

THE HOME MISSIONARY

VOL. I.

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No. 8.

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.

WHAT NEXT IN THE FIGHT FOR RELIGIOUS LIBERTY?

NEW and startling developments in the work of those whose efforts threaten the religious liberty of our nation, tell us that they do not think for a moment of giving over the struggle as long as they have a single opponent in the field. They are tireless in their exertions and free with their means, to secure influence and patronage. Every expedient within their reach is being utilized to the furtherance of their ends.

First, they send a general agent into every State and Territory, to work up conventions, to which the local clergy are invited and there instructed. These, in turn, go to their respective churches, and work up the matter, by organizing local societies. The members of these societies are not only expected to sign a petition to Congress for a Sunday-rest bill, but are also expected to interest all others in that work by putting reading matter into their hands.

This is the work they have been engaged in since Congress adjourned last March. Their activity in the matter shows that they do not consider their

cause a hopeless one, by any means. On the other hand, their earnestness means that when Congress assembles the coming winter, they intend to be fully organized for effective work, and to have many millions of petitions to Congress in behalf of a Sunday bill.

When Congress adjourned last spring, the friends of the Blair bill sent out the following: "Congress has adjourned, but not without giving the petitioners a good omen, by ordering the publication of 42,000 copies of the hearing upon it. . . . *The gathering of signatures and indorsements to the petitions should not be abated in the least.*" From this it is plain that instead of feeling that their previous work was a failure, they believe it was a success, and are working with might and main to be prepared to carry the matter through the coming session of Congress.

More than this, Mr. Crafts said in the presence of the writer this summer, that Mr. Blair had consented to revise his rest bill and make it more stringent, according to the request of the friends of the bill, and that when it came up again, it would be more in accordance with their minds. The writer also heard Mr. Blair say that all the testimony taken last winter for and against his bills would be available in the next Congress. These things are stated to show our readers that none of the friends of that measure consider the Sunday bill dead.

Many of the leading politicians of the country are of the opinion that a special session of Congress will be called next November. This is one month earlier than it usually meets. In this case, the friends of Sunday legislation will be on hand fully organized, and have a bill brought up as early in the session as they can, and then stay by to push it as fast as possible. This is the end they are working to, and the

friends of religious liberty ought to be on the alert to enlighten the masses, and check as far as possible such movements.

There should be not less than a million signatures to a counter-petition to be presented to the Senate early in the next session. While the other side sent in last winter what purported to represent six million petitioners, we had only about one quarter of a million. This was not because signatures could not be had; but while they were many months in obtaining theirs in a wholesale way, we did nothing till after the holidays, and then only in a quiet way. If so great a number of names could be gathered in so short a time, what could not our friends do, if each one would act his part and take time by the forelock, as our enemies are doing?

During the months since Congress adjourned, our people everywhere should have been diligent in putting the *Sentinel* tracts, and other similar reading, in the hands of their neighbors. Doubtless this has been done in some localities. If so, those who have read our literature will be ready to sign the petition when it is presented, and should be visited right away with that object in view. If that work has not been done, it ought to be done without delay, and the territory canvassed with the petitions. Time is passing rapidly, and there is no opportunity for delay. It will never do to wait until Congress assembles, and then when word is flashed over the country that the promoters of the Sunday-rest bill are pressing their claims with prospects of speedy success, fly to the work in a hap-hazard way, and do nothing as it should be done. We ought to remember the words of the wise man: "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Prov. 27:12. In this case, the hiding, or shielding, of the prudent man will be in working in behalf of liberty of conscience.

Every minister who can do so ought to give much of his time from now till next spring, in lecturing on this important theme at county-seats, and other principal towns in each county. After listening to a candid discussion of the subject, many will be ready to sign the petition. But signatures cannot well be secured if the people are asked to wait and sign after the meeting. That would take too much time. To obviate this difficulty, the International Tract Society has had printed some small petition heads for the use of lecturers. These can be placed in the seats, before the meeting, and toward the close, attention may be called to them, and the people asked to sign, and leave them on the seats, to be gathered up after the meeting. Or, if preferred, the petitions might be

collected just before the close of the service, which would perhaps be the better way. They can then be forwarded to the secretary of the International Society to be made ready for presentation to Congress.

