



THE HOME
MISSIONARY
HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— John 4:38.

VOL. V.

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WE make some changes in the HOME MISSIONARY this month, which we believe will commend themselves to our readers. The departments are broken up somewhat, to admit of greater variety in their arrangement, and more freedom in the make-up of the paper.

THIS paper is designed as a worker's organ, and we want to fill it as full as possible of actual personal experiences in the missionary work at home and abroad. Therefore we urge all to send in short items of experience, and brief, pointed suggestions as to plans and methods. Our brethren and sisters want to know what is being done, and how they may work to the best advantage. It is time for every soul to go to work. With the help of all who know the Lord and the blessedness and simplicity of his service, we desire that each number of the HOME MISSIONARY shall echo the message, "Arise, shine; for thy light is come."

TAKE NOTICE.—As all will be interested in getting as early as possible the series of discourses begun in this number, we shall print the second sermon in an EXTRA, to be issued about the middle of this month. The two remaining sermons will follow in September and October. Every one of our people should have these numbers, and we earnestly urge the officers in the tract societies, and every one of our readers to make a special effort to get their brethren to subscribe. The price of the paper is but twenty-five cents for the year, and it would be an absurdity to seriously say that these four issues would alone be worth the price for the year. All through the year we shall have good matter, and all the people need it. We have printed an extra supply of this issue so that we may be able to begin new subscriptions with August. Do not delay the canvass of your church

and society, as these extra copies may be called for within the month. Many wanted the first numbers of the General Conference *Bulletin* who could not get them. Here is a chance for all to get a continuation of the Bible studies which made the *Bulletin* so valuable.

OUR Fourth Sabbath Reading this month is longer than usual, as we give in full a sermon preached by Eld. A. T. Jones some weeks ago in the Tabernacle pulpit. The subject has been continued in three other sermons, which we shall also print in forthcoming numbers. This series of discourses has presented solemn, searching truth in a new light, and the things brought out mean much, mean everything, to every Seventh-day Adventist. Right along the line, as they are, of the messages which the Lord has been sending us in recent months by the Testimony of his Spirit, these sermons, we know, will be appreciated by all who listen for the trumpet call to battle. It is no uncertain sound that comes to us in the Lord's messages now. The key-note of the call is, "Get ready, get ready, get ready."

FIRST-FRUITS AMONG THE INDIANS.

WRITING from the Lapwai Agency, Lewiston, Idaho, Brother J. W. Bartlett gives some interesting items concerning the work which he has recently taken up among the Indians. As a cattleman on the Western ranges Brother Bartlett became somewhat acquainted with several Indian languages, including the sign language. Feeling a burden for the Indians, he has begun on his own account to help them, working for means as he requires it, and then devoting his time to personal work among them. He finds them very hard to change, but when one sees a truth, he

wants to preach it, and the prospects look better and better. We quote from his letter:—

"I came here about four months ago, and there have been two Indians baptized at our camp-meeting at Milton, a woman and her son of eleven years. They both read and write and are devoted Christians. The little boy comes to me and wants me to read the Bible with him and teach him how to pray.

"There is a Presbyterian church here, and the minister is a full-blooded Indian. They have 300 names on the church book. The Catholics also have a mission, though their numbers are much less. I have quite a number of Indians interested in our faith, most of whom are not members of any church.

"There are quite a number of grown men who have some education who want to go to our school and study the Bible. But the government or some of the churches have always furnished them free schools, and so they do not want to pay to go. I have one boy whom I will send to our college at College Place, and four grown men who want to go. Who is going to give the money to send them? I believe some one will, for this is the Lord's work, and he has a people among all the tribes of the earth, and they are going to be gathered out.

"I read and talk the Scriptures with them for hours, and they never tire. They come and want to know about our faith, and are reading our literature with deep interest. It does me good to hear an old Indian woman telling me in broken English how the Saviour loved her, and how she loves the Lord, and of the blessed hope which we have in present truth. The most devoted people I have ever met are full-blooded Indians."

We hope this report may encourage others who live near Indian agencies to place the truth before these natives wherever there is an opportunity.

THE ENVELOPE PLAN OF CIRCULATING OUR LITERATURE.

A NUMBER of weeks ago we wrote to our tract societies with reference to the plan of circulating our literature by loaning it from house to house, in large envelopes. Last month we had something to say about it in the HOME MISSIONARY. We are very much pleased to report that the plan is working admirably in a great many localities. We have sent out about 50,000 of the envelopes especially prepared for this kind of work, and orders are still coming in for them very rapidly. We believe this is a plan by which all of our people can do something in the work of spreading the message at this important time. As a sample of the reports that we are receiving in regard to this plan, the president of one of our Conferences says:—

"The tract work is being taken hold of with much vigor. Our office has sent out more tracts the last four weeks than in the three years previous to that time."

Like reports are coming in from other localities. This shows that the people have a mind to work. If

any do not understand the plan, see the article on that subject in the last HOME MISSIONARY, or write your State secretary in regard to it; or if you are in some locality where you do not have a State secretary, we will be glad to have you write us for information.

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THE TRUTH ADVANCED BY OUR OPPOSERS.

THE *Michigan Christian Advocate* has been especially bitter toward our people, and has said some very hard things about us. When reading these statements, as well as when hearing some one very bitterly attacking our work, some are apt to feel that such work will result in considerable damage to the progress of the truth. But the following letter just received from a sister in Michigan is a forcible illustration of the fact that God will overrule all these things to his glory. This sister writes as follows:—

"I was first led to study the Bible by reading in the *Michigan Christian Advocate* (Methodist, of which church I was then a member), the furious assault on everything that was Adventist, calling them a 'set of shameless law-breakers,' and other epithets; and I thought I would see if there was anything in the Bible to warrant them in such conduct. To my surprise, I was obliged to own (reluctantly, I confess) that the Adventists were right, and I was wrong in regard to the belief and practice for which the *Advocate* censures them so highly. I have once been sprinkled, but am awaiting an opportunity to be buried with my Lord in baptism, having found that, contrary to the *Advocate's* views, there is scriptural authority for immersion."

Fourth Sabbath Reading

To be read in the churches, Sabbath, Aug. 26.

"ANOINT THINE EYES WITH EYE-SALVE, THAT THOU MAYEST SEE."

Sermon by Elder A. T. Jones, preached in the Tabernacle, Sabbath, April 22, 1893.

REV. 3: 18. The last words of the counsel of the True Witness. We had not time in the study at the General Conference Institute to go over all this counsel; so this part of it we will study to-day.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

"Anoint thine eyes with eye-salve, that thou mayest see," will constitute the study for to-day.

Each one of those things which he counsels us to obtain, is to take the place of that which we thought we had, but did not have. He says in the previous verse, "Because thou sayest, I am rich, and increased with goods, and have

need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Because we are poor, he wants us to have the gold tried in the fire, that we may be rich ; because we are naked, he wants us to have the white raiment, that we may be clothed ; and because we are blind, he wants us to have the eye-salve, that we may see. And just as certainly as no one can be rich who has not this gold, just so certainly no one who has not this raiment, can be clothed, but will appear in his nakedness. And just so certainly, too, he whose eyes are not anointed with this eye-salve, cannot see, no matter how much he wants to, or how hard he tries, because that is given in order that he may be able to see. Without it he is blind, and a blind man cannot see.

Turn to 1 Cor. 2, and let us study that chapter on this point:—

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom unto them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

Now we speak the hidden wisdom in preaching the gospel of Christ, in preaching Christ and him crucified, in preaching Christ the power of God, and Christ the wisdom of God ; and in preaching the cross of Christ, which is to them that receive it the power of God. In dwelling upon that, and thinking upon that, and in preaching that, we are dealing with the mystery, the hidden wisdom, "which God ordained before the world unto our glory." The time has come for that glory to be revealed, and it will be revealed. "Which [wisdom] none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." That is sure. Had they known the gospel, they would not have crucified the Lord. But did they not profess to have the gospel? Did they not profess to be God's people? Had they not been recognized as God's people for ages?—Yes, and that is why their offense was so great. They did profess the gospel. They did profess to be the people of God, and ought to have had the wisdom of God. Yet they were so ignorant of the wisdom of God that they crucified the Lord of glory. But did they intentionally crucify the Lord of glory? They intentionally crucified that one whom they saw before their eyes. Was he not there the Lord of glory? Why did they not see him?—They could not. We shall learn why presently, but they could not see him; and the greatest guilt of it all was that they could not. Peter told them that in their ignorance they did it; but the greatest guilt was their ignorance.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man [that is so], but the Spirit of God."

If any man have not the Spirit of God, he does not know the things of God, and cannot know them; he does not see the things of God, and cannot see them. The workings of God may be right before his eyes, the fulfillment of prophecy right in his presence, and yet he cannot see it.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the

words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual [not natural things with natural, nor natural with spiritual, but spiritual things with spiritual]. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things, yet he himself is discerned of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

Here the apostle presents Christ and him crucified as the only thing to be preached; as the only source of wisdom, the wisdom of God, the hidden wisdom; Jesus Christ, ordained before the world was, the Lord of glory, whom the world did not know, but if they had known, they would not have crucified him. But why was it that they did not know?—*It was because they did not have the Spirit of God.*

And then he goes on to show that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. And those people there at Jerusalem might have loved him, and seen things, and heard things, and known things, that they did not see, nor hear, nor know.

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." And then it goes on to show that he that is natural cannot discern the things of God; because they are spiritually discerned; but he that is spiritual discerneth all things, even the deep things of God. And who hath known the mind of God to instruct him? But we have the mind of Christ to instruct us; because the Spirit of God, the mind of Christ, is the enlightenment, is the spiritual discernment, which everybody in the world needs.

But we need not confine ourselves to those who crucified the Lord of glory. There were those who did not crucify him,—his own disciples; and these are the persons to whom Jesus, the True Witness, is speaking now,—to his people, those who are his. It is proper that we should profess to be the people of God; he calls us his. But it is awful for us to profess to be his, and yet not be his. He has made us his people; he has called us his people; but the loss is, and the deplorable condition of things is, that so few of those who claim to be his people are really his people; they will not yield themselves to him, that he may do as he pleases with them.

This message, to-day is to *his disciples*: "Anoint thine eyes with eye-salve, that thou mayest see." At the time of his rejection before, and his crucifixion, not only the world, but *his disciples*, did not know what was going to come to pass; even they did not see it. There is a straightforward narrative of the events of the last days of the Saviour's experience in this world, which seems to me to be one of the most peculiar things in all the Bible. Let us look at it. We will read in the book of Mark, because there are put in natural succession the events that occurred during that part of our Saviour's life, so there is no mistaking the order. Matthew and Luke wrote without any specific reference to the succession of events; but Mark records the events, and the exact order in which they occurred; so that we cannot mistake in regard to it.

Mark 8: 31-33. There are two parts to each one of these narratives; and we will read the first part of each one of them through to begin with, to get the situation, and then read the second part:—

"And he began to teach them [the twelve, his disciples, these whom he had chosen], that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him, but when he had turned about and looked on his disciples, he rebuked Peter [Who was right?], saying, Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of men."

Now notice. It is recorded there definitely that he told them plainly what was coming upon him. In the next chapter he tells them the same thing the second time.

Mark 9 : 31, 32 : —

“The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.”

They did not understand that saying when he told it to them twice, as plain as words could tell it. Is not that singular? Did he not tell them that he was going into Jerusalem, and there be betrayed into the hands of men, and they should crucify him, and he should rise again the third day? Did he not tell it to them twice, in as plain terms as it could be expressed to them? Then why did they not understand it? We shall discover why, presently. What I want now is to get the fact plainly before you. They did not know what he had said when he told it to them, so he tells it *the third time*, and this time he gives it in the exact order in which it was going to take place; *and yet they did not understand it*. Still they did not know what he was talking about.

Mark 10 : 32-34 : —

“And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.”

The chief priests and the scribes could *condemn* him to death, but they could not *put him to death*; so in order to have him put to death, they delivered him to the Gentiles, and the Gentiles were to mock him, and they did; and they were to scourge him, and it was a Roman scourging which the Saviour received, not a Jewish whipping. And he was to be put to death, and the third day rise again. All this so plainly stated, and yet not one of them understood it.

