

THE HOME MISSIONARY

VOL. I.

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No. 5.

Fourth Sabbath Reading.

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

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

RELIGIOUS BOOKS.

THEIR POWER FOR GOOD.

THE influence of a good book is not easily estimated. The person who addresses an audience, or engages in conversation on moral and religious subjects, can to quite an extent judge from the indications on the part of his audience, or the responses of his hearers, as to the influence of his words. Not so with books.

A good book goes forth upon its mission, exposing error, reproving sin, imparting instruction, and inciting to nobility of action and purity of thought; but it cannot record its influence, or report the reforms that it brings about. Occasionally, some one tells us of the great change wrought in his purposes and aims by the reading of a book; and yet we but dimly appreciate the fact that a large part of the world's civilized inhabitants receive their most lasting impressions, their most settled opinions, from what they read, and that "the world of books is the world yet."

It is a well-known fact that from the very beginning of our history as a people, the publication and

distribution of books and periodicals have been leading features of our denominational work; and that we have looked upon the circulation of our books, tracts, and journals, as one of the most important, if not the principal, means of proclaiming to every nation, kindred, people, and tongue, the solemn warning of the third angel's message.

In harmony with this conviction, we find that the pioneers in this cause were publishing the *Advent Review and Sabbath Herald* before there were half a dozen ministers proclaiming the same message. The Central Publishing Association was incorporated one year before the first Conference was organized, and the first step in the work in foreign countries has been to provide for an adequate supply of printed matter. To this end, publishing houses have been established in Switzerland, Norway, England, and Australia, almost from the very inception of the work in these countries; and depositaries are established in the largest cities of Denmark, Sweden, South Africa, and New Zealand. The wisdom of these steps is attested by the fact that the seven printing-houses of our denomination, with the four foreign depositaries mentioned, employ over four hundred workmen; and that nearly a thousand agents are successfully engaged in selling the works issued by these publishing houses.

Yet how small is this work, when compared with the importance and extent of the world-wide message it is intended to convey, and how feeble our efforts seem! To form a correct conception of the work yet to be done as compared with what is already accomplished, let us make a study of any one of our States, county by county, and estimate what proportion of its population has heard or read

enough of the message to have any just conception of its truthfulness or importance.

Precious truths have been intrusted to us ; solemn warnings have been given us, with the instruction that it is our duty to make this truth known to others. Have we done this? Have we done our best? If not, why not? If our work should close to-day, how many of the people of our country could we meet, and say, "We did all we reasonably could to secure your attention to the warning message ; to arouse your interest in the prophecies that indicate the shortness of time ; and to share with you the blessing, the light, and the joy, received by simple faith in the promises of God"? How many of us can say to-day, that to the present time we have done what we could? And if we cannot to-day say that we have improved the time that is past, let us ask ourselves another question : How many of us are laying plans to make up for the time that has been lost? Am I so planning? Are you? If not why are we not?

In our tract society we have a powerful organization. There is no limit to its influence. The measure of the zeal and consecration of its members is the only measure of its power. An illustration of the strength of this organization, and the immense possibilities within its reach, has been given us within the last few months, in the circulation of the petitions opposing religious legislation. The securing an average of twenty-five thousand intelligent individual signatures per week, for the first twelve weeks devoted to this enterprise, shows the society to be possessed of a system and strength which, if given to the circulation of our books, would in a few months double the number of souls who have an understanding of the messages of the three angels of Revelation 14, and add hundreds of voices to their proclamation.

There is abundant reason to believe that our tract society could accomplish more in the next six months than it has in as many years. The times are favorable ; people are ready to read. Books, pamphlets, and tracts filled with startling facts and clear, pointed arguments on the living issues of the hour, are being brought out by our publishing houses. There is an abundant supply of reading matter, and there is also a demand for it.

√ In the United States we have twenty-eight State tract societies, with nearly nine hundred local branches, and fourteen thousand members. These societies were organized for the express purpose of taking our publications from the press, and placing them in the hands of the people. Are they doing

this work as they may, and as they ought? If not, why not? Let us examine the year's record. In 1885 the American Tract Society issued "The Abiding Sabbath," a book of 280 pages. This is the \$500 prize essay on the Sabbath question, by the Rev. George Elliott, of West Union, Iowa. In the same year, a book of 418 pages, the \$1000 prize essay, entitled "The Lord's Day," by A. E. Waffle, M. A., was printed by the American Sunday-school Union. Both of these works were ably reviewed by A. T. Jones in a short treatise of 173 pages, and issued by the Pacific Press, one year ago. It is truly a book for the times. The high standing of the authors reviewed ; the fact that the two books reviewed were being pushed out by thousands, by all the powerful agencies of the American Tract Society and the American Sunday-school Union ; the fact that the reviewer has completely overthrown the position of both of these eminent men, with their own words, and that he has brought his review within the compass of 173 pages, — these are points in its favor which should have given the book a circulation of at least fifty thousand, within the first six months. In the opinion of many, this is the best work that we have, to arrest the attention of practical business men on the Sabbath question ; yet at the close of twelve months we find that less than ten thousand have been sold through all our agencies.