There is another branch of this work which should not be neglected. In those States where the legislature convenes next winter, there should be petitions circulated to be filled with names petitioning the *State* not to pass any bill of a religious nature. State petitions can be supplied by the International Society. Let those who want them order in season. This is important, because actions of the State legislatures have much to do in controlling the sentiment of the people at large. Every opportunity to strike a blow for religious liberty, should now be seized upon, and made the most of. The following from Sister White, was written last December, and if applicable then, it is certainly so now, since we are brought eight months nearer the expected crisis than we were then:—

"Perils now threaten the people of God; and what will they do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls us to awake; for the end is near. The prophecies that show us the closing scenes of earth's history, are fast fulfilling. The time is fast approaching when we shall be made to feel the hand of oppression, because we demand our religious rights. Shall we then dishonor God by keeping silent, when his holy commandments are being trodden under foot?"

"We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, What are our people going to do in the matter? Do you realize that the night will soon come, when no man can work? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition is brought upon you? . . . We should specially seek God for grace and power to be given to his people now. God lives; and we do not believe that the time has fully come when he would have our liberties restricted. The prophet saw 'four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.' Another angel ascending from the east, cried to them, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' This points out the work we now have to do, which is to cry to God for the angels to hold the four winds until missionaries shall be sent to all parts of the world, and shall have proclaimed the warning against disobeying the law of Jehovah."

The times are ominous, and none who love the truth can afford to be indolent, or allow selfish interests to eclipse the demands of the times. The great English naval commander, Nelson, at one time as-

sembled his men just before an engagement, and exhorted them to have courage. The signal which aided in inspiring them with courage was then displayed with the electrifying words, "England expects every man to do his duty." We have now arrived at a point in the history of our work when a great decisive battle is to be fought, not for a temporal kingdom, but for something infinitely more precious,—for conscience and for the truth of God. Let there be a universal, *an individual*, girding for the conflict, and may the thought that God expects every man to do his duty, prove to all a stimulus to courage and faithfulness.

J. O. CORLISS.

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.

THE VALUE OF WISDOM.

1. WHAT does Solomon say of the field of the slothful? Prov. 24 : 30, 31.

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

[What is true of physical things in this respect, is also true of mental. As thorns and nettles cover the fields that are neglected, so useless and harmful ideas thrive in a mind uncultivated.]

2. What does he say is the result of knowledge? Verse 4.

"By knowledge shall the chambers be filled with all precious and pleasant riches."

3. How does knowledge affect one's ability? Verse 5.

"A wise man is strong; yea, a man of knowledge increaseth strength."

[Knowledge is power. Other things being equal, the greater a man's knowledge is, the greater is his ability and influence. As the rolling snowball gathers to itself at each additional turn, so man's power for good or evil increases as his knowledge grows.]

4. Did Paul exhort Timothy to "study" that he might do work worthy of the highest approval? 2 Tim. 2 : 15.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

5. What more definite instructions did he give him how to improve his mind and fit himself for more effectual labor? 1 Tim. 4 : 13, 15.

"Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

6. What did Paul say would be the result of following his instructions? Verse 16, last clause.

"In doing this thou shalt both save thyself, and them that hear thee."

7. Who is the source of all true wisdom? Prov. 2 : 6.

"The Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

8. To those who lack wisdom, what instruction and assurance are given? James 1 : 5.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

9. What is the foundation of true wisdom? Ps. 111 : 10.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments."

[Knowledge is a clear and certain perception of truth and duty. Wisdom is the capacity to make due use of this knowledge. As God's law is the embodiment of truth and duty (Ps. 119 : 142; Eccl. 12 : 13), it must be evident that that which leads to obedience to this law lies at the very foundation of wisdom. Such is godly fear.]

10. What especial favors are promised to those who fear the Lord? Ps. 25 : 14.

"The secret of the Lord is with them that fear him; and he will show them his covenant."

11. What has Paul said of the value of a knowledge of the Scriptures? 2 Tim. 3 : 15.

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

[Can there be more valuable wisdom than this? Wisdom has been defined to be "the use of the best means to attain the best ends." What end, or object, can be more desirable than salvation? and what can be greater wisdom than to use the means which will obtain it? Such means, says Paul, are afforded through a knowledge of the holy Scriptures and faith in Christ.]

12. What sort of wisdom is of little worth? 1 Cor. 3 : 19.

"For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness."

13. In what kind of knowledge may we well glory? Jer. 9 : 24.

"Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord

which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

14. How does Paul aptly bring out this contrast? Rom. 16:19, last clause.

"I would have you wise unto that which is good, and simple concerning evil."