Why should they have been surprised at anything that followed? Why should they have thought anything strange when Christ was arrested at Jerusalem, taken and slain? And when he rose again the third day, why were they not expecting it? But they did not know anything about it, did they?—No, sir; *they did not know* that he was going to be taken, mocked, scourged, spit upon, and killed, and the third day rise again. And mark, these were his own disciples who did not know anything about it.

But did they not have a chance to know? Did he not tell them three times over and over, and the last time bring it out in detail in just exactly the order in which it happened?

Now I have no doubt but that every one here will say that that was wonderfully strange. Yes, it is. But it is no more strange than what many Seventh-day Adventists are doing to-day, right in this church, and all over the land. What was that written for, do you suppose?—“For our admonition.” Whose admonition?—*Ours*, “upon whom the ends of the world are come.” That means you and me. “And all these things happened unto them for ensamples,” for our benefit. They understood not, and were afraid to ask him. And there is our danger. Scores of people are doing that very thing to-day. The Lord is telling us over and over the same things, and now he is coming down and giving it in detail, showing just how it is going to happen, and yet, O so many do not know a single thing about it, and are afraid to ask him.

Now how could those disciples be so blind? Let us find out. He has told us why it was that those disciples could not understand the words he said; and that will bring to us

and emphasize the necessity of our having our eyes anointed with the heavenly eye-salve, that we may see. For I say again, as I said awhile ago, there are two parts to each one of these narratives. And the other part tells us how *we* may see what they did not see. Now when we read the word and learn why they could not see, then let us take it right home to ourselves, that we may find out why it is that we cannot see.

Let us turn again to the eighth chapter of Mark, and read the second part of the narrative.

“When he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.”

What is the thing to do?—Deny himself. What was the matter, then, that they could not see? that they could not understand what he said to them?—Self was there. Self was there so prominently that they could not understand the plainest word almost that Jesus spoke in all his ministry; for he spoke plainly in order that they might understand.

Notice again his word when Peter rebuked him: “Thou savourest not the things which be of God, but the things which be of men.” The natural mind, you see, that could not discern the things of the Spirit of God—not the Spirit of God, not the mind of Christ, that discerns all things, even the deep things of God.

Then is it not true, as we said awhile ago, that they *could* not see? What was the reason?—Self was in the way; and self, the natural man, cannot see the things of the Spirit of God; cannot discern the things of the Spirit of God; they are foolishness unto him as this was to Peter.

“For whosoever will save his life shall lose it [that is self again]; but whosoever will lose his life for my sake and the gospel’s, the same shall save it. For what shall it profit a man, if he shall gain the whole world [What is that?—Selfishness again; let self reign and get all the world at once, and what good is it to him?], and lose his own soul? or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words.”—What is it to be ashamed of the Lord? What will lead a man to act as though he was ashamed of the Lord?—Self all the time. Why, the Lord will never be ashamed of the Lord; God will never be ashamed of his own Son; Christ will never betray the Lord’s Christ; the Spirit will never be ashamed of the Lord. But self will be ashamed of the Lord, and will betray the Lord’s Christ. But the man does not know when he is doing it. Here is the deception, you see. Do you see how deceptive self is, that will betray the very Christ that is before its eyes, and yet does not know what it is doing? “Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”

Now what did he tell them all that for?—That they might know what was coming, and in the strength of God and the fear of the Lord be able to go through that experience without denying their Lord. Did not the Lord know what was coming? Did he not know what the disciples would have to pass through? and did he not know what he would have to pass through? and did he not tell it to them fully? and did he not give them special warning so that they might have acted another way? Well, says one, if they had acted in any other way, they would all have been put to death. That is probably what they thought; but they were entirely mistaken. The Lord would have delivered every one of them; they could have prayed for deliverance right there, and they might have had the glory of the Lord, and known the power of his salvation, even in the day of his suffering. They never fully realized, I fear, to the day of their death, what they lost on account of not being able to understand what Jesus meant when he told them about what was com-

ing. But what was it that blinded their eyes? Every sentence of that which follows, from the first to the last, shows that it was self, self, self.

Now what is self doing? "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." If self does *not* do that, self will go ahead and compromise to save its life, and then try to gain the whole world; and then putting dependence in that, will finally be led to deny the Lord. See how it is held out before them. See how it is held out before *us*. Which then would you rather do, deny self or deny the Lord? That is the question. Denying the Lord is in the very act choosing self. And choosing him is in the very act deuying self. Choosing self is in the straightforward road to denying the Lord; and denying self is in the straightforward way to choosing the Lord.

Let us now read the other passages, and see how entirely it was self, and self only, that blinded their eyes

"And he came to Capernaum; and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves who should be the greatest." Mark 9: 33, 34.

□ What was it that hindered them from understanding what he said?—Self again, self. Each one wanted to find out if he was not going to be greater than the other disciples. Luke says in his record that they were disputing among themselves "who shall be counted the greatest" in the kingdom of heaven. Each one thought thimself to be the greatest, and wanted to see if others did not regard him so.

But what was Jesus talking to them about?—He was talking to them about the crisis of his life; he was talking to them about the crisis in their lives, and the crisis in the life of the whole world. He was talking to them about his sufferings, about his death. But while he was doing that, what were they talking about?—O, they were talking about who was going to be the greatest. Which one of us, they were saying, is going to be the greatest in the kingdom of God? John, don't you think I am better than James? Do n't you think I am more worthy of the highest position among the disciples than Peter? Which one of us is going to be greatest?

"And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." Verse 35.

Good for him, too, is it not? Because that very selfish desire to be first, unfits one to be anything else than the last. The Lord knows where his place is; and that is where he will be. Even though he should succeed here in gaining the highest place, the Lord will see to it there that he occupies his proper place,—"the same shall be last of all." Well, then, the thing for us to do is to get down low enough at the start. The best place for us to be is where God wants us,—at the feet of Christ, with self dead, and Christ alone to live.

"And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them: Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me." Verses 36, 37.

Then, when we want God to go with us, where are we to be?—Just like that little child. Then whoever receives you and me, receives whom?—Christ; and he who receives Christ receives whom?—Him that sent him. I ask you if there can be any question or doubt as to where we stand, if we are where God puts us and wants us to be? When self is gone, there is no place for any one else but the Lord. Is not that true? That was true in Jesus; and that is true in those who believe in Jesus.

And still they could not see. They did not yet understand even what he was telling them. Let us read the next scripture, that brings it out still more plainly yet. Tenth chapter, beginning with the 35th verse. You notice that each one of these second parts of the different narratives follows immediately the first part which I read before, which gives particular force to the reason why they could not see.

"And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire."

Did they say, Master, we would that thou shouldst do for us whatsoever thou shalt desire; whatsoever thy will is, Lord, that do? Is that it?—O, no. "We would that thou shouldst do for us whatsoever *we* shall desire." What is that? It is supreme selfishness, is n't it, on the face of it? They were simply asking the Lord to become their servant in all things; instead of humbly yielding themselves to be his servant in all things; and that is the same satanic self that always aimed to exalt itself above the Lord. You know the Lord Jesus always said, "Thy will, not mine, be done;" "It is my meat to do the will of him that sent me." But their way was, Lord, we want you to do whatsoever we desire. That is nothing but self.

"And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand in thy glory." Verses 36, 37.

What had they all been talking about?—Who should be greatest. Now James and John stepped in and got the start of the others, and said to him, Now Lord, *we* want one to sit on thy right hand and the other on thy left hand in thy glory. The 41st verse: "And when the ten heard it, they began to be much displeased with James and John." Why?—Evidently because James and John had got the start of them. James and John had got in their petition before the others, but the others wanted it all the same. In Matthew we learn that even James and John thought to remain in the background to the extent that they sent in their request by their mother. But they could not hide self behind their mother. No; self will always appear—even in the very means which we may employ to hide it. The best thing to do is, not to try to hide it at all, but to crucify it.

What is the matter with the disciples? Why could not they see that Jesus was to be delivered into the hands of the Jews, and by them into the hands of the Gentiles, and then be mocked, spit upon, scourged, killed, and then rise again the third day? Self, self, self. That is the sum of it all. They needed the eye-salve that they might see. And this record is written to you and me, to every one of us.

Jesus told them plainly that they would deny him; that they would desert him and flee. What did they say?—Every one of them said, No, sir, we will not; but every one of them did. It is not easy for you and me or anybody else to say what *we* are going to do or not do, in persecution, in the time of trouble that is before us. What you and I want is for the Lord to tell us what *HE* will do, and believe, when he tells us he will do a certain thing, that he will do it, and then we shall not deny him. Believe him and then he will save us from denying him. If he says that we are going to deny him, we are not to deny that we are going to deny him, like Peter and all the rest. Jesus said, You will deny me. They said, No, sir, we will not. Peter was the strongest of them all in his denial, and he said, "Though all men shall be offended in thee, yet will I never be offended." And they each said, Though I die with thee, yet will I not deny thee. The thing they should have said is, Lord, is it possible that we should flee from thee? that we should deny thee? Save us from it, O save us from it!

Would he not have done it?—Of course he would. It is not for us to say what *we* will or will not do, when we are persecuted; for if we do, we will surely deny the Lord, and not suffer persecution at all when it comes. That is what they did, and it is what we will do also if we start out as they did. Their mistake is recorded that we may avoid it. But it was self that led them into their mistake, and it will lead us the same way if it is suffered to live.

“But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can.” Verses 38, 39.

Matthew records it thus,—

“Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto him, We are able.”

Were they? What was it that exalted them in their own eyes?—“We can.” “We are able.” Did they know what that cup was? Did they know what that baptism was?—No; they were blind and could not see. When he did go into Gethsemane, and did drink that cup, and took Peter, and James, and John with him, that they might have a real experience for themselves, what then did they do?—They went to sleep. Then Jesus came to them and exclaimed, “What, could ye not watch with me one hour?” Had he not said unto them, “Watch with me”? But they went to sleep. And then he went away the second time, in his agony fell on his face, and prayed, “O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” “Father, if this cup may not pass away from me, except I drink it, thy will be done.” What were they doing?—Sleeping again. Had he not just said, “Watch and pray, that ye enter not into temptation”? But their eyes were blinded; they needed to have them anointed with the eye-salve that they might see. They needed the experience he wanted them to have, especially for their sakes, yet also for his own sake. For in that dreadful hour he longed for even human sympathy. But their blindness hid from their eyes what he was talking about; and hid from their hearts also that blessed experience of not forsaking him, and of not denying him; and self caused this blindness.

“And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.” Verses 39, 40.

Now that means every one of us. That lesson is recorded there for the people under the third angel’s message now.

Turn to Luke 22:53; it comes in right in connection with this lesson. When Jesus addressed those who came out to take him, he said, “When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour and the power of darkness.” That was the hour of the wicked and the power of darkness. Did he not have to pass through it? There is a time for the wicked, through which we shall have to pass. We will turn and read the scripture.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. 3:10.

Is not there, then, an hour of the wicked and the power of darkness for us to pass through? But are you able to drink of the cup that he drank of, and be baptized with the baptism that he was baptized with, brethren? For that is what this means.

“Early Writings,” page 38 :—

“God has shown me that he gave his people a bitter cup to drink, to purify and cleanse them.”

That was the word of Christ to his disciples. Did he not tell them these things beforehand that they might have this experience? that they might drink the cup and be baptized with the baptism? that they might be able to pass through that struggle with him, and not be led into temptation, and flee, and at last deny him in that hour of the wicked and of the power of darkness?—Assuredly it was. I read on :—

“It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus, must have another draught; for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy and impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified.”

What did Jesus say just before the hour of his trial and the power of darkness came upon him? Turn to John 12, beginning with the 20th verse :—

“And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour? [Shall I say that? O no!] But for this cause came I unto this hour. [What shall I say, then?] *Father, glorify thy name.* Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.”

What are you ready to say? Father, save us from these things? Save us from this hour? No; because for this cause we have come to this hour. What, then, shall we say?—Father, glorify thyself; glorify thy name. That is submission; that is the resignation of self; that puts us into the hands of the Lord, for him to do his glorious will with us and in us. And just so certainly as the time came that the Son should soon be glorified with his Father, just so certainly the time will soon come when we shall be glorified with him. For the word is spoken to us, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.”

