

# THE HOME MISSIONARY

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## 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.

"YE HAVE DONE IT UNTO ME."

BY MRS. E. G. WHITE.

WE should seek to realize that when we neglect to supply the wants of the needy, when we fail to sympathize with those who are suffering and in sorrow, we neglect Christ, and fail to sympathize with him in the person of his saints; and when we minister to the needy, and comfort those that mourn, we minister to and comfort our Lord in the person of his saints.

Christ says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick,

or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The good works performed by those who are to be welcomed to the kingdom were done to Christ in the person of his suffering people. Those who had done these good works did not see that they had done anything for Christ. They had done no more than their duty to suffering humanity.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Good deeds are the fruit that Christ requires us to bear, — kind words, deeds of benevolence, tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act of justice, mercy, and benevolence, makes melody in heaven. The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Every merciful act to the needy and the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.

"Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was a hun-

gered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 41-46.

Those on the left hand could not see that they had abused Christ in neglecting the wants of his people. But they had neglected to do for Jesus in the person of his saints, and for this neglect they were to go away into everlasting punishment.

Jesus identifies himself with his suffering children. It was *I* that was hungry and thirsty; it was *I* that was naked; it was *I* that was sick; it was *I* that was in prison. When you were enjoying the food from your bountifully spread tables, I was famishing in the hovel or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been squandered which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free.

What a oneness Jesus here expresses as existing between himself and his suffering disciples! He makes their cause his own. He identifies himself as being in person the very sufferer. Mark, selfish Christian, every neglect to the needy poor, the orphan, the fatherless, is a neglect of Jesus in their person.

If those who have no children, and whom God has made stewards of means, would expand their hearts to care for children who need love and care, and the assistance of this world's goods, they would be far happier than they are to-day. So long as youth who have not a father's pitying care nor a mother's tender love are exposed to the temptations and the corrupting influences of these last days, it is somebody's duty to supply the place of father and mother to them. Learn to give them love and sympathy. All who profess to have a Father in heaven, who they hope will care for them and finally take them to the home he has prepared for them, ought to feel

a solemn obligation to be friends to the friendless, and fathers to the orphan, to aid the widows, and be of some practical use in this world by benefiting humanity. Many have not viewed these things in a right light. Those who live merely for themselves, will have no greater strength than is developed through self-serving.

Professed Christians should cultivate more affection and kind regard in caring for others, and they will be richly repaid. God knows for what object we live, and whether our living is put to the very best account for poor humanity, or whether our eyes are eclipsed to everything but our own interest, and to every one but our own poor selves. I entreat you, in behalf of Christ, in behalf of your own souls, and in behalf of the youth, not to think so lightly of this matter as many do. It is a grave, a serious thing, and affects your interest in the kingdom of Christ, inasmuch as the salvation of precious souls is involved. Why is it not a duty which God enjoins upon you who are able, to expend something for the benefit of the homeless, even though they may be ignorant and undisciplined? Shall you study to labor only in the direction where you will receive the most selfish pleasure and profit? It is not meet for you to neglect the divine favor that Heaven offers you of administering to those who need your care, thus letting God knock in vain at your door. He stands there in the person of the poor, the homeless orphans, and the afflicted widows, who need love, sympathy, and encouragement. If you do it not unto one of these, you would not do it unto Christ were he upon the earth.

Heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provision has been made for those who have ever taken such special care in looking out for themselves. The terrible punishment which the King threatens those on his left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. They pleased themselves, and can take their portion with the self-pleasers.

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world, seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse, or even feel reluctant, to share their homes with the homeless and needy? Shall we, who are disciples of Jesus, refuse strangers an entrance to our doors because they can claim no acquaintance with the inmates?

Has the injunction of the apostle no force in this age: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"? I am daily pained with exhibitions of selfishness among our people. There is an alarming absence of love and care for those who are entitled to it. Our heavenly Father lays blessings disguised in our pathway, but some will not touch these for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,—waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made us to differ,—some poor, some rich some afflicted,—that all may have an opportunity to develop character. The poor are purposely permitted of God thus to be, that they may be tested and proved, and may develop what is in their hearts.

