

SUPPLEMENT.

Battle Creek, Mich., Nov. 25, 1873.

The True Missionary.

It is now fully decided to commence, with the new year, a monthly sheet entitled, *The True Missionary* to be devoted principally to the interests of the tract and missionary work among our people. Through the columns of this monthly, the system of organized effort in the line of tract and missionary work will be fully explained, appeals for vigorous action will be made, and reports of progress will be given.

No one can estimate the importance of this organization, and but few can realize at present the value of a straightforward, spirited paper devoted to its interests. The ADVENT REVIEW AND HERALD OF THE SABBATH has an important mission of its own, and its already crowded columns cannot consistently be devoted to the tract and missionary cause. It is therefore thought advisable to issue, commencing with January, 1874, *The True Missionary* at the trifling sum of fifty cents a year in advance.

We now earnestly invite the readers of the REVIEW AND HERALD to become subscribers for this sheet. And we would here suggest that, as the first number will be issued early in December, there is no time for delay in forwarding orders for the paper. These orders should be given in plain handwriting, the name of the person, post-office, county, and State, to which it is to be sent, accompanied by fifty cents for each subscriber. We hope to make up a list of 5000 subscribers before December 25, 1873, to whom we can mail the first number without delay.

The several officers of the Tract and Missionary Societies are especially urged to immediate action in securing the names and the pay of all who should read *The True Missionary*. Pass up the names and addresses, with the cash, brethren, and you shall have a sheet that will doubly reward all your efforts, if united, cheerful, hopeful, vigorous action can secure it. The brethren go out from our late General Conference with increased interest and zeal in the cause, their pens touched anew with the fire of love and devotion to the cause, and their souls imbued and burdened with the world-wide missionary work.

The True Missionary will be issued, and will be a success. But that the success may be complete, the hearty co-operation of all is wanted. Send us subscribers; send in your cash; and let those who can furnish good original or selected matter, be sure to forward it to this Office.

Address REVIEW AND HERALD, Battle Creek, Mich.

JAMES WHITE, Pres. S. D. A. P. A.

Our Periodicals.

THE Seventh-day Adventist Publishing Association having been established much on the basis of a charitable institution, and not simply to amass wealth, is now prepared to offer its periodicals to those who wish to send them to their friends, and actually pay for them for their friends, at half price. It also offers them to the several branches of the Tract and Missionary Society, to furnish to the worthy poor, to be paid out of the T. and M. treasury, at half price. Hence, in such cases, the cost of the REVIEW will be one dollar a year, or fifty cents for six months. The *Health Reformer* will be fifty cents a year, and the *Youth's Instructor* will be twenty-five cents a year.

Now is just the time to subscribe for friends. We hope to receive thousands of names accompanied with the cash, before New Year's.

JAMES WHITE, Pres. S. D. A. P. A.

THE light of friendship is like the light of phosphorus; it is seen the plainest when all around is dark.

Missionary Work.

THE true missionary spirit is the same in every age, but the plans of operation vary from time to time in the history of the world. If the faith of the people of God embraced nothing of especial importance, and if they had no definite object before them to accomplish, then they would need no definite plan of action, and no especial stir need to be made by them. In fact, they would have no business to go from city to city, and from village to village, and unsettle minds, break up former customs, and, as it were, turn things upside down.

But if God has spoken, and if they have a special message to bear, they must form definite plans of action, and enter zealously into the work which God has intrusted to them, and a stir must be made in the world. If God designs to arouse the world, it is folly to think that such a work is to be confined to one locality; for it must be world-wide in its proclamation, and corresponding plans must be laid for its advancement, that it may reach the different nations of the earth.

We, as a people, have a message to bear to mankind, the most solemn of any to be found in the word of God. Upon its reception or rejection depends the eternal destiny of the world. It is the last message of mercy to fallen man. And we have reached a time in our history when the cry like that from Macedonia, "Come over and help us," is heard from the Danes, the Swedes, the Norwegians, the French, the Germans, and from other nationalities. The calls come from people of every religious denomination of the present age.

Those who are engaged in the work of the third angel's message are in union with each other, no controversies existing among them. They bear the responsibility of a message which is designed to give warning of the near approach of the Judgment, and to show what is the necessary preparation for that event. Hence the question comes home with great power to us, How shall we meet the great responsibilities which devolve upon us? Shall we fold our hands and quietly sit down at our ease? And, on the other hand, if we give ourselves to the work, shall we enter into it recklessly and without any proper order of action, or any well-matured plan of operations? To act thus is to waste our strength and influence, and to insure defeat at every crisis. We have individuals among us of almost every tongue who have embraced the truths we cherish. As fast as publications on present truth are translated into other languages, we can, by means of a proper system of action which shall make the subject plain to all, take hold of this work as a people, and scatter the light of truth into every nation and people under heaven. The system adopted should embrace every nationality which we are able to reach, and our work should be embraced in one harmonious system.

Already has the truth found its way by those silent messengers, the tracts, not only to all parts of this continent, but it has gone to the countries of northern and central Europe, and to Australia, New Zealand, and to the most distant parts of the earth, and to the islands of the ocean. Wherever these have gone, an interest to a greater or less extent has been awakened. In some cases, companies of believers have been raised up to walk in the truth, and to obey it. These persons are earnestly calling for help.

Such being the result of accidental and disconnected effort, how great a work can be accomplished by us when the thousands now believing the present truth shall be prepared to act in unison like a well-disciplined army, and under a proper system of action shall respond to every opening of the providence of God, for the advancement of the cause of truth! They can thus in the most effective manner put forth their full strength for the advancement of the truth.

The advantage of giving a tract or of sending the REVIEW to your friends is very great in the case of those who have a combative or arguing spirit. No matter how angry or excited those may be who read the tracts, they can never get up an angry or excited spirit in the works which they read. Each tract quietly and clearly tells its own story; and though the reader may get vexed many times, and even cast it aside with indignity, yet when he takes it up again, it will possess the same calm spirit, and in its clear and lucid manner set forth the precious truth of God.