But the hour cometh and hasteth greatly, when to all outward appearance, the wicked shall prevail, and the power of darkness. And what does the Lord say to us? “But the Lord shall arise upon thee, and his glory shall be seen upon thee.” And when that is so, what shall we say? Father, save us from this hour?—No; it is the most glorious hour the sun ever shone upon. What shall we say?—Father, glorify thy name. That is what he wants us to say *now*; that is the resignation he wants us to have *now*; that we may, like Jesus, surrender self, that he may glorify his name in us.

I will read another passage concerning that hour, from “Early Writings,” page 144 :—

“It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, Why do not your God

deliver you out of our hands? Why don't you go up, and save your lives? But the saints heeded them not. Like Jacob, they were wrestling with God. The angels longed to deliver them, but they must wait a little longer; the people of God must drink of the cup, and be baptized with the baptism."

What, then, does this record that was written to the disciples of old, mean to us?—It means that we are in danger of doing what they did; of letting self hide the most precious words of God from the eyes of his people; of letting self in the sons of God hide the most precious of God's instructions, so that we cannot see or know the hour of our visitation and the time in which we live. I know it. But I know, too, that if the people in this place, as well as in many other places, knew where we are, could realize where we are, they would not rest day nor night until they knew that the Lord had risen upon them, and glorified himself in them. Will you seek the Lord with all your hearts? The day has indeed come when the priests, the ambassadors of the Lord, ought to weep between the porch and the altar, crying, Spare thy people, O Lord. But O, they cannot see! They cannot see, any more than the disciples saw back there. What is the reason?—Self is in the way; self blinds the mind; self dwells in the heart. O I do n't know what to make of it!

Here are some words that are to the point in this connection, in an address to the church printed some two or three weeks ago in the *Review*. Look it up, brethren, and read it, and believe it, and act upon it, because it is true.

"Christ, the True Witness, addresses the church at Ephesus' saying, 'I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' What effect have these words had upon the church? Have the professed people of God understood the import of the words, 'I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent?'"

How often has that been repeated to us? Has n't it been said to us over and over again, during the past year? What is the matter? What was the matter with the disciples? Why could they not see? and why can we not see?

"When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling."

What will you do when the Lord sends no more warnings, no more counsels? Then you will realize that you cannot get along so well without him as you seem to have got along in the past. When God does let his people alone, then they realize that they cannot get along without him. But you will be left to kindle your own fire, and walk in the sparks of it. That is the danger that hangs over the people to-day. This is our condition, and it is a terrible condition. I know that events are happening so swiftly, and time is passing so hastily, and prophecy is fulfilling so rapidly, and things are coming to a focus so suddenly, that our people are not ready to meet them any more than they are ready to fly. Many Seventh-day Adventists are as little ready for what is so soon sure to come as any people in the world, because they have so long slighted the admonitions of the Lord. "Anoint thine eyes with eye-salve that thou mayest see."

"O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance to-day; but how long will the angels of God continue to hold the winds, that they shall not

blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! . . . Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses in sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him 'gold tried in the fire,' and 'white raiment that they might be clothed,' and 'eye-salve that they may see,' they steel their hearts against him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness."

"The events of the future will be discerned by prophecy, and will be understood."

If we study the prophecy, the word of God, and yield ourselves to Christ, even though at the loss of everything on earth, or in the world besides, he will, by his Spirit, and by his word, enlighten our minds, and we will see what is going to come, by the prophecy and through his Spirit. We cannot be taken by surprise when they come.

"O if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word, 'Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life.'"

Think of God's church lifted up to a place where he will not have to rebuke them! And when we as a people obtain a vital experience in the things of God, we will have fulfilled that word, and then we shall indeed shine as lights in the world, in holding forth the word of life.

"With such workers the heavenly intelligences will co-operate."

O that there might be a seeking of the Lord here, that every soul might know the Lord, and know that the Lord is glorifying his name in the people that are now called by his name. I do not care who it is, every soul needs to seek the Lord every day and all the time, that we may know him more and more, that self may be completely gone, and God's will completely revealed in us.

These are the things, brethren, that are revealed for our admonition, upon whom the ends of the world are come; and that is now. That time, the hour of the wicked, and the power of darkness, is to hover over us a little longer, and then we will drink of that cup and be baptized with that baptism. Are you able to drink it? Are you able? Are you able?

AFTER attending one of our Religious Liberty Institutes in connection with a camp-meeting recently, in which the importance of circulating our periodicals was dwelt upon quite extensively, one of our ministers went into the field, and soon took 150 orders for the *Sentinel* and 80 for the *Signs*.

Foreign Missions

MISSIONARY CORRESPONDENCE IN AUSTRALASIA.

THE sale of our publications in Australasia began with the first public efforts to plant the third angel's message in this country. This line of work has been prosecuted with more or less vigor up to the present time. Thousands of our subscription and trade books have been placed in the homes of the people all over Australia and New Zealand. A number of cases have, in different ways, come to our notice which give evidence that these books have deeply impressed, and completely revolutionized the minds of some. In New Zealand a young man was fully convinced of the truth by reading "Thoughts on Daniel and the Revelation." He wrote to the author, at Battle Creek, to learn who and where these people were who held these truths. Before receiving a reply he found a copy of the *Bible Echo* in a reading room, learned our address, and wrote us. After exchanging a few letters he took his stand for the truth and traveled 400 miles to be baptized. He told me that no one but the Saviour could know the joy that filled his heart when he found that the people who taught what he read in that book were in the colonies. He is still faithful, and devotes all his time to the sale of our books. He is now planning to attend our school in Melbourne.

This is but one of a number of similar cases that have come to light in this country. Only a few days ago one of our canvassers in Queensland found a family that has been keeping the Sabbath two full years. This resulted from reading "Thoughts on Daniel and the Revelation." Feeling that it may be a blessing to some, I will here insert the letter sent to us by the agent who found this family. He writes from Rockhampton:—

"I have found a family keeping the Sabbath and will endeavor to give you a brief outline of how I came to find them. I was canvassing in the bush about three miles from town, and while conversing with a Scotch lady, she spoke about a friend of theirs who was keeping the Jewish Sabbath, and said that they themselves had been reading it up and that it appeared to them to be according to the commandment; also that Mr. Guthrie, their friend, was keeping the Sabbath according to the teachings of the Seventh-day Adventists, through reading 'Daniel and the Revelation.' Two days later I went to call on this Mr. Guthrie, who lives about five miles from Rockhampton.

"When I arrived, the husband and wife were away from home, but the children were at home, and by a little talk on different things I

soon found that they had a book called 'Daniel and the Revelation.' The boy told me that his father had gone into town. I asked if his father went every day. He replied, 'Yes, excepting on Saturday, which is the Sabbath.' I asked how Saturday was the Sabbath. He replied that the Bible says that it is the Sabbath of the Lord. He said that his parents had kept it for a long time.

"When Mr. Guthrie came home, I had a short conversation with him and presented my book. Before finishing the canvass, he asked if that was not a Seventh-day Adventist book. I replied that it was. He said, 'I suppose you are an Adventist,' to which I agreed. He then told me that he and his family had kept the Sabbath about two years. I cannot tell you how pleased he was to meet an Adventist. When his wife came in he said, 'We need not write to Battle Creek to know where these people are; for there is one here in our house.' They prepared dinner and would not allow me to leave until late at night.

"They told me how a Jew, a green-grocer, had loaned them the book, and asked them to read what it said about the Sabbath. He read it and told his wife it was all false, and laid it aside. But the next day something prompted him to read it again. He did so and again laid it aside. A few days later he was led to read it again, and was very much impressed with what it said respecting the Sabbath and the first day of the week. He said that he saw it in a moment, and told his wife that there was something of value in that book. They read it night after night, sometimes spending nearly the whole night in reading and searching out the contents. At last they saw the truth, and after weighing it over and looking at it from every side, they decided to take up the cross and obey God. Mrs. Guthrie kept the Sabbath first. He was so troubled during the day that he made up his mind that he would never work another Sabbath, and they have kept the day faithfully ever since. The Lord has blessed them in every respect, and they truly rejoice in the light that has come to them."

As such cases come to light from time to time, we have asked the question, How many may there be who from reading the books that our agents have distributed, are convinced of the truth, and are longing for some one to explain it more fully. This has led us to try different plans to get at those who have purchased our publications.

During the last year we have made an effort to reach some of these people by correspondence. We have supplied the canvassers with blank forms for filling in the names and addresses of those who have become interested in what they have read, or who give promise of becoming interested in the book they may get them to take. These blanks are not only to contain the name and address, but information as to their religious bias, what books of ours they have already purchased, and what the agent would like to have us send them. From time to time the agents send these forms all filled in to the corresponding secretary of the Tract Society. She distributes these to the local societies as she thinks best, and uses some herself. This, it is true, is a rather slow way to reach so many thousands, but it is a work that brings good results.

The following letter is from a gentleman who procured a copy of "Great Controversy" from one of the agents. His name was forwarded to the secretary, and a correspondence was opened. After forwarding him a copy or two of the *Bible Echo*, a letter was sent, to which he replied promptly and subscribed for the paper. He asked for "Steps to Christ" and some other small books. The letter which follows was to acknowledge the receipt of the books. It reads:—

"I now write to let you know that I have received my little treasury of books safe, and I thank you very much for them. I get my *Echo* regularly, and when I have read it, I give it to my neighbors who will read it. 'Steps to Christ' is a beautiful book. I also read the pamphlet 'Christ and His Righteousness' with much interest. It seems just suited to me, and I thank you again for sending it.

"I hope you will pardon me for giving you so much trouble, but I am a soul seeking for heavenly light, and thank God I am getting it; for the Lord is blessing me with more light on the Bible. It is a new book to me, and I see it now as I never saw it before. Though I have always been a great Bible reader, I never saw it as now.

"I must tell you that when I received these books, I kneeled down and asked God to show me the light that was in them. I am a great believer in prayer. Oh how I love to read of Jesus, and how unworthy I am to approach a pure and holy God with my weak prayers. At times the waves of trouble seem to roll over me, and I feel that I am almost lost. Then I go to some good book and I find encouragement there. Thank the Lord.

"If there are any other works that you think I would be interested in, please send them to me and tell me the price, and I will remit by return mail. Before I close I will ask one favor of you, and that is that you and your co-laborers for Christ's kingdom will remember me in your prayers."

These are truly encouraging words. Such letters help us to realize that all over this country are scattered precious jewels that the Lord would have us find. His eyes are upon them, and he directs us to them.

We have received some good letters from persons living on the islands. Some months ago we began sending papers and letters to persons in the Fiji and Tongan Islands. These people were visited by Elders Gates and Read during the first cruise of the "Pitcairn." We expected prompt replies, but in this we were disappointed. We heard nothing from them for months, and had about decided to drop their names from the list, when encouraging letters began to come in. Here is one from a gentleman in Fiji:—

"I am very much obliged to you for your goodness in sending me the *Bible Echo*, which I have received, and which has been read by myself and my family with much interest. It seems an excellent paper. I enclose a check for £1 (five dollars) for a year's subscription. The balance you will please use for any deserving charity."

This with other good letters shows that we should not drop persons from our list too soon. We should persevere and pray that the light may reach their hearts.

There is a very large field in Australia for this kind of work. Hundreds of people are living on the back blocks, where they are cut off from society, from religious privileges, and from the floating literature of the day. We purpose sending packets of papers and tracts to these people and opening correspondence with them. It is a good work for all our people to participate in. The work we do enlarges our hearts, and the friendly letters we receive increase our interest in others. This is work which the most of our people can do, however difficult it may be for them to engage in other lines of work. And it brings precious blessings to the one who performs the work, as well as to those for whom the work is done. We have been told that to work for the salvation of others is the highest honor, the greatest blessing that God can bestow upon us. It is that which brings fallen humanity nearest to the Creator.

Sydney.

A. G. DANIELLS.

FROM A MAORI STUDENT.