With the interest aroused throughout the country during the last winter, we might readily find purchasers during the summer for one hundred thousand copies of "Civil Government and Religion." Who can estimate the influence these books would have upon the nation ! Who can tell what influence fifty thousand copies of "The Abiding Sabbath and the Lord's Day," if they had been placed in the hands of thinking men last summer, would have had upon our work during the winter, — the work of opposition to Sunday laws? But why is so little work being done? and where is the remedy?

OUR PRESENT WEAKNESS.

√ Our local societies have largely lost their sense of responsibility. They have in many cases ceased to counsel together, to study prayerfully their field, to plan to meet emergencies. They do not manufacture enthusiasm, but wait for an impulse from without. Instead of studying the special needs of their immediate neighborhoods, they are waiting for some plan of universal acceptance, to be passed down to them from the officers of the State society.

Our activities have worn for themselves channels ; our work has fallen into ruts ; and we move along

mechanically in the beaten path, without seeing the thousands of special opportunities on the right hand and on the left. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

WHAT WE MAY DO.

While our faithful ministers are diligently laboring to bring into the full knowledge of the truth those who have already become interested in the message, while our field canvassers are carrying the subscription books into hundreds of families and communities that are unacquainted with our doctrines and our people, the members of our tract societies may be introducing to tens of thousands of their neighbors and fellow-citizens such pamphlets as "Civil Government and Religion," "The Abiding Sabbath," "The National Sunday Law," and the several numbers of the Sentinel Library. In this way, the membership of the society may do as much as the ministers and the canvassers combined. But *how* is this to be done?

HOW SHALL WE BEGIN?

There should be in each local society some persons appointed — three or more — to act as a committee of counsel, — an advisory committee. In very small societies, where weekly or monthly committee meetings, devoted wholly to the consideration of tract society work, cannot be maintained, the counsel committee provided for in General Conference resolution No. 4, found on page 48 of the Year Book for 1889, will of necessity answer the purpose, and will be of great service to the society. In the larger societies, two or four active members may be chosen to act with the librarian as a committee of counsel, and these should meet weekly for consultation. The object of this committee is not to do all the thinking and planning for the society, but to hear the plans of all, to caution, suggest, encourage, and select members who are suited for special enterprises, and lay the work before them, encouraging and advising them how to carry forward successfully the special work assigned to them.

"Discreet men should be chosen to take our publications as they issue from the press, and place them in families, and in the hands of business men everywhere." Does the duty of choosing discreet men rest wholly with the officers of State societies? — No, indeed! It rests largely with the church. Each church should select of its members discreet persons to carry forward its special work. It should counsel them about their allotted task, caution, admonish, encourage, pray with and for them, and thus send them forth upon their solemn work. The committee

of counsel can do much to forward this work of selecting and encouraging special workers.

Each church list should be carefully examined, to see if there are not persons capable of some part in the work, who now are inactive, because they see no place for them in our plans and work.

When a new pamphlet or tract is issued by one of our publishing houses, let each librarian secure copies as soon as possible, and whether it comes with high recommendations, or with none, let a committee be appointed to read it carefully, and report at the first opportunity their opinion as to its value, and its place in the work. If it is especially for the church, see that all have an opportunity to read it. If it is especially suited to interest business and professional men, select the persons best qualified to introduce the work to the attention of that class, and encourage the efforts of those chosen.

Much of our work bears no fruit, because it is mechanically performed. We give away tracts that we have never read, or read so long ago that we have forgotten their special object, and cannot make an interesting comment on their contents. We try to sell pamphlets that we have not studied so carefully that we can turn to the best paragraphs and read them. Is it any wonder that these efforts accomplish less than we wish? It is not thus that the successful missionary labors. The apostle Paul wrote, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." 1 Cor. 9:26. No; he put earnest thought and intense energy into every effort, and God abundantly blessed his labors. Dear brethren and sisters, let *us* organize, plan, study, labor, and the Lord will bless *our* efforts.