We have a Publishing Association which furnishes reading matter at the least possible cost. Then we have the Tract and Missionary Societies which have been organized for the express purpose of placing our publications in the hands of every candid, God-fearing person in the country. We do not recommend scattering our tracts indiscriminately like the leaves of autumn. The system of the Tract Societies guards against extremes, corrects errors in the manner of performing the work, and gives instruction concerning the best and most successful methods of accomplishing the same.

The scattering of tracts is but one of many means to spread the truth. Our periodicals should have our special attention. Getting people to subscribe for them is in many respects more advantageous than it is simply to place tracts in their hands, except in such cases as demand an argument upon some particular point. It is proposed to send the REVIEW on trial at half price for the ensuing volume, which will bring its cost at 50 cents for the volume. Every one who loves the present truth should therefore interest himself to send the REVIEW for the trial volume now about to commence, to such persons as will read it with some degree of candor. Think of your friends far and near, whether in Europe, Asia, or Africa. We can reach men with the REVIEW wherever they read the English language. This trial volume of the REVIEW will accomplish the following purposes: 1. It will very fully acquaint those who receive it with our views of Bible truth. 2. It will give them an acquaintance with our history and work for six months. 3. It will give them fresh and varied reading each week for that period. 4. They will get an amount of reading matter equal to 2000 pages of tracts, and at the cost of only 50 cents.

Let the Tract and Missionary Societies see what they can do. Thousands of worthy persons within the bounds of our several Conferences might be found within a short time, who would be interested in reading the paper. Many of them would become permanent subscribers and eventually be led to embrace the truth. A fund should be raised for the purpose of sending out the REVIEW in this manner. Every individual who pays 50 cents is entitled to send the REVIEW to one person, those paying \$5.00 can send it to ten persons, and so for any number. The business should be done with the director of each Tract Society district, and the money be paid to him. The Society will assume all the risk of loss of money after it is once paid to a director, and will do all the necessary labor in the forwarding of the names and money and the transaction of the business connected therewith.

Another part of the missionary work is to care for the poor and needy. See Deut. 15:7-11; Mark 14:7; Matt. 25:34-40. This care for the worthy poor is an important part of pure and undefiled religion before God the Father. Oftentimes, to help the poor to help themselves is the best assistance that can be rendered. We should not wait until they come to our doors, begging for assistance, but we should look them up and should take an unselfish interest in their welfare. Thus we may be eyes to the blind and feet to the lame, a father to the poor, and the cause we know not, search out. Who feels the burden of this work and realizes that it is labor for Christ? We do not say, Take the burden of all the poor that can be found. The Saviour says, "Inasmuch as ye have done it unto one of the least of these *my brethren*, ye have done it unto me," and in Matt. 12:48-50, the Saviour defines who are his brethren. See also Matt. 10:40-42.

The names which have been dropped from the lists of our periodicals have been sent to the several Tract Societies for their consideration. The president of each Society should see that these are put into the hands of the several directors according to the residence of the person, and the director, or some suitable person employed by him, should visit each such person in his district, and learn whether they are poor or not, and, if possible, get them to resubscribe. This should be promptly attended to. This kind of labor will require a sacrifice of time and means. But is it not a privilege to sacrifice for Christ's sake? Each director should acquaint himself with every individual member of the Society in his respective district. He should pray with their families, understand their necessities, and as far as practicable relieve those that are in distress, and if necessary report their

cases to the board of directors for action. He should also see that all are paying Systematic Benevolence, and that all are subscribers for our periodicals, and that all take a part, if possible, in sending the REVIEW to their friends on this trial volume, and that they all participate in every good work.

The act of writing letters adapted to benefit and help those who are in temptation and to lead the inquiring to Christ and the truth, and the sending of tracts by mail is also a means whereby much good can be accomplished. No idle spectator should be found in the ranks of the people of God. We should stand as minute men on picket duty, ready to fill any opening, or perform labor in any sphere of action, so that we may be the means of spreading the light of that truth which is to prepare men to stand in the last day. The work of the Tract Society brings into the field every man, woman, and child, and gives them all an opportunity to exert an influence in behalf of the cause of God.

Young ladies who understand the hygienic system of treating disease, and who are possessed of the true spirit of consecration to God, may enter families which are in distress, such at least as are in some measure worthy of care, and may, by their effort in their behalf, not only relieve their distress, but also lead them to the sacred truth of God. We have those among us, who are conscientious, God-fearing persons, whose deportment would recommend the truth, who might in a judicious manner accomplish a noble work in this sphere of action. This has already been demonstrated in several instances.

The true missionary work is simply the practical development of every principle of the Christian religion. It is disinterested benevolence exemplified in every walk of life. It is to have the heart drawn out for others, and it is to possess a willingness to lay down our lives for others if we may thereby save men and honor God.

It is not therefore the design of the Tract and Missionary Society to personally benefit the individual members by supplying them with reading matter for themselves. Those who join the Society merely to procure reading matter for their own benefit have not yet imbibed a particle of the spirit of this work. People should never be invited to join on any such consideration as this, for such a motive is purely selfish, and utterly opposed to the true missionary spirit. May God save all the Tract and Missionary Societies from this poisonous leaven of selfishness, and may we all feel the importance of possessing that love in our hearts which cannot live without laboring to benefit and save others.

S. N. HASKELL.

Some Great Thing.

MEN are willing to labor for God when they expect the labor will bring credit to themselves. They are far from being ready to do this when they see nothing but painful toil and no prospect that they shall ever have their services acknowledged by their fellow-men. So it is generally the case that there are plenty of persons willing to work for God so soon as some great thing can be found for them to do, but who have no eye to see, nor heart to perform, the humble labors which are suffering to be done, but which will attract no notice except from the eye of God. Such action shows how little men realize the account they must render to God.

God measures our conduct by the spirit which prompts it. The performance of humble acts for the purpose of honoring God and benefiting men, God will one day honor and acknowledge. But he will never acknowledge as done to him that which has been wrought to gain the esteem of men. Let us thank God that there is plenty of work to do which involves toil, and care, and self-sacrifice, and which is never likely to attract attention to ourselves or to inflate our spirits with pride. We have no occasion to seek some great thing that shall be worthy of our doing, and to stand idle, waiting for it to come. God gives us plenty of things to do, that we can render great in his sight by performing them with reference to his approval. We can put in the hands of those yet in darkness tracts which will shed upon them saving light. We can relieve the needy and distressed by helping them to help themselves. We can help forward the cause of Christ by our example of patience, humility, and self-control. Shall we not see what we can accomplish in these things? J. N. A.