OUR people in New Zealand have long been anxious to do something for the Maoris, the natives of New Zealand, of whom there are about 40,000 in the islands. By the last mail, Elder G. T. Wilson sends a copy of a letter written to one of our sisters by a Maori lad, who wishes to go to the Bible School at Melbourne. Another boy wishes to accompany him. Elder Wilson says: "They have the consent of their parents, I understand, and we shall do all we can to get them to the school. This shows how the Lord is opening the way for the truth to go to the natives of New Zealand. For this we praise the Lord." This is the letter:—

"To Mrs. Caro, sister in faith and in Jesus Christ: May the Lord, even our God whom heaven and earth adore, and in whom we have found grace, bless you. Praise due to him for his loving mercy and kindness to us and to all. Again I say, Praise the Lord, that he has sent Mr. Everson here, by whom and through whom we are adopted to the Bible truth, and also through him we are taught more of God.

"Perhaps in order to introduce myself, I better introduce myself to you. Christians always do. It happened by chance or accident that Mr. Everson happened to pop his head into one of our bedrooms which is used as a hospital for the sick boys, a fortnight Sunday evening. I suppose it must have been the Holy Spirit of God that was striving with me, that made me call out, 'Come in Mr. Everson, and tell us something about the Scriptures.' He came

in; of course we offered him a chair, and he gave us the second chapter of Daniel to read, and he also showed us the mystery and those things that were hidden from our eyes, all the time. We were in utter darkness, but when he revealed unto us the chapter, our eyes were opened, which made me strong in the truth.

"Now I am studying the Bible with him. The first fruit of the Spirit was on Sunday. I went out with a friend and preached the word unto my own people, or rather race, who live in a pah near our own school. It was the word which Mr. Everson taught me that I took as my guide in my message. The words which I explained to them were plain, and they seemed to delight in the message of the Lord. They asked me a few questions. I satisfied their request. We sang a few hymns, and I said our prayers, and gave them the address. We came home rejoicing, and told Mr. Everson about our mission. He was very glad, and he also requested me to write to you. Excuse my forwardness. He also wants me to go and see you some time. I write this letter because I wish you to give me some information concerning the school at Melbourne, where the students study the word of God more closely. Please send down all the information you can. I will be glad to have it as soon as possible. There are two of us that are preparing to leave our dear school, and go out to work for the Lord; but before we undertake the mission, we want to know if we will be admitted to the school at Melbourne during the winter. If it is to be so, praise God for it; because two of us are quite willing to leave our dear school, and go to Melbourne and study the Bible more, and know more of God. Please, Mrs. Caro, will you pray for us that our parents may let us go? We are praying every evening, and asking God that we may be allowed to go to Melbourne.

"Please, sister, will you also send some tracts down that you are done with, or some texts of encouragement in our study of God's word while we are here. When we undertake the Maori mission, I know our own people will scorn me, or rather both of us, because we are so young. I am only sixteen, and my friend is fifteen. But God will help us, and he will give us wisdom.

"Praise the Lord, and Jesus Christ our Saviour, and the Holy Spirit who is teaching us more of God every day.

"THEREAMBER R. MIKAERA (son of a chief)."

May 20, 1893.

Aute College.

THE WORK IN TASMANIA.

THE important cities of Tasmania are Hobart and Launceston, the former located in the southern, and the latter in the northern part of the island. In Hobart our church numbers about sixty. Unfortunately they own no place of worship and consequently are deprived of many meetings which they could otherwise hold. This is especially a disadvantage when at times they have the opportunity of holding revival meetings. Some months ago an evangelist from Mauritius, now located here, became interested in the truth which he has since accepted and now meets with our people on the Sabbath. Hobart and its vicinity is still an excellent field for labor, and it seems apparent that in the near future a great work may be accomplished there. At present the church

members are circulating religious liberty literature and "Steps to Christ." At first some felt rather timid in attempting to sell "Steps to Christ," but as others succeeded, they gained courage, and found that they too could succeed in making sales.

In Bismarck, a German settlement some twelve miles from Hobart, we have another church of nearly the same membership. In this place the brethren have erected for themselves a neat house of worship. In both these churches there are several young people of ability who are desirous of entering the work. Already some are at Battle Creek pursuing studies in the Sanitarium preparatory to medical missionary work. Another is in attendance at Healdsburg College, and three others have recently entered the Australian Bible School. Some who embraced the truth at Hobart are already actively engaged in the work, one as a minister in New South Wales, another as the Conference secretary, and others as canvassers. A few families have removed and united with other churches, while others are isolated, having removed from the city out to country towns. These, as they reflect the light of our Saviour, become lights in the communities in which they live.

Launceston is a beautiful city, surrounded by a fertile though hilly and mountainous country. In this city, although no labor has been put forth, there are several families who have accepted the truth and now hold regular Sabbath meetings. The outside interest is good and for some time calls have been coming in for help. Recently four have accepted the truth as a result of the labors of the little company there.

There are a number of places in Tasmania where the truth has gone only through the printed page, and in some of these places a live interest has been awakened.

W. L. H. BAKER.

THE YEAR'S PROGRESS IN AUSTRALASIA.

A GLANCE over the map of Australasia, will give a clear view of our work, and a better appreciation of the vastness of the field, and the great need of additional laborers, as I shall endeavor to relate our successes, failures, and lessons of the last year's experience.

NEW ZEALAND.

After the close of the New Zealand Conference of 1892, Elder S. McCullagh, returned to Kaikoura, a small town on the east coast of the northern part of the South Island, to help the little church lately raised up there, in the building of a meeting-house. This is

the fourth church in New Zealand that has its own house of worship. Elder Israel at once began his work of laboring among the churches, which has been carried on to their profit, during the year. Brother G. A. Anderson, of the "Pitcairn," who was requested to remain and labor among the Scandinavians, that are quite numerous in the Hawkes Bay district, began meetings in Norsewood, which resulted in the bringing out of a company of Sabbath-keepers in that section.

The New Zealand canvassers, numbering about ten workers of varied ability, were nearly all sent to the South Island. Those working in the great Southland Province, were on new ground, and although meeting great difficulties in taking orders, because of the wholesale swindling of the Atlas Company, they met with excellent success in their deliveries. Those working in the Canterbury district had been over portions of the territory before, and they find so many interested readers that they constantly urge that our ministers shall not delay to begin labor there. But already our work in New Zealand is much scattered, and we have held back from sending a single laborer into so large and difficult a field, till we were sure of re-inforcements.

When Elder G. T. Wilson came, he was heartily welcomed by our brethren in the colony, and after visiting some of the churches with Elder Israel, he joined Elder McCullagh in a tent meeting in Hastings, a flourishing town about twelve miles from Napier. Up to the time of the camp-meeting, about half a dozen had taken their stand for the Sabbath, and since then others have joined the little company.

The camp-meeting held in Napier, was a decided success, and it is planned to hold another in Auckland, the first of next November. At that time we expect additional help from America, and if the climate continues to agree with mother's health, she may remain in N. Z. to attend that meeting. Meanwhile, mother is writing on the unfinished chapters of the "Life of Christ." Very slowly, but steadily, her health is improving.

AUSTRALIA.

The past year has witnessed many changes in our work in Australia. Few tent-meetings have been held, but as in New Zealand, an earnest effort has been made to instruct the brethren and strengthen the churches. About the first of June, 1892, Elder Curtiss, who had for some time been located in Adelaide, S. A., was leaving that place on his way to Auckland to take passage home in the "Pitcairn."

Elder W. L. H. Baker was closing his labors in

Echuca, that he might visit the church in Tasmania, that had been long without labor, except short visits from ministers on their way to New Zealand. Elder Tenney and myself were engaged in work at the *Echo* Office; Elder Daniells was engaged in moving the Tract Society headquarters to Sydney, N. S. W., and in locating and establishing the business there; and Elders David Steed and Robert Hare, were just closing their protracted series of tent-meetings in Paramatta, near Sydney, and preparing to build a meeting-house there. All this work, which kept the laborers out of the promising new fields which were pleading for help, was necessary as a preparation for future work and progress; but it was with much sadness that we postponed tent labor in several places that were ready. A glance at the map will show how vast a field is almost unentered.

THE ECHO PUBLISHING COMPANY.

The printing of the *Bible Echo*, and of such religious tracts and pamphlets as would find a large sale in the colonies, was the first object of the publishing company. Later on, as the canvassing work developed, and became profitable, we had come to depend upon it to support other parts of the business which do not pay. During the prosperous times that preceded the present depression, there was considerable demand for job printing at good prices, and facilities have been provided from time to time for the enlargement of this branch of the business. It is to be regretted that when the Trades Union brought pressure to bear on the Office, a compromise was effected, instead of our taking a strong stand in opposition to them from principle.

A year ago, we undertook to provide a line of religious tracts and pamphlets, suited in matter and style to the wants of the people in the colonies, and we look with satisfaction upon the results of this effort. We now have what I consider the best line of practical tracts issued by any of our printing houses. We also have a line of pamphlets that sell freely, and are popular. Our canvassers were selling many thousand copies of "Social Purity," as "helps" to pay expenses in the field, and we asked them to try the use of such pamphlets as "Christ and His Righteousness," and "Angels, Their Nature, and Ministry." But people would not buy the cheap pamphlets, in their plain covers, so we printed small editions on heavy paper, and put on nice ingrain covers, and our agents now have little trouble in selling for a shilling the book which in its cheap paper and plain covers the

people would not buy for a sixpence. We have issued two editions of the tract, "Angels," and four or five editions of the tract, "Christ and His Righteousness."

As the office urged forward these works, and attempted to issue an edition of "Steps to Christ," we found that our working room was too small; and not realizing that on account of the hard times and the faulty foundation on which our job business rested, we should soon lose most of our job work, we saw no other way but to ask the church to vacate the large hall overhead, and convert the room that had heretofore been used as a meeting hall, into rooms for carrying on the publishing work. We now have facilities for doing excellent book printing, and with the addition of two or three labor-saving machines, to do cloth binding.

When the *Bible Echo* was started, everything in the colonies was looking up, business was prosperous, money was plenty, and people were ready to pay good liberal prices for everything that pleased them. It was thought best to make the *Echo* a paper of first-class appearance, with large page, large clear type, and the very finest quality of paper. The influence of this was excellent; but when the issue was changed from once a month, to twice a month, the loss on the paper began to be a burden. To relieve this state of things, it was proposed at the beginning of 1892 to illustrate the *Echo* and raise the price, and by giving a good commission to agents, secure many canvassers, and thus increase its circulation, its influence, and its income. Under ordinary circumstances this might have proved a success, but on account of the unprecedented hard times that have come upon the colonies, it has been a failure. The financial losses on the *Echo* are so large, that we shall soon make a change. It is an injustice to the business to have all the profits of other branches, which always pay, absorbed by the publication of our journal.

THE CANVASSING WORK.

Some important changes have taken place in the canvassing work during the year. The Australian continent has been divided, and the eastern half assigned to the Tract Society, while the western half of the continent and Tasmania are still worked by the Echo Pub. Co. A fair degree of success has attended the agents in both fields, and quite a number are enabled to attend our Bible school half of the year on the profits from their work during vacation.

Last January a convention of canvassers was held, just after the Conference, which has proved to be of immense value to the work, and which led us to see

clearly the value of intercolonial meetings of this character. Our work in these colonies has suffered much from its isolation, and especially the work in New Zealand. It is our plan to arrange for an exchange of canvassers between New Zealand and Australia, so that the New Zealand workers may some of them come to the school, and have their places supplied by some of the Australian agents who have had the benefits of the school.

We hope the time is near when we shall have a company of canvassers at work in each of the colonies, with a competent leader in charge of each company. It is greatly to the advantage of our work that the principal of our school is a practical man with an experience in this work; for we look to the students from our school to take the lead in the future development of the canvassing work.

W. C. WHITE.

Religious Liberty

THOSE NOT OF OUR FAITH LENDING A HELPING HAND.

DURING the last few days, we have received at the Religious Liberty office a number of rather remarkable requests for our literature. One comes from a Lutheran minister in Indiana, with whom we have been having correspondence nearly two years, who says that he was called upon by an influential society in his locality to deliver a Fourth of July speech. The gentleman has been reading the *Sentinel* for some time, and also all the numbers of the *Religious Liberty Library* as they have come out. We had also sent him "State Papers" and the "Two Republics."