Some plead poor health as an excuse for not rendering to others the service they would like to do if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They can think of no one but self, however much others may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If thou clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, "then shall thy light break forth as the morning, and thine health shall spring forth speedily." Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and he has pledged himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not.

Do not be afraid of good works. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Do not wait to be told your duty. Open your eyes, and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs.

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which you sow, you shall also reap. The harvest is coming,—the great reaping time, when we shall reap what we have sown. There will be no failure in the crop; the harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." I im-

plore you, my brethren, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help.

You may say you have been imposed upon and have bestowed your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to save fallen man, to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving them life. Did our Lord turn from the fallen race because of this? Your efforts for good may have been unsuccessful ninety-nine times, and you received only insult, reproach, and hate, yet if the one-hundredth time proves a success, and one soul is saved, oh, what a victory is achieved— one soul wrenched from Satan's grasp, one soul benefited, one soul encouraged! This will a thousand times repay you for all your efforts. To you will Jesus say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord? Many shrink at the idea of making any sacrifice for others' good. They are not willing to suffer for the sake of helping others. They flatter themselves that it is not required of them to disadvantage themselves for the benefit of others. To such we say, Jesus is our example.

The poor, the homeless, and the widows are among us; and dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they withhold from Jesus. Do you expect the Lord to rain down grain from heaven to supply the needy? Has he not rather placed it in your hands, to help and bless them through you? Has he not made you his instrument in this good work to prove you, and to give you the privilege of laying up a treasure in heaven?

Fatherless and motherless children are thrown into the arms of the church, and Christ says to his followers, Take these destitute children, bring them up for me, and ye shall receive your wages. I have seen much selfishness exhibited in these things. Unless there is some special evidence that they *themselves* are to be benefited by adopting into their family those who need homes, some turn away and answer, No. They do not seem to know or care whether such are saved or lost. That, they think, is not their business. With Cain they say, "Am I my brother's keeper?" They are not willing to be put to inconvenience or to make any sacrifice for the orphans, and they indifferently thrust such ones into

the arms of the world, who are sometimes more willing to receive them than are these professed Christians. In the day of God, inquiry will be made for those whom Heaven gave them the opportunity of saving. But they wished to be excused, and would not engage in the good work unless they could make it a matter of profit to themselves. It has been shown me that those who refuse these opportunities for doing good, will hear from the lips of the Master, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The fast which God can accept is described. It is to deal thy bread to the hungry, and to bring the poor which are cast out, to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up, and entreat of you a home for themselves. You are to search for them, and bring them to your house. You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in ministering to your own pleasure.

If you engage in this work of mercy and love, will the work prove too hard for you? Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence? Oh no, God has carefully removed all doubts upon this question, by a pledge to you on condition of your obedience. This promise covers all that the most exacting, the most hesitating, could crave. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Only believe that He is faithful that hath promised. God can renew the physical strength; and he says he will do it. And the promise does not end here. "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." God will build a fortification around thee. The promise does not stop even here. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, "Then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought [famine], and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

BLESSED is he that considereth the poor.