Our Position and Work.

It is always best when an important enterprise is to be performed to have a clear conception of its nature and importance, and what will aid in its accomplishment. Indeed, success cannot reasonably be expected without. For efforts will not be well directed, and there will be a failure to put forth those well adapted to secure the desired end. As a people, we claim to have a great work to do. A closing work of warning which shall bring us to the revelation of our Lord in glory, we are proclaiming. This warning, brought to view in the third message of Rev. 14, contains the most terrible threatening of the Bible. The unmixed wine of God's wrath, wrath with no mercy in it, is to be visited upon every one who rejects it. The commandments of God and the faith of Jesus Christ are the basis of reform to which the minds of every honest person is called. These are the great moral truths of the Old and New Testaments, the very truths taught by the apostolic church. The man of sin, the great apostasy, that mongrel system of heathenism and Christianity, which the devil caused to be developed, palmed itself off for ages upon the world as the true church of our Lord and Saviour. The great Reformation was not complete, and the Protestant sects have been wrangling more or less for near three centuries over various points of doctrine which the apostasy had obscured, until they have about made up their minds to fellowship all, however erroneous their teachings, if they think them only honest. While there were earnest efforts being made by these to reform upon various points of truth, God blessed them in so doing. But God cannot be pleased at this settling down, satisfied with such a mixture of truth and error, and with so little of zeal and sacrifice. Says God, "Woe to those at ease in Zion." How much worse when that ease is connected with error and apostasy. Where are the men to-day in the popular churches who are earnestly seeking for light and wisdom to get out of this state of things. Are they not generally satisfied where they are, in a state of confusion? Are they not trying to patch up a sort of truce between themselves by calling their differences "non-essentials," fellowshipping things which they believe are not true, that they may meet the powers of papacy and infidelity with a kind of united front? They call this patched up truce, union and brotherly love. Our grand evangelical alliances are nothing more nor less than a manifestation of this. Our Young Men's Christian Associations are designed to bring about the same end.

The grand result then of the Reformation is now to be consolidated into a union of error and truth. They must acknowledge this from their own stand-point. Each denomination has some point of truth upon which they are strong. But for the sake of union with error, they call this non-essential. The tendency in this direction was never so strong as at the present time. God's pure, unadulterated truth has little to hope for from such a union as this. Truth cometh from God. Error is from Satan. These parties have never yet formed a partnership. They never will. We say the time has come when a grand reform upon all of God's truth is demanded. "The commands of God and Jesus' faith will shield us in the day of wrath." That day approaches. It is very near. God's translated people shall stand clothed, not with the rags of papacy, but with the pure truths of his word, when Jesus comes. How beautiful the thought!

We most confidently affirm that the third angel's message is a prophecy of this movement. We are prepared to prove it by the clearest logic.

Like any other great movement which has permanently affected the welfare of mankind, this one has been laying its foundations slowly, surely, amidst adversity, opposition, and unpopularity. The fact that it has grown up in the midst of these opposing influences to its present strength and prosperity, so that its enemies look upon it with wonder, demonstrates the fact that there is a vitality about it that promises important results. We see the manifest hand of God in our history. This cause has been brought through many a crisis where human aid seemed wholly insufficient. Thus far we have been organizing various means and enterprises connected with the prosperity of the work. Internal as well as external difficulties have stood in the way of our prosperity. But we thank God that these have of late been vanishing, and light and

union are coming in more fully than before. We have come to the time when we must reach out in all directions, and scatter the seeds of truth broadcast over the land. This message is to go to "peoples, nations, tongues, and kings." People will not believe these things. They despise this work. It remains for us to demonstrate the matter to their entire satisfaction. How must we do this? By setting before them a higher type of piety, honesty, earnestness, sacrifice, and true Christian philanthropy, than can be found elsewhere. And further, by causing the seeds of truth to be scattered broadcast over the land. We must act out an intelligent faith. Have we the truth of God for the last days? We think so. Then it must go everywhere. Every honest jewel must be searched out. The hard crust of prejudice must be cracked and the seed of truth be dropped in to germinate and bring forth fruit. Every nook and corner of the land must be entered. Other lands must be visited. Missionaries must be preparing by properly qualifying themselves for the work of the Lord. What are our young men doing here and there among our people? Getting rich? Laying up a competency for a rainy day far ahead? Then they are positively denying their professed faith. They claim to believe that day far ahead will be on the other shore. There is only one way they can lay up treasure there. By doing good with their talents of means and influence. The treasures of this world will be consumed in the fires of the last day, and their owners with them. That which is used for noble purposes is all that is saved.

Our young men by scores and hundreds should be qualifying themselves for usefulness. They are drying up spiritually because they do not go to work. God will never give great strength and blessings to those who will not use them to benefit others. We talk about blessings to consume on our lusts, and what is that but to expect blessings mainly for our own happiness. Where are the young men who are really and intelligently qualifying themselves to carry this message everywhere? The coming winter is a good time to get ready by the study of the present truth and other necessary things to qualify themselves to labor in the vineyard of the Lord. If the work of God had that place in the hearts of the people that it should have, there might be a hundred preparing themselves to go out as well as not. The fields are white. The ears of the people are open. The truth is plain. There is a spirit of inquiry abroad everywhere. Our young men talk of the third angel's message, and the great work it is to do. Why in the name of all that is solemn and sacred then are they not preparing themselves to do something in this work? I mean young men who have ability to do something, and have shown it.

Why cannot young men who can succeed in other things succeed here? They can if they only have genuine faith in God and his truth, and a willingness to sacrifice for it. We are in need of men more than money. We might pile up millions of money, and we should be lame without the men. As the apostle says, we want not yours, but you. We want men consecrated to God, who can suffer and do for him. We are far behind the providence of God. Openings are all around us. Perishing souls cry for light and truth, and our young men are working upon their farms to get rich. God will sooner or later visit for these things. He has already visited many by withdrawing his Spirit from them till they are dark and cold, and know not what is the matter. They need not expect to enjoy God's blessing while going contrary to Christ's example, and selfishly hiding the light which God in mercy has given them from others. God waits long, but he will spue out of his mouth at last those who have not the spirit of love in their hearts to work for others' good. Young men, look around you, and go to work for God.