In speaking about his Fourth of July speech he says, "You may know that I did not put on much spread-eagleism, because the poor bird had so many of her wing-feathers plucked out." His subject was "The Foes and Friends of Liberty." Being so well acquainted with and strongly endorsing the principles of religious liberty that we hold, the reader may readily imagine what he said. He states that his speech "created a small storm in some quarters. However, a very, very large number of people have had their eyes opened, and I have my books, 'Civil Government and Religion,' etc., making the rounds. Thinking men are continually asking questions on these topics." He closed by asking us to send him a good supply of our religious liberty reading matter.

He said he could circulate it to good advantage, and that the people in his locality were anxious to read it.

We also received a request for some of our literature from a lawyer in an adjoining State. He said there was a law school in his locality, and that he had been reading the *Sentinel* and our other religious liberty literature for some time, and realized quite fully the importance of the subjects discussed, and the dangers that were before us. And knowing that these law students would soon be among our law-makers, he felt anxious to get before them the clear principles of religious liberty contained in our reading matter.

An editor in an adjoining State also writes us that the Sunday question is a live issue in his locality, and asks for literature to circulate while the fight is on.

A student from still another State writes for literature, stating that they are having some lively times in their college over this question, and he wants to study up in order that he may meet the issue.

If we will stop to consider the foregoing carefully, we may have some very serious reflections in regard to it. Imagine, in the first place, a Lutheran minister in charge of a large and influential congregation, feeling so deeply the importance of these questions that he makes it the topic of a Fourth of July speech; and then when the question thus presented stirs the people, he at once turns to us for literature to circulate in order to enlighten their minds. Think still further of the lawyer, editor, and student, who realize the importance of this work so much that they want our literature to distribute in their localities, and to study as well, in order that they may meet this issue. Are not some of these things evidences to us, brethren and sisters, that if we will not do the work that God has been calling upon us for years to do, he will raise up others who will carry the work on to its triumphant victory? We rejoice to see the work thus going, and see the deep interest that these friends not of our faith manifest in the advancement of the cause; but if these can see these things, and sense their importance, how much more should we see them, and how much more energetically should we be engaged in the Master's service?

T.

A CORRESPONDENT in relating some of his experiences in the field, said that he met a gentleman recently who claimed to be an infidel, and after conversing with him a short time, found that he had some interest in the question of religious liberty. He gave him several copies of the *American Sentinel*; and on meet-

ing him a few days later, he asked how he liked the papers. The gentleman said: "These papers set forth the kind of religion I admire; so unlike that taught by the religious world—that if you do not want to do what they think is right they will make you." He said he would gladly read the *Sentinel* as long as he could get it, and also gave the name of friends that he thought would be interested in this kind of reading matter. The principles taught in the *Sentinel* are just the thing that the people are in need of, especially at this time. We trust that our people everywhere will make a strong effort to give the *Sentinel* a tenfold wider circulation than it has ever had before. The times demand it, and it is our duty to do it.

DOES IT MEAN ANYTHING TO US?

It may be thought by some that the Sunday-closing measure passed by Congress last summer does not in any way affect us as individuals; that to us in our private capacity it is in no sense law; and that in itself it requires nothing of us. At first it might appear to be so, but a little careful investigation, we think, will show that such is not the case.

How can it be that this measure does not in any way affect us as individuals, and is in no sense law to us, when if it were enforced, it would prevent us from going inside the World's Fair on Sunday, where we have a perfect right to go on that day so far as the government is concerned? True, we are not compelled to go to Chicago, and may be under no necessity of going into the Fair on Sunday, but that is not the question. We have a *right* to go in there on that day so far as the government is concerned, but this national Sunday-closing measure, if enforced, would prevent us from doing so. Then why is it not in a sense law to you and me?

The people of this country are not compelled to go to church, but they have a *right* to go there, though this may be only one of a thousand places to which they may go. Now if Congress should pass a measure to prevent them from exercising this right, would it not pass a law curtailing their individual liberties, and would there not be just ground for complaint against the government on the part of every individual in this country? Just so it is with the matter of the Sunday closing of the World's Fair. The World's Fair is only one of a thousand places to which people may go, and Sunday is only one day out of seven upon which they may see it, but they have a right to go to the *World's Fair*, and so far as

the government is concerned, they also have a right to go into the Fair on that one day of the seven called *Sunday*. This is their right. But if the government by its authority, we care not on what pretext, proviso, condition, or innuendo it may be done, closes the Fair to the people on Sunday, it does to just that extent curtail their liberties and infringe their rights. To just the degree, therefore, that the Sunday-closing act passed by Congress, if enforced, would prevent people from doing what they have a *right* to do, and from going where they have a *right* to go, to just that degree it restricts their liberties.

And if Congress can curtail the liberties of the people in one thing, it can do it in everything. As stated in the Sunday Mail report adopted by the United States Senate in 1830:—

“If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the Church, and support of the clergy.”

The whole principle is involved in this one measure, the Sunday-closing act of the Fair.

This measure does, therefore, require something at our hands. It requires that in deference to Sunday we shall forego the exercise of just so much of our liberties as are represented by our right to go to the Fair on Sunday. To say otherwise is to adopt the reasoning of the National Reformers. They claim that Sunday laws are not oppressive, because they require nothing of us. We do not have to go to church, do not have to be religious, do not have to do anything they say. But we take issue with them, for that is just the point, they have no right to compel us to do *nothing* on Sunday. The very act of doing nothing is an act of worship in this case. In this way the “earth” is to be made to worship the beast. Rev. 13:12. While it lies idle on Sunday, it will keep sabbath, the papal sabbath. 2 Chron. 36:21.

We repeat, therefore, that this measure does require something at our hands. Its intent is that we shall not visit the Fair on Sunday, and that to this extent we shall keep Sunday and worship the beast and his image and receive his mark. Because it may fail in accomplishing even to this extent the design of those who secured it, that has nothing to do with its nature and intent. The intent of the law-maker is the law, and these Sunday-law leaders are the real law-makers in this case. They dictated the law to Congress, and Congress did their bidding. And we know that their object in all this was to get the people

to keep Sunday, and that the keeping of Sunday is the worship of the beast, and enforced in this country, it is the enforcement of the worship of *the beast and his image*. (See “Great Controversy,” large edition, p. 449.) They knew that the Fair would be a great thing, and that about everybody would want to attend it. So, seizing upon this, they thought it would be a splendid opportunity to give the people their first lesson in enforced Sunday observance by law in this country. They succeeded in getting the law, but it has been very poorly enforced. As this measure, then, proves to be a failure, others will be tried. The aid of law has been invoked, and we know what the end will be.

W. A. C.

THE SUNDAY QUESTION IN ONTARIO.

THE Sunday-law question is quite as live an issue in Ontario and throughout Canada, at the present time, as it is in the United States. In the city of Toronto especially, they are having quite a lively fight. In the month of August the city of Toronto elects its city officers, and they are having a big fight over the matter of Sunday street-cars. At the present time they are not allowed to run on Sunday; but the more liberal element in the city is striving hard to have them run. This is furnishing an excellent opportunity for the circulation of literature upon this question. The Religious Liberty Association and the Michigan Conference have laid plans for as vigorous a campaign as possible. We trust that much good will come out of it. Who can fail to see in this agitation throughout the world (for we are getting reports from all over the world as well as from Canada, in regard to this question) the most remarkably rapid fulfillment of the prophecy of Revelation 13?

T.

CHRISTIAN ENDEAVORERS AT MONTREAL.

THE Christian Endeavor Society has held its annual convention recently in the city of Montreal. While there they had occasion to patronize the street-cars on Sunday, although they are among the strongest advocates for Sunday laws. In view of their attitude and the fight that is going on in Toronto over Sunday laws, the reader will appreciate the following, clipped from the Toronto *World* of July 17:—

“It would have been interesting for the ‘Ministerial Association’ to have visited Montreal last Sunday when the Christian Endeavor people were holding their convention there. Without any exaggeration there were forty-nine Christian Endeavorers on street-

car No. 111, on Sunday, July 9, that was doing its utmost to climb Windsor-street hill with four horses attached; and the most absurd part of it is that the two forward horses are ex-Toronto animals. Is it not a shame for these people to treat such religious horses so badly? Probably some member of the association could explain if it is O. K. to run Toronto horses in Montreal with a certain class of people on the Lord's day."

Home Missions

MISSIONARY CANVASSING.

IN a recent communication, an Ontario canvasser says:—

"Our mode of canvassing is the cause of much comment among the people, and in many places where we go they say, 'Yes, we have heard of you before.' About a week ago the ladies of one of the churches held a mission tea, at which they discussed our mode of work, and on asking one of the ladies who related the incident to us if they had anything to say against us, she remarked, 'No; nothing more than that some were complaining that you had not been to see them yet.' So we of course learned their names, and lost no time in calling on them and taking their orders for 'Patriarchs and Prophets.'"

In a later letter he relates some of his experiences in the field, as follows:—

"During my labors in the field at —, I met a man on the street, and after talking to him and reading from 'Patriarchs and Prophets,' he said he would speak to his wife and let me know whether he would order one or not, and left me and went on his way to dinner. Meanwhile I stepped into a grocery store and sold a \$3 book, after which I met the man returning from his dinner, who said his wife did not care for the book. So I went on my way. I came to a house where the door was open. I knocked, and a lady came into the parlor. She did not invite me in, nor did she care to be troubled. However, I began talking to her, when she asked me if I was not the young man that was talking to her husband, Mr.—, on the street. I remarked that I was; and continued talking to her of Jesus, when she spoke up and said, 'Do you know you do more good going from house to house as you do than all the ministers in the pulpits?' Continuing she said, 'I know you do, because I have got more good from what you have said to me than I ever got from a minister.' Her heart was very tender; the tears were fast flowing from her eyes, when I told her not to think of me as though I had done anything to merit praise; but to give all the praise to the Lord, and put her trust in Jesus.

"She then said she wanted one of the books; but I told her I had rather not take her order until she had first interviewed her husband, as it might appear to him as though I had gone there to persuade her to take the work after his having told me that she did not care for it. But I told her I would be around delivering the book soon. So when delivering, I called on her and was met pleasantly at the door. She invited me in where I met her mother and a young lady, who were visiting there, and was introduced to them as the young man she had been telling them about. Finally her husband came in and sat down while I talked to them on my favorite theme—the love of the Saviour. The Lord was with me

in that house, and I knew it. After a time I told them I must go, and that I had with me an extra copy of 'Patriarchs,' if they would like one. They paid for it, and I left them with tender hearts, and I trust ever a thoughtful remembrance of Jesus.

"That one experience was only the commencement of many others. The influence left in that home spread, and when going to other houses later, I was received in the most cordial manner. Many times on entering they would remark, 'We have heard of you before.'

"The Lord will certainly go before his people, if they will but keep humble and let him; and I have seen during my short stay here many made tender, and on leaving they would say, 'I thank you for the talk you have given me.' And as I talked to a lady yesterday and saw how eagerly she listened to catch every word, that familiar passage came to me so vividly, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.'"

Another canvasser in the same company has just sent us the following note:—

"In silent prayer I approached the home of an English clergyman, asking God to speak through me words which would most ably present the truth to my audience. In response to my knock, the minister appeared personally, and I stated that I was engaged in the missionary work; but he tried to close the door in my face with a harsh remark, though not till I thanked him for his kindness (?) and interest (?) in the Lord's work. I then called at the next door to find only a young daughter at home; still, I felt I might leave a good word, so stepped in and was telling her how precious the Saviour was to me, when a lady came in, who, after seating herself said, 'Are you the gentleman who just called on the minister at the next door?' I replied I had called, but he seemed too much occupied to look at my work. She said, 'I want one of your books, as I was there when you called, and heard his ungenerous remark and your Christian response.' Let us never go to a door without the Saviour, and remember the words found in 1 Cor. 3:6, 7. This is his work and good can result from only those who keep humble and place their whole trust in him."