W. C. 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.

1. IN order that we may work successfully for others, must we ourselves be converted? Ps. 51: 10, 13.

"Create in me a clean heart, O God; and renew a right spirit within me." "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

2. Should we by earnest prayer and careful study of the Scriptures, seek to realize the value of souls, and the short time left in which to labor for their salvation? Rom. 13:11.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

3. As followers of Christ, we should be humble. What must we be willing to do? Luke 9:23; 14:27.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

4. Should we possess the same spirit, and be actuated by the same love, that characterized our Saviour? Phil. 2:5-8.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

[We should not encourage the growth of a selfish spirit by yielding to the promptings of our natural heart, seeking personal ease and comfort, to the neglect of work for the Master.]

5. Should we deny ourselves of needless indulgences, be willing to economize, to sacrifice, that thereby we may have means wherewith to help to advance the cause of God? Eph. 4:28, last clause.

"But rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

"Millions of the Lord's money are squandered in the gratification of wordly lust, while his treasury is left empty. . . . Thousands of dollars are spent every year in gratifying pride of dress. That very means should be used in our missions. I was shown families who load their tables with almost every luxury, and gratify almost every desire for fine clothes. They are engaged in a prosperous business, or are earning good wages, but nearly every dollar is expended upon themselves or their families. Is this imitating Christ? What burden do these feel to carefully economize and deny inclination, that they may do more to advance the work of God on earth? The missionary work might be enlarged a hundred fold if there were more means to employ in carrying out large plans. But the means which God designed should be used for this very purpose, are expended for articles which are thought necessary to comfort and happiness, and which there might be no sin in possessing, were not means so greatly needed in extending the truth."—*Test. 31, p. 201.*

6. In case we see but little or no fruit of our efforts, what words should encourage us? Gal. 6:9.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not."

7. Should we conclude that we have done enough, and wish, therefore, to be released from doing more? Luke 9:62.

"And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God."

8. How long should we continue the work? Matt. 24:13.

"But he that shall endure unto the end, the same shall be saved."

S. C. S.

[To be continued.]

The Children's Page.

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

THE SECOND LETTER.

DEAR CHILDREN:—

Are you getting anxious to hear more about writing missionary letters? I expect that some of you had learned something about how to write them, and had written quite a number before you heard anything about it from me, but there are others who have thought that papa, or mamma, or some of the grown-up people, were the only ones who could write missionary letters. But if you who had never done it before, have tried to write to some children and have sent your *Instructors* to them since I told you a little about how to do it, you have learned some things about missionary work that you did not know before.

I should be pleased to come into your little meetings, and let you tell me about what you have been doing in this work, and let you ask some questions, and I should like to read the letters you have received. Can you not write me some of the things you would say, if I were in your meeting?

I suppose you wish to hear what to do when you have sent several papers, and written one letter without getting an answer. You might write again, something like this:—

DEAR FRIEND: For several weeks I have sent you the *Youth's Instructor*, and I wrote you a letter

when I sent the first paper. It may be you did not get them. I have not heard from you yet, but I will send a few more papers; for mamma says you may be sick, or there may be some reason why you cannot write just now.

I wonder what you have to do, and if you like to read about Jesus and the nice stories in the Bible? I do. I love Jesus, and want to please him.

Will you write before long? I want to hear from you. Good bye. Your little friend,

You must not make your second letter just like this, but this may help you a little in writing one of your own.

If you have had an answer to your first letter, your next one would not be like this, and it would be easier for you to write again than if you have not. If the little boy or girl spoke about some older ones in the family, brothers or sisters, you might say in reply that you know of a paper that older people like to read, and if there is some one in your family that likes the *Signs of the Times*, or *Present Truth*, or *Bible Echo*, you could say so, and that you would send one of these papers for the brother or sister or friend the letter you received, mentioned. It sometimes occurs that in this way the little men and women help older men and women to learn about the truth, when they might not have a chance to learn it in any other way. You might say, too, that there is a nice story in that paper, almost every week, and the children like to read that, as well as the *Instructor*. You might tell them about your brothers and sisters, if you have any, and if you did not write about going to Sabbath-school and what your lessons were about, in your first letter, you might do that now.