15. In what should Christians be established? 2 Peter 1:12, last clause.

"Established in the present truth."

16. What should we be ready to do? 1 Peter 3:15.

"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."

17. How have we received a knowledge of the truth? Matt. 10:8.

"Freely ye have received."

18. How then should we dispense it? — *Idem.*

"Freely give."

19. What advice is given to those who go out to labor for the salvation of others? 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."

W. A. C.

THE BIBLE.

HE who would always have fresh thoughts should turn frequently to the Bible for its inspiring suggestions. No man will say that he has turned to that source of intellectual stimulus and been disappointed in his search. Herein is the wonder of the Book of Books. Whoever goes to it inquiringly — and however often — finds something there he has not seen before, and that is worth his finding.

It is the best of all books — full of truth and rich in eloquence. Of its morality you need have no fear. It will chasten your affections, purify your thoughts, enlarge and strengthen your intellect, and elevate your mind to the contemplation of things heavenly and divine. Read it daily. Study its pages. It is an inexhaustible mine of spiritual gold, and the more you search, and the deeper you dig, the purer will be the ore you find.

The time was when the Bible was one of the most expensive books in the world. Now it can be had for the small sum of twenty-five cents. It is not only the first, but the cheapest, book, ever printed by man.

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 GOLDEN RULE.

How many of the little girls and boys who hear these words can repeat the "golden rule"? Perhaps all of you can; but we will repeat it, so in case there should be any who have never learned it, they can do so now. It reads: "All things whatsoever ye would that men should do to you, do ye even so to them." These are the words of Jesus, which were spoken by him so long ago, when he was here on earth, as recorded in Matt. 7:12.

As gold is considered the most valuable of all metals, it is often used as a symbol of great value, strength, endurance, etc. So with this understanding we see the appropriateness of the term, the "golden rule," as applied to these precious words of our Saviour.

Every day there will be opportunity for each one to ask himself the question, "Will this be doing as I would be done by?" We may not be in the habit of questioning ourselves thus closely, but really, will we not have to do so in order to carry out the teachings of the golden rule? How can we determine by any safer rule? and is it not truly a *golden one*?

Years ago I read a book called "Put Yourself in His Place." The lesson taught throughout the book was this: in all our dealings with others — our words or thoughts concerning them — we should always put ourselves in their places; that is, we should try to imagine just how we would feel or what we would do were we in their position. So when you act the selfish part, and take the "lion's share," just "put yourself in his place." When you make an unkind remark about your schoolmate, do the same. By this frequent change you will soon learn that if you dislike being dealt with selfishly, or to be spoken of unkindly, so does he. On the other hand, if you love the generous, unselfish dealing, and the kind and loving word, so likewise does he.

Oh this precious, "golden rule"! Won't you, dear children, try to learn it over again? to make it a living precept — one by which to help govern your every action toward others? If so, it will make both you and them much happier.

The Lord well knew just how easy it would be for us to be selfish, and so he gave us this rule, in such plain language that everyone can fully catch the meaning. If we will obey its teachings, what changes may not be wrought in many a selfish heart? It strikes directly against selfishness — that ugly trait — which so many of us, I fear, are not wholly free from. But the time is coming, and we know not how near, when those who are ready for Jesus's coming, will have to be without fault. Then let us try with all haste to have our hearts rid of love for self, and instead, have them filled with love for Jesus, and those for whom he died.

F. H. S.

CHILDREN, do you love the Holy Bible? It is God's book, and it is the more precious from the fact that it is the *only* book he ever has written for the use of the world. The Bible is God's wisdom; it shines with God's glory; it is perfumed with his love. Was he not wondrous good to give us this precious book?

Tell us, then, children, do you love the Bible? Do you read it carefully every day? Do you pray over it, that God's blessed Spirit may teach you to understand it? Do you commit its verses to memory? If you love the Bible, you will do all these things and something more.

Do you ask what more? — We reply, You will *practice* what it teaches. Obedience, you know, is the test of love. Do you then obey the Scriptures? Remember, they will make you "wise unto salvation." — *Sel.*

National Reform.

QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

LESSON THIRTY.