How can any one who is not actively engaged in the work, read such experiences without feeling an impulse to enter the field himself? And can we not see in this how the Lord is working for those who are devoting themselves whole-heartedly and unselfishly to his cause? We hope these indications of the Lord's marvelous workings among his people, and the many interesting developments in connection with the message, may lead hundreds of others to devote themselves to a like work in the Master's cause. T.

THE "GOSPEL WORKERS."

To those who are especially interested in home missions, the history of the "Gospel Workers" society, of Battle Creek, will perhaps prove of interest; and to those who would like to do something at home and do not know where or how to commence, this little bit of history may open up a way to reach those of their own neighborhood who now sit in darkness.

Last spring the desire was manifested by some to engage in work for those in our own city, and one Sabbath afternoon a company met at the house of the writer and organized for local work. The name "Gospel Workers" seemed to be a fitting one, and was adopted.

The machinery of the society was not very cumbersome; a president, vice-president, and secretary were all the officers chosen. A committee on labor and another on reading matter were afterward appointed. The city map was diligently studied, and it was concluded to work the southern part of the city first, mainly for geographical reasons. The next step was to assign territory to the workers; a street or a portion of one, was given each to work exclusively. In the distribution of territory it was designed to give each one from twelve to fifteen houses to visit. The next day we had some large envelopes printed with the following inscription:—

"The entrance of thy words giveth light."

THE GOSPEL WORKERS

Take pleasure in loaning you this package of reading matter for a short time. The undersigned will be pleased to loan you other publications upon Bible subjects or arrange with you for Bible readings at your convenience.

..... Colporter.

Please preserve.

The first tracts used were "The Sufferings of Christ," and "The Coming of the Lord." Each worker took ten packages and left one at each house in his territory. Out of about 300 packages, but ten or twelve were refused. The envelopes were only used on the first visit, as they serve only as an introduction. If the bare tracts were handed into the doors, a long explanation would be needed in each case to induce the parties to take them, but with the tracts in an envelope, which is self-explanatory, nothing needs to be said; merely rap at the door, hand in the package, and walk off, leaving the people to study it at their leisure. The questions come in at subsequent visits, and it needs the wisdom of God to answer them.

We held our next meeting on the next Sabbath, and it was full of interest, as each worker's name was called, and the reports came in of visits made. But the interest deepened as the weeks rolled round, and the workers made additional calls on the readers, each

worker finding those who were willing to read and investigate. The interest has not only deepened among the readers, but also among the "Gospel Workers" themselves, and many cases of attachment have been formed between the visitors and those visited. While there have been some who have rejected the light, there are many who read everything we bring them, and are anxiously inquiring for the truth. We have indeed found the fields white for the harvest. FRANK ARMSTRONG.

ONE of our Conference presidents, in writing to us, says:—

"I see such a readiness manifested now on the part of our people to work. We must plan for them."

What he says of his field is quite as true in all parts of the country. The latter rain that we are now having in the loud cry of the third angel's message, is leading our people to have a spirit of labor that they have never possessed before. We believe that those who are not awake to the situation now, and ready to labor for the advancement of the cause, are in great danger of allowing their indifference to cheat them out of the reward of everlasting life. Who could but be interested in the cause at such a time as this?

SYSTEMATIC MISSIONARY WORK.

A GREAT deal has been said of late in regard to the importance of systematic missionary work, and especially the development of plans that will enable all to do something. No doubt many of our workers will call to mind what we had to say in the fourth Sabbath reading in the June HOME MISSIONARY, "Energetic Work For All." This reading was made up largely of extracts from some recent articles that have appeared from the pen of Sister White, in the *Review*. We are glad to know that a number of our societies are working on this plan. A State secretary, in giving us a description of how one of their librarians organized their society, says:—

"First, she organized the society into a class, and gave them a regular drill in missionary work. Then they started out with a small package of assorted tracts, suitable to the field, loaning one in each house as far as they went. Each worker was allowed a street or district in which to work. Then the next visit they called at the houses first visited, and took up the reading left before leaving a new package. The ones taken up they distributed in the next house, as far as they would go, and so on. They sold a few of the packages. They have also placed 'Civil Government and Religion' and 'National Sunday Law' in the hands of all the lawyers in the city, making them a present of them, except in one or

two cases where they insisted upon paying for them. The members of the society first read all the literature themselves before distributing it. On asking Sister H— if she ever found any use of the knowledge she obtained in reading the tracts, when she was at work, she said, 'I think I do,' with an emphasis. This shows the importance of studying the reading ourselves. They found that one family in six, on an average, are interested in the reading loaned them. Thus the Lord is working. The interest, however, is not confined to that locality, but the isolated ones are becoming thoroughly interested in this work."

We praise the Lord to see the work thus going, and are thankful that what is being done in this locality is also being done in other parts of the field. We hope to see the work spread until it will become general throughout our entire ranks. T.

Health and Temperance

IN THE MELBOURNE HOSPITALS.

JUST back of George's Terrace, the dwelling occupied by our Australian Bible School, are the pleasant grounds and handsome buildings of Alfred Hospital, one of the many noble institutions that Melbourne has provided for the sick and the poor. The hospital has now about one hundred patients,—only half the number that might be accommodated; but the hard times have cut down the subscriptions, and so shut the doors to many suffering ones whose need of aid is far greater now than in more prosperous days.

On Wednesday afternoons the hospital is open to the public, and during the last summer (winter in America), some of us have visited the patients, carrying them flowers, and copies of our little missionary journal, the *Messenger*. The tiny bouquets of flowers, each containing a spray of something fragrant, as sweet verbena or mignonette, are much appreciated by the patients, some carefully preserving them for many days. The papers, too, are welcomed. Many of the patients are strong enough to read, and as most of them have to remain in bed all day, time hangs heavily on their hands, and they are glad of something to break the monotony. As we go down the long wards with our flowers and papers, the smile of recognition and the warm hand-clasp tell of grateful interest.

Usually we give several numbers of the paper in a ward, and the patients exchange with one another. Some, after reading their papers, give them to their friends, and thus the *Messenger* finds its way into many homes. Occasionally I have given a copy of

the *Echo*, and was told that it was passed all around the ward. Some ask for the *Echo*, because it has more reading than the small paper. As I gave the *Messenger* to one lady, calling her attention to the article by Mr. Moody on the second coming of Christ, she exclaimed, "O, I like anything from Moody; I heard him preach a few years ago when I was in London."

The patients willingly give us their names and addresses, and we aim to follow up the work by visiting them at their homes or sending them papers. The few I have been able to visit have received me in the most friendly way. One man who read the *Messengers* I had given to his wife, bought a half dozen tracts they advertised. He was out of work for a long time, but is now earning \$3.75 a week to support a family of four. They are Christian people, and know what it is to trust in God. They are now reading "Steps to Christ" with interest, and weekly receiving the *Messenger*.

In going to visit friends from the hospital, I have distributed *Messengers* and children's papers in the streets where they live. The children come flocking around for the *Little Friends* and *Instructors*, and of course that opens the way to the hearts of the parents. In distributing the papers, I have proposed to exchange from week to week, but find that many wish to keep the papers to give to their friends. Thousands of copies of the *Instructor* and *Little Friend* could be used in our missionary work with good results.

Others of our workers have been visiting the homeopathic hospital and the home for the aged and infirm, with similar results. At the latter place, as there were many persons in one room, the visitor proposed to give only a few copies of the papers, and let these be passed around; but no, each wanted a copy for himself, to read and to keep or to give to some friend.

There are many other institutions where our publications would be just as gladly received,—hospitals, homes, and refuges. Even from the prisons a request has come for our papers. Members of the prison brigade of the Salvation Army have asked for the *Echo* to distribute in the prisons, saying that the prisoners liked it better than other periodicals.

What a field for work is this great city, with its thousands upon thousands of homes where the message of truth is to be given! It is a precious privilege to carry even one ray of light to those upon whom the shadows of want and trouble rest heavily. Every week brings a deeper interest in the work; and small as is the service, it brings a blessing to the worker. For "heaven is nearer, and Christ is dearer," for even this little effort to minister to his children.

M. D.

Prahran, Melbourne, Australia.

Canvassers' Department

THE CANVASSER'S WORK.

LETTERS have been received by me making inquiry in regard to the particular duties that devolve upon the canvasser. Some have said that in their experience in visiting the people, they have found favorable opportunities for presenting the truth for this time, and have even been forced into holding Bible readings. They have said they could not conscientiously pass by those who were interested, or neglect these favorable opportunities for presenting to earnest inquirers the great truths that mean so much to us. On the other hand, letters come, saying that our canvassers are not doing the work that is given them to do, but are occupying their time in giving Bible readings upon doctrinal points of faith, and that thereby prejudice is aroused, and canvassers have difficulty in delivering their books; and this class ask in what way they shall deal with this difficulty.

We think that there is truth in both these statements,—that canvassers find favorable opportunity for leading the people to a better understanding of the Bible, and that because of the way they meet these opportunities, prejudice is aroused and the work hin-

dered. When the canvasser enters upon his line of work, he is not to allow himself to be diverted from his work, but should intelligently keep to the point with all diligence. And yet while he is doing his canvassing, he will not be heedless of opportunities to help souls who are seeking for light and who need the consolation of the Scriptures. There are many who have met with trials and disappointments, whose hearts have been made tender by sorrow or affliction, whom the Holy Spirit is drawing unto Christ. If the canvasser walks with God, if he prays for heavenly wisdom that he may do good, and only good in his labor, he will be quick to discern his opportunity, and the need of souls with whom he comes in contact. He will make the most of his opportunity to draw souls to Christ, not dwelling on doctrinal subjects, but upon the love of God, upon his mercy and goodness in devising the plan of salvation. He will not hold a controversy with the people, but in the Spirit of Christ he will be ready to speak a word in season to him who is weary. If, as faithful, true workers, canvassers have learned the trade to which they are called, from the nature of their work, they will be equipped with right words and actions, adapted to the circumstances of those with whom they come in contact. It would not be proper, nor would good results ensue, to present doctrines to souls who are entirely ignorant of our faith.

The Battle Creek . . . Sanitarium . . . Health Foods.

FOR MORE THAN SIXTEEN YEARS the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public.

Oatmeal Biscuit,

Rye Wafers,

Medium Oatmeal
Crackers,

Fruit Crackers,

Carbon Crackers,

Plain Oatmeal Crackers,

No. 1 Graham Crackers,

No. 2 Graham Crackers,
Avenola,

Granola,

Plain Graham Crackers

(DYSPEPTIC),

Wheat Granola,

White Crackers,

Whole Wheat Wafers,

Gluten Biscuit, No. 1,

Gluten Biscuit, No. 2,

Gluten Wafers,

Infants' Food.

TO THE PUBLIC.—This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this Company, are not made or sold by any other firm or person except their duly authorized agents.
J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following is a sample of hundreds of testimonials received from persons who have for years made use of our foods:—

"We have used your 'Health Foods' in our family for three years, and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten, are the only foods that I can eat with safety."
"WM. M. MERWIN."

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.

For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO.,

Battle Creek, Mich.

The great need of the soul is to know God and Jesus Christ whom he has sent. The Bible abounds in practical lessons which the canvasser may safely present to the people. If he can by this means enlighten their darkened minds and bring into the sanctuary of the soul a knowledge of what practical religion means, he will be feeding the people. The inexhaustible theme of the love of God in giving his Son to die for the sins of the world can safely be presented. The canvasser can say to the inquiring soul, "Behold the Lamb of God, which taketh away the sin of the world." Let the canvasser go forth with this prayer upon his lips, "Lord, what wilt thou have me to do?" Let them labor as in the sight of God, and in the presence of heavenly angels; let them desire to be approved of God in all things, having an eye single to his glory, and they will not be fruitless in the work which they have undertaken. The claims of God are to be ever before our eyes, and we are never to forget that we are to give an account for the deeds done in the body. Weighted with this thought, canvassers will watch for souls, and their prayers will go forth from unfeigned lips, asking for wisdom to speak a word in season to those who need help. Workers of this kind will continually be elevating and purifying the soul through the sanctifying influence of the truth. They will feel the value of souls, and will make the most of the priceless opportunities granted them to make known the riches of the grace of Christ to those who are in poverty and darkness.