As I said in my last letter, you must be very careful to have your letter just as near right as it can be before you copy it, and notice, too, whether everything is just exactly true. What I mean is that children have sometimes written to persons they never saw, entire strangers, something like this: "I am very sure you will like this paper. This is the nicest paper you ever saw. I know" this or that, when truly they *could not* know what they said was true, because the strangers they were writing to might not like the paper, or might not feel as the letter said they would, and they might be offended.

Jesus said, you remember, that we should do to others as we would wish them to do to us. Now you should think while you are writing, what you would like strangers to write to you if you were in the same place they are in. And if you do this,

don't you think Jesus himself will put some good thoughts into your heart for them? He certainly will if you ask him in the right way; for if you are doing just what he has told you to do, and do not write anything you would want to hide from him, he will be pleased with you, and will answer when you pray to him. He knows all about that person you are writing to, you must remember, and he knows what it would be best for you to write. If you think in this way while you write missionary letters, you will not be likely to say anything about yourself, or anything else, that will be wrong.

M. L. H.

National Reform.

QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

LESSON EIGHTEEN.

[Answers to be found in chapter three of "Civil Government and Religion."]

1. For what two-fold purpose did Christ come into the world?—*p. 34, par. 1.*
2. What is the character of the liberty which Christ gives?—*Idem.*
3. What do the Scriptures say of him that is made free by the Son? John 8:36.
4. What was the condition of the Roman empire when Christ was born?—*p. 25; Luke 2:1.*
5. What did this proud empire assert as its rights?—*Idem.*
6. In those days, how were all gods regarded?
Ans.—As national gods.
7. As the Romans had conquered all other nations, what did this apparently demonstrate to them?—*p. 35.*
8. Then how were the religions of other nations held, as compared with the religion of Rome?
9. How did Rome regard the religion of other nations when, in the persons of their gods, they were brought to Rome and placed in the Pantheon?
Ans.—As servants of the State.
10. In Rome, did the State receive honor from the gods, or the gods from the State?
11. What does Cicero say, as quoted by Neander, of the restrictions laid upon Roman citizens as to the worship of the gods?
12. What does Neander say was the Roman idea of the State?—*p. 36.*

13. According to Mommsen, what was the real condition of the most distinguished Romans? — *Idem.*

14. Under such a government, how was the act of receiving the religion of Jesus Christ regarded? — *Idem.*

15. Of what crime were the Christians accused before the tribunals?

16. What were they called? — *Idem.*

17. On what ground was the charge of high treason based? — *pp. 36, 37.*

LESSON NINETEEN.

[References same as last lesson.]

1. ON what did the Romans pride themselves? — *p. 37.*

2. Why does Cicero commend them as being the most religious of all nations? — *Idem.*

3. What does Gibbon say of the all-pervading character of the religious ceremonies of the Romans? — *p. 38.*

4. In order to profess the name of Christ, what did a person have to do? — *Idem.*

5. If an individual declined to take part in the religious rights that were connected with every social custom, to what did it subject him? — *Idem.*

6. What did the law say about the worship of the gods?

7. What did it require the devotees of the gods to do to those who did not yield a voluntary obedience? — *pp. 39, 40.*

8. What was the penalty for introducing a new religion, the tendency and character of which were unknown? — *p. 40.*

9. When Rome put the Christians to death, was it considered persecution? — *pp. 40, 41.*

10. If the principle be admitted that the State has the right to legislate in regard to religion, and to enforce religious observances, can any blame be attached to the Roman empire for putting Christians to death? — *Idem.*

11. If this principle be admitted, was the putting to death of the Christians religious persecution? — *Idem.*

12. Can the enforcement of *right* laws be persecution? — *Idem.*

13. Then if religion or religious observances be a proper subject for legislation by civil governments, can there be such a thing as religious persecution? — *p. 41.*

14. What inestimable blessings do we enjoy as the result of the faithfulness of the martyrs to the principle that "with religion civil government cannot of right have anything to do"? — *p. 42, last part.*

LESSON TWENTY.

[Answers in chapter four of "Civil Government and Religion."]