Our tract and missionary work is one of immense importance. It is now being organized in all our Conferences, and our people are being made acquainted with its aims and workings. The object of our new paper is especially calculated to strengthen this enterprise. We want all our people to be workers in the good cause of truth. The tract society makes this possible. Wherever we extend the circulation of our periodicals the seeds of truth are testing hearts. Prejudice is being removed. Could the *Health Reformer* and *Youth's Instructor* enter a hundred thousand homes the coming winter, we have no question but the way would be prepared for a rich harvest of souls. Our trial volume of

the *Review* is a most important movement in the right direction. Just the matter the people need will be found in it. A special effort will be made to place those things before them which will be calculated to reach them where they are. The live issues of the present hour, they need to consider. What the Lord has said concerning the signs of the times, the law of God, the Sabbath, man's nature and destiny, the closing work of probation, and many other things which people must know, will find a place in it.

Our people should everywhere make an effort to circulate and introduce it. Our writers who already have their hands full of cares will make special efforts to make this an interesting volume. We expect to see it excel in interest any past volume in these directions. Our Tract Societies have something to do this fall and winter, and we hope they will improve the time. Not only in the direction I have indicated can they work to advantage, but in circulating our books and tracts. We must scatter these everywhere a person can be found who has any desire to read. In the large list of subjects connected with the present truth, there are certainly some that will interest a variety of individuals.

We are not to make an effort to cram reading down people's throats against their will, but by using a little common sense to find out, without disgusting them and closing their ears, what would be of interest to them, and then furnish it. If our people were not so inclined to be clannish and unsociable at times, they could be able to accomplish much more in this direction. Let us beware of the spirit that virtually says, "I am better than thou." Let us reach the people where they are. If we have a better religion than our neighbors, we shall have a greater love for them, and make greater effort for their good.

We want the silent messengers judiciously circulated all through the land. We want our hearts to be filled with interest for others. When we converse with our neighbors, we can, if we have the love of the cause of God, give the conversation such a turn as to bring in those truths which will lead their minds in the right direction. If we see that it excites a feeling of disgust, and is not pleasant, we can easily turn it in some other direction. We should refrain from contention and disputation, for these excite combativeness, and the person then is further off than before. The truth will never be received where it is not listened to with willingness. Here is where many of our people greatly err. They think to cram it down the people's will by force. Others never have any interest at all to do anything. They would be ashamed to speak of religion to their friends. They could talk glibly about other things, but that which was of greatest importance, they would not speak of. Why this fear and reserve? I know of no other cause but the fear of man and the fact that we do not really feel that love for our fellow-men that we should, and we prize the truth of God less than we should.

We want to start out in this work with a greater interest than we have had. We want to act as though we believed what we profess to believe. We want to make our religion a reality. Then others will feel its importance, for our course will be a help to them. Let us wake up, brethren, and use the present time in circulating the truth in every way that is reasonable and proper. The battle will soon be over and the victory won. Shall we be on the victor's side? We shall if we are workers in the cause, and fight well the battles of the Lord. The true watch word is, Watch, pray, and work. Let us ever regard it. GEO. I. BUTLER.

Battle Creek, Mich., Nov. 23, 1873.

The Missionary Spirit.

THE work of the missionary calls for consecration of the whole being to the cause of Christ. The man who consults his own ease, or his own convenience, or his worldly interest, is unfit for this sacred calling. "Neither count I my life dear unto myself so that I might finish my course with joy." In Paul we have the noblest example of missionary spirit to be found among men. So deeply was he imbued with this that he gave himself to this work without the smallest reserve, and never grew weary of it so long as life was continued to him. Much of his time he was in peril of his life, but this never caused him to stand back from the burdens and toils which were before him. He was whipped, imprisoned, and stoned. He knew by personal ex-

perience what is meant by hunger and thirst, cold and nakedness. His name was cast out as evil, and himself counted the filth and off-scouring of all things. Wherever he went, bonds and imprisonment awaited him. Yet he never ceased his labor, nor abated his zeal in their performance.

It is worthy of notice that he labored as a man paying a debt which he esteems most sacredly binding upon him. "I am debtor," he says, "both to the Greeks and to the Barbarians." But how came he so heavily in debt to them? He had eaten no man's bread for naught. He had no man's money in his hands. He had not even coveted the wealth of others. So far was he from having been a partaker of their good things that persecution, or neglect, or defamation, was his only portion from them. Nevertheless, he labored for them, not as a man who places others under obligation to him, but as one who is discharging heavy obligations to others.

What caused him to feel thus? He had received the knowledge of the saving truth of God. He had found forgiveness of his sins through the blood of Christ. And the infinite debt of gratitude which he owed to Christ was to be discharged by making known to others that Saviour who had extended mercy to Paul. And so he labored for men as one who owed his life to an ungrateful and heartless world. He never felt that he had cause to yield to discouragement, nor a right to cease his painful labors because of the cruel persecution of those to whom he carried the tidings of salvation. The love of Christ constrained him, and so he labored and did not faint.

One thing was ever present before the apostle to keep him from swerving from his work, or from taking credit to himself for his unparalleled labors as a missionary of Christ. And this was the example of Christ himself. In him is seen the missionary spirit, of so exalted a character, that beside his mission and his sacrifice, that of Paul is as nothing. Paul was a missionary just so far as he was imbued with the spirit and influenced by the example of his Master. And we are Christians just so far as we partake of this spirit and no farther. If we are Christians, we cannot see men perish for whom Christ died without putting forth an earnest effort to save them. And this earnest effort to rescue our fellow-men from ruin will make all of us in some humble sense the missionaries of Christ.

J. N. ANDREWS.

To the Tract and Missionary Society in Maine.

A LONG winter is before us in this State, and now is an excellent time to make a special effort to get the truth before the people. Let each member of the T. and M. Society take hold of the work in earnest. And let us first earnestly seek God, and get the true missionary spirit, so that when a tract passes out of our hands, our prayers shall ascend to God for his blessing to follow it, that the truth presented by the silent preacher may fasten conviction upon the minds of its readers, and many souls be enlightened and brought to a saving knowledge of the truth.