## 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.

### CERTAINTY OF SUCCESS.

1. To what did Christ compare his disciples as he sent them out to labor in his name? Luke 10 : 3.
  2. Since nothing could be more defenseless than lambs in the midst of wolves, how were they able to maintain their position and work? Luke 21 : 12, 14, 15.
  3. Whom does the apostle say are not called of God? 1 Cor. 1 : 26.
  4. For what purpose has God chosen foolish things of the world? Verse 27, first clause.
  5. What use will he make of weak things of the world? Verse 27, last clause.
  6. What kind of instruments will he use to bring to nought, or destroy, things that are? Verse 28.
  7. By what means will God enable such weak instruments to accomplish this work? Zech. 4 : 6.
  8. What is the work of the Spirit of God in the world? John 16 : 8, *margin*.
  9. What is its work in the church? John 16 : 13 ; 14 : 26.
- NOTE. — The same spirit that convinces the sinner of sin, also operates upon the mind of the one who seeks to turn him from sin, and this makes the effort successful.
10. What relation does the word of God sustain to the Spirit of God? Eph. 6 : 17, last clause.
  11. Who is to use this sword? Eph. 6 : 10, 17.
- NOTE. — Man presents the word to the mind; the Spirit of God impresses it upon the conscience, thus co-operating with human effort.
12. Has the Christian warrior any other weapon for aggressive warfare? Verses 13–17.
  13. What characteristics does this sword have? Heb. 4 : 12.
  14. What other objects is the word of God like? Jer. 23 : 29.
  15. Wherein is it like fire? *Ans.* — As fire melts hard substances, so the Spirit of God softens and subdues the natural heart.
  16. Wherein is it like a hammer? Verse 29.
  17. By what other figure is the word of God represented? Luke 8 : 11.
  18. In what respect is it like seeds sown in good ground? *Ans.* — When lodged in an honest heart, it will spring up and bear fruit.
  19. What does God say about his word accomplishing its purpose? Isa. 55 : 11.

20. Since the word of God will prosper, and accomplish its object, how will it be with those who, in the fear of God, labor understandingly in connection with it?

21. What does the Psalmist say on this point? Ps. 126 : 6.

22. In view of these considerations, is there any enterprise in which one can be more sure of success than in the work of God? M. L. H.

## 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.

DEAR CHILDREN : —

I am very glad to hear that some of you have received interesting letters in answer to the papers and letters which you have sent to other children. I hope that you will continue to do this kind of work. Perhaps you sometimes get letters that are not encouraging, but you must not stop on that account. A little girl that I know, who has received some very encouraging letters, also received the following : —

"I do not care to have you send me any more papers, as I am not in favor with any one who is a Seventh-day Advent. I believe in working on the seventh day and keeping the first day of every week. Perhaps you are not a Seventh-day Advent; if not, all right. I have a father, but no mother; and as we take a great many papers, I do not think that my father cares for any more. Please do not send me a Seventh-day Advent paper. I do not want to hurt your feelings. I think the paper has some very nice stories in it. I have received a number of letters from other persons, and do not feel that I can write you again."

The little girl who wrote this letter really thinks that there is something very bad about Seventh-day Adventist papers, and instead of being hurt, or feeling unkindly about it, we should be sorry for her, because she does not know what is right and good. If we were in her place, very likely we would feel just as she does; so we should pray that God would open her eyes to see the precious truth contained in his word.

Perhaps you would like to know how I would answer such a letter, and so I will tell you. I would write a kind note in reply, telling the writer that she had not hurt my feelings, and that I was glad to

have her write thus freely; that I sent the papers thinking that perhaps, like many others, she would enjoy reading them; that I was sorry if I caused her annoyance. I should tell her that she was right in thinking that I was a Seventh-day Adventist; that I was happy in keeping the seventh day, and in believing that the Saviour was soon coming; that I felt sure that the Bible taught me to do so, but that I did not wish to crowd my views upon any one.

But, dear children, I would not have you think that sending out letters and papers is the only way in which you can benefit others. There is a text in the Bible which speaks about children. Please open your Bibles and read it. You will find it in Prov. 20 : 11. (The text should be read by one of the children.) This shows that every child has an influence; that is, by being pleasant, obedient, and unselfish, a child helps others to be so, too. If a boy or girl is cross, unhappy, selfish, or naughty in any way, he or she helps to make, not only other children, but even grown people, the same. One of the best ways to *do* good is to *be* good.

I wonder how many of you were ever on a hill in a dark night, and if, while there, you saw bright lights shining in the valley around. Sin, suffering, and death have made this world very dark, but Jesus says that in this darkness his people are lights, like the lights we may see around us in a dark night. By what they do, and what they say, he wants those who love him to show others the right way, and how to walk in it. Now you can see how children can be bright lights just as well as grown people.