1. WOULD it be in harmony with the principles of Christ to introduce the Christian religion into our national Constitution? — *p. 43.*

2. Is such an attempt being made? — *Idem.*

3. Repeat the text of Senator Blair's resolution introduced into the United States Senate May 25, 1888. — *pp. 43, 44.*

4. How do you harmonize the first and second clauses of this resolution? — *p. 45.*

5. To what does this proposed amendment pledge the national power? — *p. 46.*

6. What power does it give to Congress? — *Idem.*

7. If such an amendment as this should be adopted, what would be necessary?

8. When a decision declaring what the "principles of the Christian religion" are shall have been made, what will the States then have to receive from the nation? — *Idem.*

9. Then what would unquestionably be the result of adopting such an amendment as that proposed by Senator Blair? — *pp. 45, 46.*

10. How will the "national decision" as to what are the "principles of the Christian religion" probably be made? — *Idem.*

11. By whom is this idea confirmed? — *p. 47.*

12. What does Senator Blair, in his letter to the secretary of the National Reform Association, virtually say? — *Idem.*

13. Where do we find a parallel to this? — *Idem.*

14. After Constantine had established Christianity as the religion of the empire, what steps were taken to decide legally what form of the Christian religion should be adopted? — *p. 48.*

15. In what did it end? — *Idem.*

LESSON TWENTY-ONE.

[Answers same as last lesson.]

1. WHAT attitude did the National Reform Association assume toward the Blair Amendment? — *pp. 48, 49.*

2. What, in brief, has been the avowed object of this Association?

3. Do they regard this bill as an important step toward the realization of their object? — *p. 49.*

4. How did John Alexander, the father of the National Reform Association, express his approval of the bill? — *p. 51.*

5. How does the *Christian Statesman* propose to enforce the "laws of Christian morality," upon all? — *pp. 50, 51.*

6. To what is "Christian morality," when enforced by civil law, equivalent?—*Idem*.

7. Then has the civil government any right to enforce "Christian morality"?

8. What has the civil government a right to do? *Ans.*—To enforce civility.

9. Does the civil power have any right at all to invade the conscience?

10. What contrary position does David Gregg, D. D., take in the *Christian Statesman* of May 5, 1884?—*p. 51.*

11. Is there anywhere a nation that practically carries out the principles of National Reformers? *Ans.*—Yes; the despotism of Russia.

12. What penalty does Mr. Kennan, in the *Century* for April, 1888, say that the statutes of that empire impose in consequence of violating their standard of Christianity?—*p. 52.*

13. In the Russian government, do those who cannot subscribe to the national religion, have any rights that the nation feels bound to respect? *Ans.*—No.

14. According to their own statements, would the National Reformers, if placed in power, feel bound to respect the rights, civil and religious, of those who do not subscribe to their doctrines?—*pp. 52, 53.*

15. What has been the doctrine and practice of the Roman Catholic Church on this question?

16. Then are not the National Reformers, Roman Catholics, and the Greek Church of Russia, of the same mind on the question of religious rights and religious toleration?

ratio. Fight your battle for deliverance without losing a moment; fight it on your knees.—*Nashville Advocate.*

THE man whose eyes are wide open in seeing the faults of others, and scarcely open at all in seeing his own faults, is very sure to commit two mistakes, — one in not correctly judging of others, and the other in not correctly judging of himself. Such a man is apt to be a sort of nuisance in every circle in which he moves.—*Independent.*

Workers' Department.

SORROWING AND REJOICING

"HE that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. The Lord sometimes permits the devoted, persevering worker to know something of the fruits of his labor and prayers while yet he may toil on for the Master. Thus the entire reward is not reserved for the immortal state, but some of the rejoicing can be mingled with the weeping and the going forth with precious seed. Some people are not content to labor on many years with only an occasional encouragement, while the many respond unkindly, if they respond at all. But Sister Sawyer has continued the work for fourteen years (by mistake, the date in her letter of April, was printed 1887 when it should have been 1877), and she does not regret having done so. She has recently received a letter from Bro. S. F. Reeder, who is now engaged in the work in West Virginia, from which we quote as follows:—

"Allow me to refer to an article in the HOME MISSIONARY for April, in which you spoke of a company which had been raised up in Kansas through reading matter sent by you to a lady who signed herself 'P.'"

"That little article was very interesting to me. I read and explained it in our missionary meeting, and it created a deep feeling. . . . That lady who signed herself 'P' is my sister, and those who embraced the truth from reading that little package of tracts you first sent, were herself, my brother's wife, and myself and wife; and we are all rejoicing in the truth yet.

"Through the blessing of God upon that little bit of seed dropped then, a good live church of about twenty-five members was raised up. We put up a very comfortable little house of worship, and the company is still in a good condition spiritually. It has ten representatives in active service in several States.

REMEMBRANCE OF DR. JUDSON IN MAULMAIN.