We shall soon be called to give an account of our stewardship, and what excuse can we offer if we have idled away our time, and not improved the golden moments as they have passed? Oh! what a day is before us. Soon the wrath of God will be poured out upon a guilty world. The last message of mercy is now being given. The world must be warned. The third angel's message is a world-wide message; do we realize it? do we feel the burden of it? It is time to arouse. May the Lord help us to wake up to the importance of the times, and be in earnest.

I am glad to report that our brethren and sisters in Aroostook County are feeling some burden in this matter, and are taking hold to send out the light and truth in all directions. Already we hear of good results; prejudice is being removed in many minds; and conviction takes hold of them. One said, the other day, I shall be obliged to stop reading or believe what they say.

Not only are the tracts at work in this county, but they have crossed the line, and gone over into the Province of New Brunswick, and many are being convinced that they tell the truth. My prayer is, Lord, help us to realize the worth of precious souls, and the importance of becoming workers with the Lord. If we make the effort, God will bless, and give the increase.

J. B. GOODRICH, Pres.

Monticello, Aroostook Co., Me., Nov. 17, 1873.

The Silent Deacon's Opinion.

WHEN next summer comes, with its heat and dust and languor, and the tired spirit, fainting by the way, cries out for the wings of a dove, go up to W—, among the hills made sacred to nature, where the hurry and anxiety of commerce are unknown, and the silent Sabbaths are never broken by the whizzing of machinery, or defiled by its smoke and steam. If you have toiled hard enough to deserve rest, you will find it in W—; if not, you will seek it anywhere in vain.

It is the most pleasant place in the world, and were it not for the farmer turning his furrows, or casting in seed, you might imagine yourself already where "Sabbaths never end."

Entering the neat, capacious church, fatherly and motherly faces meet your eye at every hand, and you will soon forget that you are a stranger.

Yonder, in the square pew, sits Deacon Lee; you would know he was a deacon if he had not told you. Some men are born deacons—what a pity that some should enter the holy office who are not! Deacon Lee was not a native of W—, but went there to till a farm left him by an aged relative some twenty years ago—about the time Deacon Bell died, leaving a sad void in the church and the parsonage—for he was a pillar in Zion, and a strong arm to his pastor. After seeking long to fill his place, the minds of the church settled on the new-comer, who, by his solemn piety, and zeal, seemed created for the place. He was a man of few words, rarely ever talking, so that the boys called him at first "a glum old man." But they soon changed their opinion; for he set apart a tree of summer sweetings and one of bell pears for their express benefit, as they went to and from school, and surprised them by a fine swing, which he hung for them in his walnut grove. So the verdict of that and of each succeeding generation of boys was that, although the deacon never talked, he was a kind and genial man, and a lover of children. Every boy, for twenty years, has been his shepherd, his watchman, or his assistant farmer; feeling it a high honor to hitch his horse on the Sabbath, or to drive his manure cart on Monday; and all because they saw, through the thick veil of reserve, that love burned and glowed in his heart.

Deacon Lee's minister trusted in him, and the church felt her temporal affairs safe in his hands, and the world honored his stern consistency.

There was a serpent in Eden, and a Judas in that thrice blessed band who walked and talked with our Redeemer on earth, and who saw his glory mingled with his humanity; why, then, need we wonder that one man, subtle and treacherous, hid himself in the calm verdure of W—, crawling out only to deceive God's people with a kiss, till ready to spring upon them with his poisoned fangs? Upright, faithful, and earnest, as were the people, they were not proof against flattery and deception. There came among them one quite unused to their unostentatious way of serving God, and ambitious, as he said, "of seeing them make some stir in the world." We know from God's word that "one sinner destroyeth much good," and yet we are often annoyed at the wide results of one man's evil work in the church. One may sow tares which a hundred cannot pluck out; and therefore it becomes God's children to stay the enemy in his first efforts.

He who aimed at the life of the gospel church in W— was "dead, while he had a name to live." He scorned many of the humble ones whose crown is waiting them on high. He hated the humbling doctrine of the cross, and desired to see man glorified and exalted; he rebelled against the "iron bars," which he chose to call the bonds of love which separate God's chosen and obedient ones from the world that lieth in wickedness. He declared that the millennium could never dawn till all Christians were as one—by which he meant that, for the sake of union, right must yield to wrong—as if he were of the number who loved and longed for the appearing of Christ! He began stealthily to sow his seeds among the younger and weaker of the flock, and when he saw the first token of their taking root, he grew bold, and began to cast them in on the strong, high hills. But here he found resistance; the soil which had borne such rich harvests of grace repelled his seed from its bosom; and he came to the mad resolve to assail the deacon, and try how he would receive it. If he, with his piety, zeal, and influence, opened his bosom to it, the end was easily attained. The minister was not worthy of consideration in the matter—ministers are so readily put out of the way if they do not yield

to ungodliness. If he proved a dead sentinel, he would not molest him; if alive and jealous of his Master's honor, one bullet would settle him forever.

In pursuance of his "liberal views," and his deep-laid plans, our valiant reformer rode up and fastened his horse before the unpretending dwelling of Deacon Lee. Ushered into the neat "keeping room" to await his coming from the harvest field, his restless spirit was almost awed by the silence which reigned there. The tall clock in the corner with its ever-sailing ship, ticked painfully loud; and even the buzzing of the few flies on the panes annoyed him. He suffered much the same oppression as do those who wait long in a silent, darkened room, the coming of a minister to a funeral. He wished for, and then dreaded the good man, being not quite sure of a warm reception. He had just decided on a clandestine flight, when the door opened and the deacon entered, as calm and neat as if toil had never ruffled his spirits or soiled his garments. After the usual greetings, and a dead, awful pause, the visitor began—think of the wiles of Satan—by lamenting the low state of religion, asking the good man why this church had enjoyed no revival for three or four years! What cared he for God's set time to visit Zion? He was far more deeply interested in the opening of a new stage road to the summit, and in getting up stock in the projected hotel there.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't."

"Do you think the church are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage he asked:

"Do you think Mr. B. a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their Eyes Were Holden,' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked, "Then do n't you think we had better dismiss this man and 'hire' another?"