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

1. How early did iniquity and its mysterious working, manifest itself in the Christian church? — *p. 78.*
2. What did Paul say should occur in the gospel dispensation before Christ should come? — *Idem.*
3. What was to be revealed? — *Idem.*
4. What was the man of sin to do? — *Idem.*
5. How does Paul in the twentieth chapter of Acts show that corruption was to spring up among the leaders of the church? — *Idem.*
6. What did the bishopric of Rome finally develop into? — *p. 79.*

7. How came it to be the bishopric of Rome? *Ans.*— "If Rome be queen of cities, why should not her pastor be king of bishops?" — *D'Aubigne.*

8. What does Mosheim say the bishops did during the second century? — *p. 79.*

9. What name was given to the institutions of the gospel? — *Idem.*

10. Who else employed "mysteries" in their worship? — *Idem.*

11. How far did the bishops proceed at length? — *Idem.*

12. Where did this imitation of heathen ceremonies first begin? — *Idem.*

13. When and by whom were the mysteries introduced among the Latins? — *Idem.*

14. What character did the services of the church begin to assume during the second century? — *Idem.*

15. Why was this sinful conformity to the ways of the heathen and those of other beliefs adopted? — *Idem.*

16. What was sacrificed, then, in order to gain numbers?

17. What motive only can inspire to such a course? *Ans.* — An inordinate craving for wealth, power, and influence.

18. What is the true motive that should prompt to missionary labor? 2 Cor. 12:14, middle clause.

LESSON THIRTY-ONE.

[References same as last lesson.]

1. WHAT was another means by which these ambitious bishops gained followers from among the heathen? — *p. 79.*

2. What has T. W. Chambers said of sun worship? — *Idem.*

3. How far back does Mosheim place the oriental custom of worshiping with the face turned toward the east? — *Idem.*

4. Upon what erroneous opinion does he say this idolatrous custom was founded? — *p. 80.*

5. What passage in Ezekiel shows that sun worship was practiced centuries before Christ? Eze. 8:16.

6. What is such worship here called? Verse 15.

7. What other scripture shows that such worship was known nearly a thousand years before Ezekiel's time, and verifies Mr. Chambers's statement? Job 31:24-28.

8. What gross error did the early Christian converts reject? — *p. 80.*

9. But what universal custom based on this error did they retain? — *Idem.*

10. Does this custom still prevail among any Christian churches?—*Idem.*

11. What day has God set apart in an especial manner for worshiping him?

12. What day has been dedicated by the heathen to the worship of the sun? See Webster's definition of "Sunday."

13. In adopting Sunday, the day dedicated to the oldest form of all idolatry, as their day of worship, is it any wonder that these bishops should have ignored and sought to suppress the observance of the day divinely appointed for worshiping the true and living God?

14. After a time, how were those treated who continued to observe the seventh day?—*p. 80.* *The 29th canon of the Council of Laodicea, A. D. 364, anathematized Sabbath-keepers.*

LESSON THIRTY-TWO.

[References same as last lesson.]

1. By the beginning of the fourth century, how far had the apostasy developed?—*p. 80.*

2. What sort of government had the ambitious bishops of the apostasy invented?—*Idem.*

3. What does Neander say had arisen in the church?—*Idem.*

4. What government was a true theocracy?—*Idem.*

5. What is a theocracy?

6. Show that the government of Israel was a true theocracy?—*pp. 80, 81.*

7. Are the rulers of any earthly government now chosen in this way?

8. Then can there be a true theocracy on the earth at the present time?

9. When did the theocracy of Israel come to an end?—*p. 81.*

10. Through how many political overturnings was this kingdom to pass? State them.—*Idem.*

11. Until what time did the Lord say this kingdom should be no more?—*Idem.*

12. Who is he whose right it is?—*p. 82.*

13. Has Christ yet come to reign on the throne of his father David?

14. Who, like many now, thus mistook his first advent? Luke 24:13, 21.

15. What position does Christ now occupy? Heb. 10:12, 13.

16. When will the last enemy be put under his feet? 1 Cor. 15:25, 26, 51-55; 1 Thess. 4:15, 16.

17. Then when will Christ receive his kingdom?—*p. 82.* See Dan. 2:44; 7:13, 14, 22, 26, 27; Luke 19:12; Eph. 1:13, 14; 2 Tim. 4:1.

18. Consequently, what form of government can never rightfully be established on earth before the end of the world?—*p. 82.*

19. Where, then, does an attempt to inaugurate such a form of government now put man?—*Idem.*

LESSON THIRTY-THREE.

[References same as last lesson.]