DURING our stay in Maulmain, every Christian home was visited. From the poorest to the richest, in every house, Dr. Judson's face was to be seen. His photograph greets the eyes of the baby swinging in a cradle of cloth, the ends fastened to the rafters by cords, or of the one in a box of carved wood, swinging by ropes from overhead. The first and most prominent object upon the dull, brown wall for the eyes of all to rest upon, is the dignified missionary, Bible in hand. In homes where to eke out a living the women and girls are busy making cigars, Dr. Judson, in a wreath of cobwebs and dust, bears them company.—*Mrs. Bainbridge.*

If you find that your "hating power" is increasing, your likeness to Satan is increasing in an equal

"According to a recommendation of the General Conference at its last session, Bro. H. and wife and Bro. S. went to Louisiana to engage in the canvassing work,—Bro. H. to take the State agency. Bro. R. and wife with myself and wife came to this State. Sister R. has charge of a company of canvassers. My wife is librarian of the tract society, and clerk of the church at Kanawha Station, and I have the State agency for canvassing. Bro. Reed and his wife have lately been sent to New Mexico to take charge of the canvassing work there, under direction of the Kansas Conference, while their daughter and her husband remain in Kansas, and have charge of a canvassing company there. It is to be hoped that that seed which you dropped in the far West, may yet, by the blessing of God, bring forth a bountiful harvest in the earth made new."

THE following letter has not, perhaps, intrinsic value sufficient to warrant its publication, but its honest, Christian tone, with the fact that it comes from an Oriental business man who corresponds in all the European languages, and the probability that he will be instrumental in introducing the truth, through publications, to others, leads to the decision to use it here. Although the letter is written in English, the German habit of thought and expression is quite noticeable. He says:—

"I duly received your kind letter of January, also the splendid book 'Das Leben Christi,' and the *Herold der Wahrheit*, and I beg leave to apologize for my silence till now. I am very thankful indeed for your kind compliance with my request for German papers. I find them very interesting, and have given some away. One man especially, now for a long time in prison, likes them very much, and may God bless the seed in his heart. The 'Life of Christ' is really very interesting. I am reading it now, and after finishing it, I will lend it to a friend, who, I hope, will be benefited by it.

"My silence was owing to many business perplexities which I had to conquer, and I thank God he has not left me alone. Just the morning I received your favor, I was in very low spirits, but in reading your Christian words to fly to Him who has promised to be a help in every time of need, I was really cheered, and God has comforted me. I quite wonder how people can battle with the difficulties of this life without having a friend like Jesus. No wonder that many of them commit suicide. I am very thankful to have found and loved Jesus, who has ever been a true friend to me. Please pray for a young man who, being an infidel, does not want to hear about God and religion, and who has a heart like stone. I pity him, but God who has changed my heart can also change his.

"We are having nice meetings in the Smyrna Rest,* and many a soul comes to Christ. Our ladies are doing very much for our poor sailors.

Our Greek Evangelical church is also prospering, although the whole city, Greek orthodox, Catholics, Hebrews, Turks, etc., about 250,000 people, are against us. But if God be with us, who can be against us? I would like to give you a report of our work here sometime, and I hope you will like it.

"Your mode of studying the subject of the new earth, is very nice; a Christian lady, a faithful worker here, is also enjoying it very much.

"Yours very respectfully,
"ISIDOR M. SCHAPIRA."

"Smyrna, Turkey."

[THINKING that many of our people may not have seen the following item which appeared in the *Signs of the Times* of recent date, we copy the same, that not only the rich encouragement contained therein be given a still wider circulation among our workers, but that the wishes of the writer may be more surely realized.]

A CARD OF THANKS.

EDITOR SIGNS OF THE TIMES: You will please allow me to thank, through your very appreciated columns, an unknown person for sending me your most excellent journal regularly since last December. I remember receiving a postal requesting me to read the papers and then hand them to my friends, but unfortunately I have lost the card. If my unknown friend should read this notice, I earnestly desire the name and address, as I very much wish to thank the individual personally for placing such splendid reading in my home, and either pay for the paper or send one in return. I have endeavored to place every copy that I have received in the hands of friends who I thought would take the most interest in, and probably subscribe for, it. May the choicest blessings of our heavenly Father be strewn about the pathway of this unknown person, who is doing much lasting good by scattering such words of cheer and comfort in the homes of many. And I cannot refrain from saying, God bless the editors of the *Signs of the Times*. Sincerely,

MISS ANNA MOORE.

Willow City, Gillespie Co., Tex.

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*A Rest there is something like the headquarters of a Y. M. C. Association, with library and reading-room, in America.