The old deacon started as if shot with an arrow, and, in a tone far louder than his wont, shouted, "No, I don't!"

"Why," cried the amazed visitor, "you agree with me in all I have said, do n't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked humbly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I will tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his labors ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about, and criticising, and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hands we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung on as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer till, worn and bleeding, he fled into a covert to die. Scarcely had he gone, when God came among us, by his Spirit, to show that he had blessed the labors of his dear, rejected servant. Our own hearts were broken, and our wayward chil-

dren converted, and I resolved at a convenient season to visit my former pastor, and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of his servants, toucheth the apple of his eye. I heard my old pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish!'

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, whose hands had buried me in baptism, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'What have I done?' I confessed my sin to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever as my own flesh and blood, but no such happiness was before me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! my pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his spirit.

"I kissed his brow, and told how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I staid by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you. But my children who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who had given up all for his sake, and I vowed to love them evermore for his sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God hath joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here, and, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with them who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "no," but sometimes it requires not a little courage to speak it as resolutely as did the silent deacon.—*Examiner and Chronicle.*

Reporting.

It will be readily seen that the reporting system is important, and that no Tract Society can prosper without it. It is at those meetings where reports are made that we become acquainted with the best methods of carrying forward the work. At meetings of this kind, extremes

will be discovered, if they exist, and it is easy here to correct them. On the other hand, meetings of this kind will stimulate many to put forth greater effort in this department of labor. It was the injunction of the apostle that we should "consider one another to provoke unto love and to good works." There is no more successful way to do this than by quietly performing worthy deeds in a manner that others may see our good works. The reporting system brings before the church the very things especially adapted to move others to action, and though it reveals noble deeds, and important results, it does not necessarily designate the persons by whom these things were done.

Even when but little has been performed, that little should be reported in the meetings of the Society. There should be no false delicacy in this matter. All should earnestly and cheerfully strive to accomplish something in the work of God, and at the Tract meetings should have their reports come in to form a part of the sum total of the work accomplished.

But in giving the report of these general quarterly meetings for publication, the particular items, though of interest in the Tract meetings, need not be given. Many particulars which have been given in the past because necessary in order to show the working of the system and its utility, should now be omitted. But items of general interest should only be mentioned. I frequently become acquainted with the fact that an entire family has been converted to the truth by reading, and sometimes that which they first received was only a piece of a REVIEW. Companies of from five to twelve have been led to enter upon the observance of the Sabbath simply from reading, without ever having heard a discourse upon the subject.

In this very manner, an interest has been awakened in distant lands, as Norway, Denmark, and New Zealand. Such items, though of the deepest interest, seldom appear in the REVIEW, while local matters, and accounts of money received and paid out for this, that, and the other, swell the report to a very tedious length. We want reports from the general quarterly meetings in all parts of the country, but we want them filled with matters of general interest, and dry details omitted.

The True Missionary must be made the very best paper of the kind in the world. This can be done, and shall we not all put forth our best efforts to make it what it should be? Some Conferences have long felt the need of it, and now it seems to be earnestly demanded by the wants of the cause in all parts of the country. We expect 3000 subscribers by Dec. 25, 1873. We expect the officers of the Tract Societies and individual members of the same, to take a special interest in its circulation. It will be a medium through which explanations can be given to help in the work of the society, which for want of space, and for other reasons, cannot consistently be given in the REVIEW. It should reach every member of the Tract and Missionary Society, for it is designed to fill a most important place in our work.

S. N. HASKELL.

State Quarterly Meeting of the Minn. T. & M. Society.

THE first State quarterly meeting of the Minn. T. and M. Society convened at Stewartville, Oct. 25, 26.

Among those present were Elds. S. N. Haskell, S. Pierce, and John Hanson. Officers were present except the director of district No. 3. Meeting commenced Sabbath morning at 10 o'clock. Bro. Haskell preached on the Laodicean state of the church, from the words, "For I was a hungered, and ye gave me no meat," &c., Matt. 25:42, continuing the same in the afternoon from the words, "I would thou wert cold or hot." Rev. 3:15.

Bro. Hanson made some interesting remarks referring to several passages of Scripture; one in particular, viz., Isa. 21:12, seemed forcibly to impress the mind. He said the words in the Danish Bible instead of reading, "The morning cometh and also the night," reads, "The morning cometh and yet there is night" (or darkness). All seemed deeply impressed with the solemn truths to which we had listened, and many expressed their determination to give heed to the light.

First-day morning, met at 9½ o'clock. Remarks from Eld. Haskell explaining the nature of the work and the duty of the officers and members; and also encouraging reports of the work in the State of New York and other parts. The work was not sufficiently advanced to have reports prepared, and only a partial report of the treasurer and one director was received.

Voted, to appropriate money received from delinquent subscribers for periodicals to T. and M. Society. S. W. HICKOK, Sec.

Missionaries—of Good and Evil.

THIS is an age of missions. A church without a missionary society, or without mission effort, is a reproach in Christendom. And the large bodies of professed Christians are wont to point with pride to the success of their missions as evidence of their prosperity in good works, and of the near approach of the millennium, or the conversion of the whole world. And they also point with derision to the smallness of the Seventh-day Adventists as a people, and to the limited effects of their efforts to propagate their faith. It is my desire to point out their error of judgment in these matters, and to offer reasons why we should be more diligent in our work; and why our work, so insignificant in the sight of the world, is of infinite importance to ourselves, and in the sight of God.

1. We are not to estimate the value of religious effort by the numbers who are led to embrace specified views, but by the effect which those views produce on the lives of their adherents. It is better to have ten souls *thoroughly converted to God*, than ten thousand, yes, millions, half-way converted, or converted to a fashionable, worldly standard, which has no gospel power and salvation in it. The *spirit* in which religious effort is put forth, and the *holy fruit* resulting therefrom, are the true tests of a gospel work. It is an everlasting and world-wide truth that "God measures more with how much love one worketh than the amount he doeth."

