of the Scriptures into any language, and it was twenty years after Mr. Judson reached Burmah before he finished this work. By this time he so well understood the hard Burmese tongue, so well knew all the shades of meaning, that I believe this Burmese Bible is one of the best and most faithful translations of God's word that ever was made. Just before Mr. and Mrs. Judson went to live in "the golden city," he had finished the New Testament. A part of it had been printed, but the larger part was only in writing.

On the 8th of June, 1824, early in the war between England and Burmah, Mr. Judson was taken from his home in Ava and thrust into prison. Mrs. Judson then took this precious manuscript, and, with her silver and a few things of value, buried it in the earth under the house. But it could not long stay there, for it was the rainy season, and the dampness would soon cause it to mold.

It could not be returned to the house, for, if found by the Burmans, it would be destroyed. When Mr. and Mrs. Judson, three days later, met at the door of his prison, and were permitted to speak a few words to each other, one of the first questions asked by Mr. Judson was, "Where is the New Testament manuscript?" When told, he said he would try to take care of it. So Mrs. Judson put the treasure inside of a roll of cotton, carefully sewed it up, then put on a cover, and Mr. Judson used it for a pillow. It looked so poor and hard that not even the keeper, who wanted almost everything, coveted it.

When the missionary had been a prisoner seven months, suddenly a change came. The little bamboo room, which Mrs. Judson had been allowed to have made for her husband in the prison-yard, was torn down, the pillow and mats were scattered, and Mr. Judson, with the other white prisoners, hurried into the inner prison. Two more pairs of fetters were put upon their ankles,—they already had three pairs,—and there, fastened to a bamboo pole, more than a hundred men expected to be killed before the morning.

Mr. Judson afterward said that, even during this terrible night, he thought of his pillow, and wondered if its precious contents would ever fall into the hands of his wife; and he even thought how he might have better translated some passages of the divine word.

The keeper, to whose share the pillow fell, gladly exchanged it for a good one brought by Mrs. Judson, with, perhaps, some wonder that the white man should prefer the poorer to the better one. Later in the season, when Mr. Judson was hurried away to Oung-pen-la, he, in common with the other prisoners, was robbed of nearly all his clothing, and allowed to take nothing with him. One of the jailers untied the mat which was used as a cover to the precious pillow, and threw into the yard what he thought was worthless cotton.

A few hours later, Mounng Ing, one of the native Christians, in looking about found the roll, and took it home with him as a relic of the prisoners. Months after, the manuscript was found within the cotton and not at all hurt. Soon after the close of the war the New Testament was printed and given to the Burmans; and, in 1834, the whole of the Bible was in the language of the country. The day it was finished, Dr. Judson knelt down with the last leaf in his hand, and asked God to use it in "filling all Burmah with songs of praise to our great God and Saviour, Jesus Christ."—*Little Helpers.*

LETTER FROM BELIZE, CENTRAL AMERICA.

To the International Tract Society:—

Your kind and interesting letter of April 18, came to hand on the 19th of May. I would say that I have not received the package sent; it will probably come by next boat, due on Monday. However, will say that it will give me great pleasure to read and distribute any books on temperance and religious topics which you may send me from time to time.

Some time ago I received a few of your books through Mrs. Gateran, of San Francisco, Cal., who visited this place. My wife and I are pleased with the publications, they being full of interesting reading. They contain an amount of sound advice, by which I am endeavoring to live. In fact, I have read a good deal from Mrs. White's writings, and find them all calculated to encourage and guide a disciple on his journey through this transitory life. As a Methodist Christian, I am striving to live a life of usefulness, so that when the end shall come, I can through Christ say, "I have finished the work thou didst give me to do."

How is Eld. Gibbs? He held some Bible readings with me when he was here two years ago. I would further say, a goodly number of our people here have read, and are still willing to read, books from your publishing house.

I will now close, with kindest regards, hoping by your gratuitous distribution of religious publications many may be won to the kingdom of Christ.

G. WM. RICHARDSON.

EXTRACTS FROM CORRESPONDENCE.

THE following extracts taken from a few of the many letters received by our workers, reveal a growing desire on the part of many to both read and distribute our publications.

A teacher of a colored school in Georgia, says: "I was very glad to receive the papers. I have a large school, and all such articles can be utilized. Education and moral training are what the colored people need. We need all the help we can get. Hope to hear from you soon."

A writer from North Carolina says: "I received your card and the *Signs of the Times* you sent me. I have read the paper, and am much interested in it. I will loan it to my friends. I am making a circulating library out of the literature sent me. I shall be glad to have your aid in the work of the Lord. My work is chiefly among a class of people who never read a religious paper. I give Bibles to those who have none, and temperance papers to those who drink. I have a class of six little girls in Sunday-school. I give them a paper once a month as a reward. Anything by which you may help in the winning of souls will be acceptable."

A gentleman in Virginia writes: "Your card is before me. I don't know to whom I am indebted for the introduction, but as I am hungering in the wil-

derness for spiritual food, you are doubtless one of the means employed to send me meat in due season. The bulk of the reading you send I am interested in, and after perusal I scatter the seed among neighbors, requesting them to read and pass on. Had I the means, I would gladly subscribe."

A lady from a western State writes: "My sister and family who live in —, were here when I received your letter. She says there is a good little number of Seventh-day Adventists in —, and many people there are looking for the truth. Three years ago mother sent this sister's husband 'The Coming Conflict.' A lady physician called at her house, and happened to see the book, and wanted to read it. She read the book, and many others of the same kind, and is now a Seventh-day Adventist."

The following is from a colored man in Liberia, Africa. He says: "The Lord must have put it into your heart to write to me. The papers and tracts came safe to hand. The papers are as bread cast upon the water, which will be gathered after many days. When I have read the *Signs of the Times*, I send or give them to others. You can't imagine the joy it gives these people. The tracts throw a flood of light on subjects which are of vital importance. Those that treat on the Sabbath, I read with the utmost care. One man who read the papers asked me if I believed in the seventh-day Sabbath. I told him I did. So you will oblige me if you will send all the papers you can. Tell your friends not to let any papers and tracts go to waste as long as Africa stands benighted. Remember that one paper sent in the name of Christ may be the means of saving a soul. The seed sown may be small, but the harvest will be great."

Let us never be indifferent to the fact that there are hundreds and thousands throughout this wide earth who would appreciate every spare paper or tract. So let us heed the admonition, and not waste one of the precious pages of truth while souls remain unwarned.

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