1. What theory of government was the prevailing one in the time of Constantine?—*p. 82.*

2. For what purpose did the bishops seek an alliance with the power of the State?—*Idem.*

3. How else did they voluntarily make themselves dependent upon the civil power?—*Idem.*

4. What was the natural outcome of the church's thus employing the power of the State to settle its disputes and further its aims?—*Idem.*

5. What is the first step in the logic of a man-made theocracy? The second? The third?—*p. 83.*

6. What is the difference between a true and a false theocracy?—*Idem.*

7. What is a man governing in the place of God?—*Idem.*

8. What must he in his official acts naturally assume to be?—*Idem.*

9. What kind of government is the government of God?—*p. 84.*

10. With what does his law have to do?—*Idem.*

11. Into what realm, then, does a man-made theocracy naturally intrude itself?—*Idem.*

12. Can one man discern the thoughts of another man's heart?—*Idem.*

13. What means have men invented to extort from their fellow-men their secret thoughts?—*Idem.*

14. What, then, is the inevitable logic of the theoretical theory of government upon which the papacy was founded?—*Idem.*

15. In religious affairs, how have those in error and not genuinely converted, ever dealt with those holding the truth? Gal. 4:29.

16. Why is this? 1 John 3:11, 12.

17. What is the underlying spirit manifested in all false religions toward the true people of God?—

(1) *Paganism.* Rev. 12:9, 13.

(2) *Papacy.* Rev. 13:2, 7.

(3) *Apostate Protestantism.* Rev. 13:11, 15.

As it has been, so it is, so it will be. Finite man invents doctrines which he thinks perfect. Then all the consequent issues,—forms of worship, daily practices, necessary conclusions,—all things great or small, must at all hazards conform to the doctrine. But the designs of the Infinite will not thus be thwarted; they will triumph.

Workers' Department.

A PLEA FOR MISSIONS.

PROCLAIM the gospel in every land,
 O church of Christ; 't is thy Lord's command.
 Arise and shine; for his grace so free
 Hath shone with a wondrous light on thee.
 "Reflect its beams to the sunless shores,"
 Full many a child of the night implores.
 The beckoning islands plead from far;
 And loud is the Macedonian call
 From continents dark, where the Morning Star
 Is struggling forth through the midnight pall.

Alas! how few are the hearts and hands
 That haste to the help of the groaning lands;
 Shall the millions sink to a hopeless grave,
 Whom our hearts should pity, our hands should save?
 Shall the harvest waste while we still withhold
 The hire of the reapers — that cankering gold?
 Nay, lest the Lord of the harvest frown,
 Let our willing tithes to his storehouse flow;
 And so shall the showers of heaven come down
 On our gladdening souls as we give and go.

— *Gospel in all Lands.*

HEALTH AND TEMPERANCE.

It has been said that our health and temperance publications are valuable in preparing the way for the introduction of our religious literature. We feel that this is true; that in our work of the International Society, in correspondence and the sending out of reading matter to those unacquainted with our views, we discover a special interest manifested in the temperance literature. We experience but little difficulty in finding many interested readers, and, we believe, many good openings for more extended labor.

Aside from this, — the temperance publications being useful as above stated, — is it not, even on its own merit, true missionary work to labor earnestly for the uplifting of our fellow-creatures? and is it not an exemplification of real practical Christianity to do what we can to help save them from becoming moral wrecks? Is it humane to do otherwise?

Though we are a temperance people, we can no longer join hands with the various temperance organizations throughout the land, on account of their association with the Sunday movement. For this, and other reasons, we are charged with being linked in interest with the saloonists, etc. But in this in-

dependent, personal labor for others, "there are no bands." We can not only prove the falsity of the accusation of being antagonistic to the temperance work, but we can strike some effective blows for the cause of Christian temperance, which we profess to love.

As we have received many letters from persons in our own country and also many foreign lands, expressing interest in our work and our various publications, we give a few extracts from them, relating especially to the subjects of health and temperance.

We trust we shall not only be encouraged by these words, but that we shall be led to have a truer and deeper appreciation for these same publications which have called out such words of commendation from those not of our faith.

A teacher in South Carolina writes: "Your package of publications was received yesterday. I have already put them to good use, especially those tracts on tobacco-using and 'Our Nation's Curse.' These I have put into the hands of our children for a meeting of the Triple Pledge Society. *Good Health* will be welcomed gladly whenever you send it. Inclosed find list of teachers and pupils to whom publications would be acceptable."

The United States Consul at Jerusalem, Palestine, says: "Thanks for the periodicals so kindly sent, also your offer to send *Good Health*, which will be quite acceptable."