Between us and the great religious bodies we accept no controversy on the question of numbers. That is a wrong issue, brought in to blind the eyes of the careless and the selfish. We stand upon the truthfulness of our faith, and its efficiency "to make ready a people prepared for the Lord." While others work on the supposition of the truthfulness of their faith, we must be allowed the same privilege; we must, to be consistent, act upon the supposition that we are correct in belief. On the basis of the two suppositions, we inquire, Who has the greatest reason to be encouraged by the result of their labors?

(1) They believe in the conversion of the world, the inhabitants of earth numbering over thirteen hundred millions. Allowing for the present that they stand on a level with us in regard to saving truth, it then remains that a conversion with them is but one-thirteen-hundred-millioneth of their work. And to this must be added the appalling truth that this great aggregate of sinners will soon pass away only to give place to generations of others, among whom, at the present rate, the gospel cannot be promulgated till thousands of millions have sunk to perdition. If their view of the gospel work is correct, if the conversion of the world is the task allotted to them, it is one of most awful magnitude, and to the performance of which there is no prospect of their even approximating.

(2) But we believe that the last generation of men is now living; that wickedness is increasing and will increase even unto the end; that of the whole number of earth's inhabitants, but a "few," or a "little flock," will ever accept the truth. Should we take the number given in Rev. 7, which chapter certainly relates to the last days, it would follow that each one hopefully embracing the faith is an important fraction of the whole; while a few hundreds or thousands converted would be a great step toward the accomplishment of the work.

Surely, here is comfort for the laborer in this work. As pointed out in the prophecy, it is a work of great interest in Heaven, as we discover that nearly three thousand years ago God laid the foundation of the third angel's message in the prophecy of Daniel; and each subsequent prophecy helps to fill out the chain, all ending with the appearing of the Son of man on the white cloud.

Who would not like to be instrumental in the conversion of some of this "little flock"? Nay, who is willing to share this great salvation, and in the day of redemption be unable to find a single soul who was brought to accept the precious truth through their influence? Not all the treasures of this world would be worth the privilege of having even one saved soul as a star in our crown of rejoicing. Yet many are content to have the truth, to rejoice in the truth, and to hope to be saved by the truth, and yet spend all their time, and energy, and strength, in gathering up the dross of this world, while their neighbors go unwarned down to perdition. How many need to offer the prayer of Bunyan's

Pilgrim: "Deliver me from the muck rake."

2. But when we consider that the standard of righteousness is lowered so that a profession of Christianity may embrace fashion, folly, covetousness, and popular vices, we say then that the labors and conversions of the churches are too often a failure, and worse than a failure. In many cases, they are a woful deception.

But while these, who may well be called *Missionaries of Blindness* are boasting of their wonderful progress, let us compare with it the work of the *Missionaries of Evil*. A church missionary seeks a new place in the West—a growing village, and by dint of effort raises a house of worship, gathers a little congregation one day in the week and one hour of the day, and when a few are led to embrace the faith, he makes a most cheering report of a great work accomplished. Viewed in the light of the possible salvation of a few souls by that instrumentality, it is a great work—a very great work. But viewed in the light of their faith of the church's progress and of the world's ultimate conversion, it is utterly insignificant. Do they not know that the *Missionaries of Evil* have taken the ground before them? See those whisky saloons, those dens of corruption and destruction, with their constant attendance of earnest, devoted adherents. Day and night, seven days in the week, their *services* are kept up. They are untiring and persistent. The wise man says of such: "For they sleep not, except they have done mischief: and their sleep is taken away, unless they cause some to fall." But who among the *Missionaries of Truth* cannot sleep because a day has passed and no one been specially blessed by their efforts? It is a sad reflection that they who labor to destroy, who are working for the wages of eternal death, are more earnest, persistent, and determined, in their purpose than those who labor for eternal life, and who may win souls as stars in the crown of their adorable Redeemer.

There is another class, the *Missionaries of Falsehood*, who present a contrast to our general course of action which is by no means flattering to ourselves. I refer to the Roman Catholics. Their example is worthy of consideration and imitation.

They seem to be alive to their specific work, and to nothing else. Or if they attend to anything else, it is only that they may advance the cause of the church. They never boast; no one ever sees their "Reports." The praise or blame of the world is alike to them. Flattery does not draw them aside; danger does not intimidate them. From the highest to the lowest, they all manifest the same devotion to the cause. The priest in his untiring labor, the teacher in the school, and the serving girl in the kitchen, are all animated with the same purpose—to bring people within the influence and the communion of their church. As sisters of charity, they ignore the pleasures of this world in profession and in fact, and devote their lives to the work. They are consistent with their faith. They profess that religion is worth everything, and they act accordingly.

But in nothing is their course of action more strongly in contrast with ours than in their interest for the children. A child once brought within the range of their influence is securely theirs. They do not mean to fail. Patience and forbearance are constantly in exercise. With us, if a family wish to take a child, they seek one with a pleasing face and amiable disposition; one whom it is no effort to love; who needs no molding to reach the affections. The unloving, unlovely, and wayward orphan is shunned. Or if such an one is taken, after a brief training under censure and fretting, is rejected as unworthy or incurable. And the child thus experimented upon grows discouraged, cold, and reckless.

Children are great observers of countenance and character. This is a study with them in the absence of book-knowledge. They frequently give us lessons which we would do well to remember. I knew an orphan who was taken into a family, and treated with, perhaps, more than average kindness. One day, his father by adoption was reproving him for not being more diligent in the performance of his duty. "You do not," said the guardian, "obey me as Bro. C.'s boys obey him." "Why, pa," said the boy, "you do n't love me as Bro. C. loves his boys." Here was a new revelation to the father. The boy was right. Love is the spring of cheerful obedience, and many who take children require that the children shall discharge their duties

better than the adults care to perform theirs. The process of patiently molding the mind and disposition of the child is distasteful to them, and their failure is that they do not win the affections of the young they have in charge. In such cases the act of taking an orphan is more for self-gratification than one of true benevolence.