In order to enlighten souls it is not necessary to bring up controverted points of doctrine, and thus create opposition. Christ is the center of all our faith and hope. Those who can preach the matchless love of God those who with softened heart can lift up Jesus, and inspire hearts to give him their best and holiest affections, are doing a high and holy work. By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his power of usefulness. But while we present these methods of work, we cannot lay out an undeviating line, in which every one shall move; for circumstances alter cases. God will impress those whose hearts are open to truth, who are longing for guidance, and they will say to his human agent, Speak to this one or that one of the love of Jesus. No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, and soften and subdue the heart.

Doctrines of all kinds are proclaimed with no special effect; for men expect that men will seek to press upon them their doctrines; but when the matchless love of Jesus is dwelt upon, the grace of Christ is there to make its impression upon the heart. There are many who are sincerely seeking for light, who know not what they must do to be saved. O tell them of the love of God, of the sacrifice Christ made on Calvary's cross to save souls from perishing! Tell them to place their will on the side of God's will, and the Lord will open the way before them. Tell them, "If any man will do his will, he shall know of the doctrine, whether it be of God."

We are individually to put on the Lord Jesus Christ. To each one of us, he must become wisdom, righteousness, sanctification, and redemption. As we have living faith in Christ that appropriates him as our personal Saviour, we shall have power to place him before others in a new light. When the people see Christ as he is, they will not begin to wrangle over doctrines, but flee to Jesus for pardon, purity, and eternal life. No one can be a successful soul-winner till he himself has settled the question of surrender to God. In laboring for others we shall find that many are slow to comprehend the simplicity of godliness, but when once they look and live, the condition is met upon which the approval of God is bestowed.

The difficulty most to be dreaded is that the canvasser who meets with these inquiring souls has not himself been converted, has not himself experienced the love of Jesus which passeth knowledge. If he has not himself experienced the love of Christ, how can he tell souls the precious old, old story? The people are in need of having presented before them the very essence of true faith, of having brought to their minds the very way to accept Christ, and to confide in him as their personal Saviour. They need to know how they may follow his steps whithersoever he goeth. Let the feet of the worker follow step by step the footprints of Jesus, and mark out no other way in which to proceed onward and heavenward. When a soul has been brought to Jesus through this kind of personal labor, leave the surrendered, humble heart for God to work with, and let God impose upon him just such burdens, and urge him into just such service as he sees fit. God has given his pledge that his grace shall be sufficient for every one who will listen to his invitation, and come unto him. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me; so shall he be my disciple."

This is the kind of enlightenment that people need. They have heard doctrines until they are disgusted. Let the Lord Jesus Christ be the sum and substance of everything. If the people surrender to Jesus, if they open the door of their hearts and invite Him in, they will be in safe keeping. Jesus says, "I am the way, the truth, and the life." Possessing Jesus they will possess truth; for if they follow on to know the Lord, they will know that his goings forth are prepared as the morning. They will be complete in him. In our work we need far less controversy, and far more presentation of Christ.

Many professed Christians make themselves a center. They have broken away from the great center, Jesus Christ; but if they would attract souls to him, they must flee back to Christ, and realize their utter dependence upon him. Satan has tried his uttermost to lay hold of and sever the chain that unites and binds man to God, that he may bind souls for whom Christ died to his own car, and make slaves of them in his service; but we are to work against him, and draw men to the Redeemer of the world. By exemplifying the love of Jesus in the life, by telling men what they

must do in order to be saved, canvassers will themselves be blessed, and will receive light as they impart light to others.

Let canvassers be faithful students, learning how to be most successful, and while they are thus employed let them keep their eyes and ears and understanding open to receive wisdom from God, that they may know how to help those who are perishing for the lack of the knowledge of Christ. Let every worker concentrate his energies, and use his powers for the highest of all service,—to recover men from the snare of Satan and bind them to God, making the chain of dependence through Jesus Christ, fast to the throne encircled with the rainbow of promise.

MRS. E. G. WHITE.

TEN MONTHS IN EASTERN AUSTRALIA.

WHEN the Echo Publishing Co. ceded the New South Wales and Queensland portion of the Australian territory to the Australian Tract and Missionary Society, it was decided to make Sydney their headquarters for the future, and accordingly the best premises that could then be obtained, close to shipping wharves, goods sheds, etc., were taken, and the business commenced at 76 Pyrmont Bridge Road, Glebe, Sydney.

At first, our staff of workers was very small indeed—only seven; but the number gradually increased, until last month we had twenty canvassers in the field. We have great reason for thankfulness when we look back over the past ten months. Amid great financial depressions, scarcity of work, bank failures, floods, and other troubles, which have made this year a memorable one in colonial annals, God's care has been over his work, and he has prospered it.

Our first month's sales amounted to £212 (\$1030). This has steadily increased until it now averages £500 (\$2430) per month. The total sales for the past ten months' operations have been £4040 (\$20,084).

We are pleased to note the increasing willingness of our canvassers to work in the "back blocks." Some of them have been doing this already, and have been carrying the truth to these distant and lonely places with good success, and have expressed their desire to continue this work when they return from school. Queensland, where our whole staff of canvassers on denominational works, is to be located, has hardly been touched yet. We hope to place many books there this winter. But even here, the truth has reached one family, who have been keeping the Sabbath two years, through reading "Daniel and Revelation," and they were delighted, when one of our canvassers called upon them to introduce his book, to find there were other Sabbath-keepers in these colonies. They had imagined they were the only ones.

We have now secured better premises for our Tract Society, and are located at 2 Cook St., Glebe Point, Sydney, quite close to where our ship missionary has his boat, and convenient to city trams, etc. Here we

hope the work, with God's blessing, may be successfully carried on, and the knowledge of the truth be carried to many homes.

A. REEKIE,
Sec. and Treas.

THE CANVASSING WORK IN NEW SOUTH WALES AND QUEENSLAND.

THE canvassing work in these colonies was taken in hand by the Tract Society in the month of July, 1892. All things considered, we feel that a fair degree of prosperity has attended our efforts during the year. We have had our share of difficulties to meet, but we believe that the guiding hand and sustaining power of God have been manifested in many ways.

The number of canvassers in the field has varied considerably, being at times increased by students from the Bible school, in Victoria, and again at other times the number has been diminished by the withdrawal of some to attend the school. Just now some of our best workers have left the field for the school. They will be absent about six months, and will then come back to do still better work.

The need of greater efficiency to do this great work justice is being felt by all, and in order to improve the agents now in the field we are holding a canvassers' institute, which is to last about a month. Instruction is to be given on Bible subjects, reading, grammar, and in the general work of canvassing. The study of the book to be canvassed is also to be an important feature of the institute.

At its close it has been decided to transfer the main body of the canvassers to Queensland for the winter, as this is the most favorable season for work in that climate. A number are already there who are having good success. The book to be handled is "Great Controversy," Vol. IV. It is felt that this large and important field should not be left any longer, as it is quite apparent that matters are not growing any better in the colonies, any more than in other parts of the world. The prophecy that there should be distress of nations, with perplexity, is being literally fulfilled here, as elsewhere. May God help all to discern the signs of the times, and be ready to embrace every favorable opportunity for spreading a knowledge of the truths for these times.

T. WHITTLE,
Field Agent.

OPENINGS FOR MISSIONARY CORRESPONDENCE.

CORRESPONDENCE through the facilities afforded by our unique postal system in Australia, which carries the mail into the far interior, in some places a distance of one hundred miles for just a few families, is going to play no inconsiderable part in the spread of the third angel's message in these colonies.

From experience gained by coming in contact with people in Victoria, New South Wales, and Queensland during the past three years, through the medium of the

canvassing work, I have become deeply impressed with the great need of the people—a need which I suppose is the same the world over—for a saving knowledge of the truth as it is in Jesus. Another thing that has impressed me is that there is but one door through which to supply this need of very many, and that door is missionary correspondence.

In my last summer's work on the northern border of New South Wales, I traversed day after day between fifteen and twenty miles on foot, sometimes going off the road for miles to reach a single house. Often it has been my happy lot to sell a book at each place called upon during the day. Many of these isolated homes are places of comfort and refinement; others, though rough and rude, have within them men whose hearts are honest as the day.

These people greet one with open arms and a hearty welcome, especially so if that one is working in the service of the Master. They thirst for truth and hunger after instruction in righteousness. Such prize a visitor who can stay, and always be ready to impart the knowledge they seek; and such a visitor is the book we are privileged to carry to them. Men have told us that they would not take £2, or even £10 for the "Great Controversy," if they could not get another. If this be true, and it is, how much prized would be an occasional, or still better, a periodical visitor through the post.

I have also been to homes where the inmates had not seen or heard a minister in twelve years. Of this class there are not a few; they are scattered over a large portion of Australia. Of course they are a considerable distance from the highways of commerce, yet they form a large percentage of the wealth-producing class of the community.

It is not an uncommon thing for a settler to have from five to ten miles to travel for his letters when he wants them. Under these circumstances you can imagine how welcome to one who is, perhaps, praying for light, would be a letter or paper in the interests of the truth about which God has already agitated his mind.

I have not drawn upon my imagination at all in making this picture. In fact, it is but poorly drawn and hardly represents things as I know them to be. Quite a few of our brethren in this country owe their knowledge of the truth to the faithful efforts of some in this very direction. What joy it will be to see some who have gained admission to the kingdom through the instrumentality of letters sent out, and followed by the prayers of the sender, who has hoped against hope, and does not see the fruit of his labor until the time of the harvest!

This past summer, I have visited about 1000 homes, and have the names of a few score of very interesting people. These I intend to give to some one who can follow up the interest. I consider them gems that require the labors of a skillful workman.

Pray for workers, and for us who already have put our hands to the plow. We desire to follow more

closely, and to become better acquainted with the Author of this soul-saving work.

JOHN S. REEKIE.

A SUMMER'S EXPERIENCE IN AUSTRALIA.

I SPENT four months during the summer's vacation in New South Wales, canvassing for "Patriarchs and Prophets," part of the time in company with a young lady companion. More than half of this time was spent in Newcastle. This is exclusively a mining town, the colliers working on an average only about two days a week. The people were too poor to take many books; often they could hardly buy food; yet I took over one hundred orders. We met many Christian people, and enjoyed our labor with them very much, and have taken their names and addresses for correspondence.

We then spent a fortnight at Minmi. This place was in a prosperous condition financially, and the book was taken at nearly every second house I visited. One Sunday my friend and I attended church, and I took the sermon down in shorthand for practice, which excited the minister very much, as he feared the sermon would be exposed to unfavorable criticism. At the close of the sermon he addressed me personally on the subject, and I had to assure him there was no such design. On finding that my friend and myself were from the Australasian Bible School, and were there in a missionary capacity, he seemed pleased to make our acquaintance, and at the next service invited us to open the meeting with prayer. In closing he prayed earnestly for us and the success of our work.

Cooma was the next field of labor, about three hundred miles from Minmi. I commenced by securing the names and influence of the Anglican minister and the proprietor of one of the local newspapers. In Minmi, Cooma, and Queanbeyan the orders ranged from four to eleven a day. Out of eleven canvasses one day, I took eight orders, all morocco.

The profits of the season's work will be a substantial help in paying the expenses of my second term at the Bible school. We learned precious lessons of trust and faith in God, and had opportunities of speaking a word for the truth on many occasions.

MAE ISRAEL.

NOW IS THE TIME TO WORK.

THAT we have reached a most interesting and momentous period in the history of the world and the progress of our work, no one who is at all acquainted with the facts and the developments of the recent past will deny. The long looked for image is before us, and the eyes of the world are turned upon it, some with ignorant admiration, some with fiendish satisfaction; while others behold it with alarm and inquire with deep interest, as they hear its inquisitorial voice, "What do these things mean?"

If the developments in the world for the past two years have failed to convince the most skeptical believer of our true position, it seems to us the progress of our own work must remove the last remaining doubt.