Every one of you, if you ask Jesus to help you, believing that he will, can show those who live with you and around you how to be kind, how to be obedient, and how to be useful, by being so yourself. By loving the Saviour and serving him, you can show others how to love and serve him. In this way you will be lights, wherever you are.

Children who keep the Sabbath are noticed more than other children; and if they are bad, people are led to think that there is something wrong in what these children or their parents believe, and so they will not give attention to the truth. But if they are good children, better than others, people see that they are made so by trying to keep God's commandments, and will be inclined to read the Bible, to see if what these children are taught to believe is truth.

So you see, dear children, that you have a very important part to act in carrying forward the third angel's message. I hope that every one of you will think of this every day. There are other ways in which you can help in this work, but I will not say anything about them this time. I would like to have you write me, telling about the letters you have received, and other things. You can address, International Tract Society, 28 College Place, Chicago, Ill., and I will get your letter. M. L. H.

# National Reform.

## QUESTIONS ON CIVIL GOVERNMENT AND RELIGION.

### LESSON FORTY-TWO.

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

1. By statements already given from National Reformers, what are their principles shown essentially to be? — *p. 111.*
2. What do their propositions betray?
3. What was the fine imposed by the Arkansas laws of 1885, for working on Sunday?
4. What classes of persons were exempted from the penalties of these Sunday laws?
5. What section of that law was repealed by the legislature? — *p. 112.*
6. When was that section repealed?
7. What was the ostensible object of that repeal?
8. When the repeal was secured, what effect did it have upon the saloons? — *p. 113.*
9. Were any saloon-keepers prosecuted under the new act?
10. What was the new act used wholly for?
11. Who was the first one indicted for Sunday labor under the new law? — *p. 114.*
12. Who was Elder Scoles?

### LESSON FORTY-THREE.

[References same as last lesson.]

1. Who was called before the Grand Jury to testify regarding Sunday labor?
2. Where was the Circuit Court held, at the time Mr. Armstrong was summoned to testify?
3. Where did Mr. Armstrong live?
4. When asked if he knew of any who were violating the Sunday law, what did he answer?
5. When asked who they were, what did he first say?
6. How many others did he bring charges against, who did business every day?
7. What was the final question of this nature asked him?
8. How many were indicted as the result of the investigation?
9. Who were they?
10. How many, besides Seventh-day Adventists were ever arrested under that law? — *p. 136.*
11. How were these two held for trial?
12. What was finally done with them?
13. How many Seventh-day Adventists were held in this way?

14. How many cases of these people were dismissed?
15. What was the average bail required of them?

### LESSON FORTY-FOUR.

[References same as last lesson.]

1. IN all the Arkansas cases of Seventh-day Adventists' being arrested for Sunday labor, how many of them had been complained against for disturbing the worship or rest of any one? — *p. 136.*
2. What were the indictments for in every case?
3. How long did the oppressive law exist?
4. In the partiality shown by the courts in favor of Sunday-keepers, what were the indictments of the seventh-day people proved to be?
5. What was the sole effect of the repeal of that exemption clause? — *p. 137.*
6. How is this shown in the case of the arrest of a Mr. Swearingen?
7. How was it shown also in the case of others?
8. In nearly every case of these prosecutions, who were the informers?
9. What relation in work did these informers, in some cases, sustain toward the prosecuted?
10. But notwithstanding this, what was done with the informers?
11. At whose instance was Mr. Armstrong arrested? — *p. 140.*
12. Before whom was he tried?
13. What did his position in this case virtually make the mayor?
14. After assuming the prisoner to be guilty, what did this arrogant judge say was the privilege of the prisoner?
15. How were these iniquitous proceedings confirmed?

### LESSON FORTY-FIVE.

[References same as last lesson.]