We have no objection to the old saying, that "Charity begins at home," if it is not confined there to die in the chimney corner; for it will surely die if kept too close. It must have air and exercise. But there is quite too wide a departure from this saying in missionary effort. The truth is that many have no taste for such work unless it is far beyond the range of their vision. This is illustrated by the action of the American people toward the Chinese. They will maintain a mission in China at enormous expense in money, with toil and privation of the missionary; but when the Chinese come in great numbers to our shores, they treat them as if they were brutes instead of human beings, actually driving them from our shores. And there is no decided action on the part of the great religious bodies to prevent this. Their professed love for the heathen is hypocrisy or self-deception. An exchange has the following:—

"The Chinese immigration on the Pacific coast would appear, says the *New York Witness*, to have received a sudden check, caused, it is presumed, by the treatment they have received in California. On Saturday, 500 Chinese sailed homeward from San Francisco on the steamship Colorado. What influence this return of this people will have upon the treatment of our own race in China remains to be seen. It may seriously retard missionary labors."

We are in danger of making the same sad mistake. It is less crossing, less trying to the feelings of many, to give five dollars to the tract and missionary cause than to spend a few minutes in earnest conversation with a neighbor, and to give him a tract with a mild request that he will read it. Some think they cannot be covetous and worldly-minded if they are free to give their money to the cause of religion. But this is a mistake. *Money making* is often a mania; the love of *gain* is all-absorbing, and deadening to the moral sensibilities. A man was once reminded of the folly of accumulating wealth, which his sons would scatter so rapidly, when it should come into their possession. He replied, "If they take as much pleasure in scattering it, as I do in gathering it, I am satisfied." The love of money itself is often not so strong as *the love of money getting*. This is a besetment which ruins souls. Test yourselves. Get your hearts warmed up by the love of God and of your neighbors. Learn how blessed it is to deny self and to do good to your fellow-men. Live up to Isa. 58 and Matt. 25, and you will each be a *True Missionary*.

J. H. WAGGONER.

Duties of Directors and Librarians.

THE following is taken from the Constitution of the Tract Societies with some changes of language, and some explanatory clauses added to make the matter clear to every one:—

Section 3. It shall be the duty of each director, (1) To see that a librarian is appointed in each church; and he shall commit to such librarian a suitable quantity of publications for that church; (2) The librarian should also act as agent unless some good reason to the contrary exists, collect dues on periodicals which may have been stopped, and to take moneys by renewing subscriptions or by new subscribers. And when names of subscribers that have been dropped at the Office are placed in his hands, he should at once visit the individuals and obtain a renewal of their subscription. And he shall keep a record of the worthy poor, and report in full what he has done, and the standing of his church, to the director near the close of the quarter, for the district secretary to report at the district quarterly meeting. And the director shall furnish him with a list of subscribers for that church and vicinity only; (3) He shall make himself acquainted with the entire business of the society, and with each member in his district, and shall, from time to time, visit each church in his district to see that each comes up on Systematic Benevolence and on every enterprise connected with present truth; (4) He shall see that the librarian of each church is furnished with sufficient blanks for a report from each member at each quarterly meeting; and these reports should be furnished about the time that the members are expected to report, and the director should see that this work is done; (5) He

shall appoint a secretary for his district, but the director shall act as a collector and treasurer; and all pledges should be paid to him, and he will be responsible that such money reaches its proper destination; (6) He shall hold a district quarterly meeting at least two weeks before each general quarterly meeting, unless it be in the district where the general quarterly meeting may be held; in that case, it may be held in connection with the general quarterly meeting; (7) He shall preside over all the district quarterly meetings in absence of the president; (8) He shall see that there is forwarded to the general treasurer, quarterly, whatever funds may have been received in his district, and report the same to the secretary; (9) He shall order all his books through the president of the Tract Society.

Section 5. It shall be the duty of the librarian to see that each member of his church has a small memorandum book in which he shall keep a record of his or her labor, to report for each quarterly meeting. It shall also be his duty to furnish each member with suitable tracts for distribution, and to keep an account of the same. He shall also furnish to each member a blank report to be filled, and see that it is returned to him in season for him to send it to the district secretary before each district quarterly meeting. He shall also receive money for memberships, sales of publications, and donations, and forward the same to the director of said district. He shall keep an account of the number of pages of tracts and pamphlets given out by him to each member, that if called upon, he may report the same to the director or district secretary before each quarterly meeting.

From the foregoing, it will be seen that no director can discharge his duty without first becoming acquainted with each member in his district, so that he understands the interest they are taking in the work, and thus he be prepared to give counsel and instruction as the case may be. Also that the district secretary and librarian are individuals to assist him in his duties.

THE HEALTH REFORMER!

One Hundred Canvassers Wanted!

LARGE PREMIUMS OFFERED!

For Sixty Days Only!

WE now call for one hundred canvassers, men and women, whose address and ability will give importance to their mission, to go through city, village, and country, to obtain subscribers for the *Health Reformer*, sell the new work entitled, "The Hygienic Family Physician," and other health publications issued at this Office, and also to sell the picture entitled, "The Way of Life."

Here is a good work, congenial to the feelings of all men and women who seek employment in the missionary line, which will, at the same time, afford them good pay.

We now make a liberal offer to canvassers, which will hold good for sixty days only, from December 1, 1873, to February 1, 1874. Or, beginning when they please, it will expire the first day of February, 1874.

We offer forty per cent premium on the *Reformer*, and a discount of forty per cent (to canvassers only) on the "Hygienic Family Physician," and other health publications issued at this Office; and also forty per cent on "The Way of Life."

The subscription price of the *Health Reformer* is, for one year, \$1.00

The price of the "Hygienic Family Physician," 380 pp., 1.00
"The Way of Life," 1.00

That canvasser who can obtain five subscribers for the *Reformer*, and can sell five books and five pictures, will receive \$15.00 a day. Forty per cent of this will give the canvasser \$6.00 for a day's work. We recommend that this work be done under the supervision of the Tract and Missionary Society.

Recommendation from officers of the Society, received at this Office, will be regarded as good security, provided that branch of the Society will be responsible for debts, if incurred by the canvasser they recommend. In all cases where credit is wanted, the business should be done through the Director, Secretary, or President of the Society.

We will furnish, as an outfit, sample copies of the *Reformer*, circulars, &c., free of charge. We will send one copy of the book and the picture by mail, post-paid, at the retail prices. Orders for the book and picture by express at forty per cent discount must be accompanied with the cash, excepting in case of special contracts, for the particulars of which, and also particulars about canvassing, send for circular.

JAMES WHITE, EDITOR *Reformer*.