A teacher in Nashville, Tenn., writes: "I can use any publications you can spare at any time. Here are the names of persons, graduates of our school, who have to do with large numbers of young people."

A missionary in the West Indies writes: "Your kind offer I wish to accept with many thanks. Any publications you may forward to me will be gratefully received, and will be distributed in the town and country. I use tracts at the temperance meetings and in visiting at our hospital, also in house-to-house visiting. Tracts upon temperance will be the most acceptable of all. There is much drinking among the laboring class in our island, to say nothing of the vice as it holds among the more intelligent classes."

The secretary of a South Africa Total Abstinence Society writes: "I have seen your Society's advertisement in *Good Health* for 1887, of temperance literature for free distribution, and now address you with the view of participating in the benefit arising from such gratuitous distribution. Should deem it a great favor to receive from you a parcel of temperance literature in English and Dutch languages. Much good might be done in this country were there more Dutch

publications of a taking nature, written for the purpose of advocating the temperance cause."

The United States Consul at Belize, Central America, writes: "I shall be very much pleased to receive *Good Health* as you suggest."

A lady missionary in Lucknow, India, writes: "The package you sent must have miscarried. I really want some good literature of the kind you describe. I have tried the various publishing agents in this country, and have also sent to Scotland for specimen copies of good works on temperance and social purity. From this, you will see how much I am prepared to welcome your packet. Shall be glad to have anything you can send me. I am an enthusiastic temperance worker, and if I can do anything in the way of circulating good literature, I shall be only too happy to do it."

A minister on the island of St. Croix writes: "Your magazine and tracts are received. I realize that your Society, through this method of work, must achieve most valuable results. In this little island the people are particularly cursed by the demon of immorality and drunkenness. This way of preaching practical religion is very efficient. I shall distribute your literature wherever I think it will be of use. Would be glad for suitable reading for prisoners and occupants of hospitals."

A lady from Japan writes: "Your tracts on temperance and tobacco have been of service to me. I am deeply interested in your work, and I can assure you I read carefully all that you send me. I give you with pleasure the names of two of my friends who are struggling to break the fetters that bind them; they are slaves to tobacco and drink; you may be able to guide them, and be the means of saving them."

A lady teacher in an Indian school in New Mexico, writes: "Intemperance rules supreme here in Santa Fe. Since reading the health journals you were so kind as to send me, and the leaflets, I have stopped the use of tea and coffee, and am feeling much better for so doing."

A teacher in the South writes: "I glean much valuable information from the *Signs of the Times*, *Instructor*, and *Good Health*; but I think the health tract, 'Causes and Cure of Intemperance' 'fills the bill,' here. There is also much room for 'Twenty-five Arguments against Tobacco.' I would be glad to lend a hand in distributing such reading matter here."

One writing from Sierra Leone, West Africa, says that he is sending the tracts and papers to colleges, day schools, and Sunday-schools, to the heads of mis-

sions, to the mountains, and to surrounding villages. He says: "The postage would amount to considerable were I to forward to you all the letters I receive acknowledging the receipt of the tracts and the good done by them. Many of our young people have given up smoking and drinking. One young teacher, who indulged much in the former habit, after reading one tract on tobacco, gave up its use at once."

Another writer from Belize says: "I have had the pleasure of distributing books and tracts; from what I hear, I am sure they are being read with interest. You sent a book entitled 'Social Purity,' which I gave to a foster-daughter of mine, praying God to help her to adopt the principles laid down in that address. Could you send with tracts and books one half dozen purity pledges, I will speak with a few young ladies who, I think, with some assistance, will raise up a social purity organization here."

A gentleman from Jaffa, Palestine, says: "Books treating not so much on theological speculation, but practical Christianity, social purity, and chastity, are required for this country."

The president of the Aintab Central Turkey College writes: "Mrs. —, M. D., who is one of the physicians in this college, is much interested in your publications, and would be especially glad to receive any tract you can send her relating to tobacco. It is, you know, the bane of this land."

A gentlemen from Constantinople writes: "Please accept my best acknowledgment and sincere thanks for your kind letter and the valuable reading matter accompanying the same. Although my time is mostly taken up by the attendance to my peculiar and manifold duties, I very much enjoyed the reading of several of the publications, and especially those on health topics."

After reading the above extracts, who can but feel that the health and temperance cause does indeed sustain a close relation to our work, and should receive our sympathy and labors? F. H. S.

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