1. WHO was Allen Meeks? — *p. 116.*
2. For what was he arrested?
3. How far from a public road or place of worship was this work done?
4. By whom was his offense reported to the Grand Jury?
5. For what offense was Mr. McCoy indicted? — *p. 117.*
6. How far was he from the public road while engaged in the act of plowing?
7. How came he to be seen at this employment?
8. Who saw Mr. Shockey plowing on Sunday? — *p. 118.*

9. What was Mr. Sims doing on that day, when he observed Mr. Shockey plowing, as shown in court?
10. For what was Mr. Pool arrested? — *p. 119.*
11. What was the witness against him doing, when he saw the garden work done?
12. What did the law of Arkansas at that time provide in case a man was not able to pay a fine imposed by the court? — *p. 120.*
13. How old was Mr. Gentry, another man indicted for Sunday labor?
14. How much was his fine? — *p. 121.*
15. How much money had he to pay?
16. What did he do to save himself from being sold?

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## Workers' Department.

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### DO IT NOW.

THERE is work for one and all ;

Do it now.

Hear the Master to thee call —

Do it now.

Lead the young, the weak, the old ;  
Woo the strong, the brave, the bold,  
To the tender Shepherd's fold ;

Do it now.

Can you help an erring one ?

Do it now.

Stay not for "to-morrow's sun ;"

Do it now.

Bid him leave the paths of sin,  
And a better life begin ;

If some wanderer you can win,

Do it now.

If for Jesus you can speak,

Do it now.

Though your tones are low and weak,

Do it now.

Take the tempted by the hand,

Point them to the better land

That awaits "beyond the strand ;"

Do it now.

— *Gospel in All Lands.*

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### FROM OUR LETTER BOX.

THE three following letters, of different date, were written to the Secretary of the International Society by a lady teacher in the South : —

DEAR SISTER : Indeed I feel that you are my sister. I do thank you very much for the literature you sent me. You wrote of the colored students. The work

here is among "the poor mountain whites." We represent the — — — Society, which has planted many schools in all the Southern States.

Our work is indeed a peculiar one with these, our brothers and sisters, who for years have been passed by. We have an academy, with an enrollment of two hundred and fifteen scholars. These students come from the poorest of homes. A number of our girls and boys are earnest, consecrated Christians. Of course they are crude, but the dear Saviour accepts the *heart* service.

I thank you for those books. I read to my scholars from some of them. They were deeply interested, and wrote short essays on what I had read. Such a work as "Redemption," or the "Teachings of Christ," is just such literature as I should put into the hands of our students. I use every page sent to me. At the present time I cannot subscribe for any of this precious literature, but hope to be able to do so. I will present your publications to our Faculty ; we have not as yet been able to obtain a library, but hope to in the near future.

I have been identified in this work four years, and find these people anxious to learn, and the poorest people willing to make great sacrifices, that their children may receive what they have never had.

It is grand to be permitted to be co-laborers with Christ, to uplift our brothers and sisters, that they may be fitted for this life and the life eternal.

Your gifts to me will not remain unused one day. The tracts I will enjoy, as we have a Band of Hope and a Woman's Christian Temperance Union. I have held the office of superintendent of narcotics, and am glad for the literature that I have access to. This is nothing but an outline of our work, but I love to acquaint those with it who are interested in us.

Yours truly,

MRS. B. E. A.

KIND FRIENDS : I have received three packages from your publishing house. Indeed the literature will be very helpful to our boys. The pamphlet, "The Redemption," I will put in with our books. We are trying to get a library. Your very kind offer to our work, and the great interest you have taken, we most heartily thank you for. Will thankfully receive what you deem best. As we have a Band of Hope, we will be glad for the temperance song book.

The books you sent I have enjoyed very much ; your literature is so simple and clear. I trust the seed sown from the reading of these precious truths, may ennoble the lives of our mountain boys and girls. Our school will close in June, and open Sept. 10. We are drawing to the close of the school year, and are very busy.

Yours for the Master and his work, and praying for success for you in your work,

MRS. B. E. A.

MY DEAR SISTER : I thank you deeply and gratefully for your interest in our work. I am enjoying my vacation at home in New York with my loved ones again. I trust to be permitted to return to

—, and continue the work there. The last year was the most encouraging one of our work. The mountain people are improving. We find many "gems in the rough." How blessed that we are permitted to be laborers in the grand work with the dear Master, when all could be done without our help.

It will be with great pleasure that I shall write you of our work again in the fall. I trust to become rested and ready for another year's work.

Your literature has been helpful indeed. May God bless the words you send out. The result of our efforts will never be known. Ours is the work, God gives the results.

Please send the publications to my school address. May success and God's blessing attend you.

MRS. B. E. A.

### A. FATHER'S FAITH.

In Rio de Janeiro lives an old man, for many years employed as colporter by the British and Foreign Bible Society. He is a native of the Madeira Islands, whence he was expelled with other converts to Protestantism in 1846. After years of wandering, he was invited to Brazil to meet Dr. R. R. Kalley, just commencing his labors in the capital. Ever since he has been employed in distributing the word of God.

He has raised a large family, but with his small salary (less than \$40 a month), could give them only a primary education. Three little boys remained at home; the oldest, Henrique, twelve years old, is a remarkably bright and promising child. His father had long hoped that the Lord whom he had served so faithfully would honor him by accepting the gift of this son for the ministry, but the way had not appeared. At last, in June, 1885, it seemed necessary that the boy should commence to earn his own living. The father tried in vain to find a place for him in some business. Taking the failure as a sign that God had better things in store, the old man decided to wait three months longer, and to spend the time in earnest prayer that God would provide the means to educate the boy.

In this same month a young missionary was preparing to leave the United States to join the Presbyterian mission in S. Paulo. The last Sabbath but one had arrived. An intimate friend of the family, a young man just commencing his business career, was a visitor in the cottage by the sea.

At bed-time the younger of the two called his friend aside, and handing him a roll of bills, said: "I feel that I *must* send this money with you to Brazil. I do not know why, but it has been on my mind all day, and the impulse is too strong to resist longer.

It is rare that I carry so much cash when I travel, but yesterday I drew this to pay my tailor, and a series of unexpected interruptions kept me busy until the last moment before train time. Please take it with you, and use it as you think best."

After a six weeks' voyage the custodian of this money landed on Brazilian soil. A month later a special providence let him into the secret of the old man's prayers, and it became plain what it was that kept pulling at his friend's purse-strings all day long that Sunday in America — the *very day* undoubtedly in which faith determined to make its final effort. The money sufficed for traveling expenses, and two months' charges in the S. Paulo boarding-school. Before they had expired, more money was on hand, and ever since, though often from unexpected sources, and always unsolicited save by prayer, the money has been graciously supplied to continue the boy's education. — *Missionary Review*.

### THE BIBLE IN BRAZIL.

"Young man," said an old gray-haired Brazilian, as he stood in the open court of his house, surrounded by his twelve sons, "answer a question. You say that this book [the Bible] has been in the possession of your people for generations. What was your father doing that my father died and never knew that there was such a book? Why didn't your people have mercy on us and send it?" "My friend," replied the missionary, "the book was contraband once in your custom-house, and it would still be so had your church the power to move 'the civil arm' as of old. . . . The time was when it would have burned you and me for talking about the Bible. But let me ask you a question, What are you going to do with the book now it has come?" "Ah, I shall see to it that my boys have no reason to complain of me," said he. "I am going to have one."

The book brought a school in its train, for neither the man nor his thirteen children (he had twelve sons and one daughter) could read. "The school-master abroad" on that farm reached a wide circle of the neighbors. They had a "bee," and went up into the woods, cut down trees, and built them a school-house, which served as a meeting-house on the Sabbath, in which the gray-haired patriarch still meets with hundreds of his neighbors, and if he is not a clergyman, "ordained of men," he is ordained of God to "hold forth the word of life." — *Missionary Review*.

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