That the Lord has set his hand to the work is very evident. "The heavenly agencies" are mightily moving on the hearts and minds of the people, and the efforts of enemies to oppose and suppress the truth are only serving, in the hands of God, as a means of calling the attention of the people to it; and as the Spirit impresses them with the importance of the things that are being "everywhere spoken against," a spirit of investigation has been aroused, and everywhere a desire is felt to know more about it. And while this is going on, the churches are rapidly losing their influence over the people, and many are earnestly longing to know the truth. All this combines to make this the most favorable time we shall ever have to do our work; for the tide will soon turn, and as the besieging armies, withdrawing from about Jerusalem for a short time, returned with fearful destruction, so the spirit of persecution which is now miraculously restrained will soon sweep over us, and the work which we neglect or fail to do now will then have "to be done under the most trying circumstances;" perhaps by witnessing to truth from behind prison bars, as some have already done. *Now is the time to work*, and let no one return for his garment or to take any thing out of his house, but let every one put on his armor, and with the heavenly agencies hasten to the work.

Coming in direct contact with the pulse of popular feeling and every grade of society, perhaps in no other line of work is the present condition of things more readily discerned or more deeply felt than in that of canvassing; and no other work can profit more by it, if the workers appreciate the situation, and take advantage of it, and work with energy. And shall we not every one do it, and study how we may best set the truth before the people?

Never before have we been able to present the truth so plainly or to talk so freely and forcibly to the people about it as now. Those subjects which heretofore have been so offensive to many and have been presented at great risk of arousing bitter opposition, are the very things the people want to hear about, and when wisely presented very rarely create any prejudice, but nearly always arouse an interest and make deep and favorable impressions on the hearer.

We have long felt that there must be some way of presenting the truth more fully in our canvassing work, and this year we have given the subject special study and have made the features of our faith the most prominent part of our canvass, with the most satisfactory results. We have told the people plainly, but with language adapted to each individual, that the books gave the Bible reasons for observing the Seventh-day Sabbath, the second advent, state of the dead, etc., and with the exception of one man (a minister) have met with no opposition, although working

part of the time where we are well known and some prejudice exists.

The time has come when the world must know the truth, and if we humbly seek the Lord for wisdom, he will enable us to present it, and his spirit will witness to its character.

We have not made prominent the denomination of the publishers, unless the people desired to know, although we often tell them the book explains the doctrines of the Seventh-day Adventists. We believe to tell what is in a book, regardless of its name, is a much better way than to emphasize the name and allow the people to associate it with the imaginations of a prejudiced mind. Let all study to show themselves approved unto God and workmen that need not to be ashamed.

W. M. CROTHERS.

MOVEMENT OF WORKERS.

DOUBTLESS many will be interested to know what is being done to supply needy fields with workers. We are glad to report that, although we have not done all that we desired to do, yet something has been done. In the early spring we asked the State agents to send us the names of reliable canvassers to go to needy fields, and of those recommended a few have been selected, and have already reached their field.

Brother Hardisty, of Kansas, is located in New York. Brethren Thomas Roberts and B. F. Rowe, of Kansas, are in West Virginia. Brother J. F. Christy of Washington, and Brother Bringle and wife, of Kansas, are located in New England. C. N. Perrin and his sister, of Nebraska, have gone to the Cumberland Mission field.

All of these, so far as heard from, are doing well, like their place of labor, and we hope they will be a blessing to those fields. Some may ask if these are needy fields. We say, Yes; and these are some of the reasons: They have more people than some of the Western States, but not as large a church membership to draw their canvassers from as many of our Conferences.

If all is well, Brother A. P. Guyton, of Victoria, B. C., and Brother Frank Partridge, of the Upper Columbia Conference, will sail for England, August 23, to be followed, September 6, by Brethren David McClelland and O. P. Hammond, of California. All of these are experienced canvassers, and we trust their work in Great Britain will be as effectual as it has been here.

We have a number of other names on the list, and in due time we will make the announcement of fields supplied. As we look over the needy fields, we find among them Mississippi and South Carolina, with only one canvasser each; all the West Indies, with three; Great Britain, with her millions, with only about thirty. We are glad to note the willingness on the part of many of the experienced canvassers to go to these needy fields. We believe it is a move in the right direction, and that the Lord will bless the effort made to give help to those who need it.

F. L. M.

REPORT OF THE CANVASSING WORK FOR JULY, 1893.

	STATE.	No. can- vassers	Av.No of Re- ports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken	Value.	Miscel. Sales.	Total Value.	Total for Dists.
Dist. No. 1.	Atlantic.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Maritime Prov...	9	4 $\frac{1}{4}$	81	568	.....	.....	204	483 75	.....	483 75	.....
	New England...	22	15	237	1,381	128	\$318 55	439	\$1,188 05	\$ 17 65	\$ 1,205 70	.....
	New York.....	26	20	248	1,531	756	927 30	791	1,820 65	166 16	1,986 81	.....
	Pennsylvania...	40	12 $\frac{1}{2}$	191	954	42	.....	415	1,381 75	64 22	1,445 97	.....
	Quebec.....	6	1 $\frac{3}{4}$	11	27	27	67 00	8	18 00	30 50	48 50	.....
	Virginia.....	10	9	141	631	41	109 00	422	957 25	57 05	1,014 30	.....
	Vermont.....	13	9	133	898	73	158 50	390	899 75	14 05	913 80	.....
	West Virginia...	23	16 $\frac{1}{2}$	210	1,526	127	320 75	496	1,178 45	121 83	1,300 28	8,399 11
No. 2.	Alabama.....	7	6 $\frac{1}{4}$	132	1,056	100	239 25	262	638 50	4 00	642 50	.....
	Cumb. Mis. Field.	13	10	191 $\frac{5}{8}$	1,533	376	737 50	279	525 85	1 93	527 78	.....
	Florida.....	4	3 $\frac{3}{4}$	62	493	99	258 75	92	262 00	17 80	279 80	.....
	Georgia.....	16	10 $\frac{1}{2}$	131 $\frac{1}{2}$	1,052	179	419 50	233	637 75	9 11	646 86	.....
	Louisiana.....	5	4 $\frac{1}{4}$	47	375	134	283 25	105	270 50	7 25	277 75	.....
	Mississippi.....	1	1	12 $\frac{1}{2}$	98	6	13 00	28	59 50	.....	59 50	.....
	North Carolina..	6	3 $\frac{1}{4}$	63	501	115	269 98	126	275 75	9 75	285 50	.....
	South Carolina...	1	1	20 $\frac{1}{8}$	161	3	6 50	35	88 75	.....	88 75	.....
	Tennessee.....	12	5	.....	.....	140	350 00	200	400 00	8 00	408 00	3,216 44
	Indiana.....	24	.....	90	604	189	461 50	779	1,816 25	.....	1,816 25	.....
No. 3.	Illinois.....	19	.....	59	418	300	695 20	675	1,485 25	.....	1,485 25	.....
	Michigan.....	31	.....	94	672	208	494 00	675	1,752 00	.....	1,752 00	.....
	Ohio.....	37	.....	125	780	222	565 56	721	1,793 50	.....	1,793 50	.....
	Ontario.....	79	60 $\frac{3}{4}$	934	6,299	940	.....	1,243	3,059 75	.....	3,059 75	9,906 75
	So. Dakota.....	25	16	.....	3,273	.....	200 75	978	2,535 30	146 18	2,681 48	.....
	Iowa.....	.....	10	121	.....	359	891 79	353	877 07	10 70	887 77	.....
	Manitoba.....	4	4	80	571	.....	10 00	159	343 50	.....	343 50	.....
	Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Wisconsin.....	36	.....	343	2,167	41	104 00	337	1,000 50	31 55	1,032 05	4,944 80
No. 4.	Arkansas.....	8	4	58	556	17	39 25	321	876 50	19 95	896 45	.....
	Indian Territory.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kansas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Missouri.....	49	39	577	4,997	223	533 00	1,319	3,271 25	271 75	3,543 00	.....
	Texas.....	38	35	506	4,025	49	223 80	2,756	7,550 25	.....	7,550 25	.....
	Colorado.....	17	13	159	1,491	135	360 95	337	944 40	39 10	983 50	12,973 20
	California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	North Pacific.....	9	8	328	1,897	.....	.....	648	1 801 75	.....	1,801 75	1,801 75
	Upper Columbia.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Australia.....	21	.....	180	1,081	616	2 234 62	426	1,277 06	679 36	1,956 42	1,956 42
No. 5.	New Zealand.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Great Britain...	40	33	700	4,133	.....	.....	1,354	2,736 94	.....	2,736 94	.....
	Central Europe...	8	8	.....	995	.....	.....	164	328 20	45 05	373 25	.....
	Germany.....	9	.....	169	1,299	.....	.....	132	306 55	63 16	369 71	.....
	Norway.....	19	7	50	292	.....	.....	198	274 82	3 64	278 46	.....
	Denmark.....	25	15	318	2,296	.....	.....	932	1,353 04	10 92	1,363 96	5,122 32
	Sweden.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	South Africa....	15	10 $\frac{1}{2}$	165 $\frac{1}{2}$	951	453	1,787 65	441	1,687 33	.....	1,687 33	1,687 33
	So. America.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Jamaica.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....	727	395 $\frac{1}{2}$	6,968	51,582	6,103	13081 40	19723	48,157 46	1,850 66	50,008 12	50,008 15	

THE Spanish translation of "Patriarchs and Prophets" is already in the hands of the printers, and we expect the prospectus of the same will be in use by the canvassers in South America early in September.

language? we reply, from reliable information, that the book will not be ready this season.

THE report for the North Pacific Conference is for eight weeks.

IN reply to the question, When will "Patriarchs and Prophets" be ready for use in the Scandinavian

OUR canvassers in South America report a large German field in Brazil, which is just being opened up.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

W. A. SPICER, EDITOR. A. O. TAIT, ASSISTANT EDITOR.

BATTLE CREEK, MICH., AUGUST, 1893.

Do not fail to read the reports from Australia in the different departments.

EVENTS have moved with startling rapidity during the past six months. On every hand we see evidences that the words of the recent Testimony are even now in process of fulfillment: "Peculiar and rapid changes will soon take place."

THE religious developments of the year have been striking, and we have seen the things coming to pass which have so many years been anticipated. Along with religious strife will come the political, and while the general cry in religious circles is that of peace, men of the world who are forced to consider the issues are astonished at what they see. In a dispatch to the Chicago Tribune dated Washington, July 16, it is stated:—

"An epidemic of wars in various parts of the globe is surprising State and Navy Department officials. Secretary Gresham remarked yesterday that he had never heard of so many revolutions at one time, and found himself wondering what was going to break loose next. Secretary Herbert is equally astonished and harrassed by the many demands made upon his department for ships, by reason of the troubles in Nicaragua, Brazil, Peru, Samoa, Siam, Corea, Hayti, Hawaii, and Venezuela. He said that the revolutions were getting out of proportion to the number of ships, and he hardly knew where to turn, as each new necessity arose, for the presence of a ship."

By the temporary settlement of the Siamese question Europe has passed a crisis which made statesmen seriously consider the probability of immediate war between the great powers. Again the winds are held back. Do our brethren in America appreciate what it means to the workers and believers in Europe to see these terrible issues balancing in the scale? So much work to be done among the millions of the East, and now a time of peace in which to work, and yet so few workers and so little means with which to operate. This is what it means when the Lord says, "Just now is the time to work in foreign fields." This is the reason why the Lord tells us that a dollar given now is worth more than ten times the amount later.

MEN of the world know that the country is getting into a condition of things which means trouble ahead. The controversies in the social and industrial world are becoming more bitterly hateful, and the temper

of the times bodes ill for the future. Men of the world know that these things are coming. We know what they mean. This is what the Secretary of State of Kansas says in the presence of the coal miners' strike in that State, as reported in the Chicago Herald of July 28:—

"Every thinking man knows there is a great conspiracy between the corporations, which extends from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico, for the purpose of grinding down the laboring masses. The laboring man has no rights which they respect. They control the courts and the legislative halls, and every law on the statute books in this broad land of ours is in the interest of the man with money and against the poor laborer. The burdens with which the people are oppressed are becoming more numerous every day, and the people are beginning to open their eyes, and in this State in particular, they have commenced to look for relief. This action can only come through the people; it must be a great change; the laws must be revised and so amended that the poor man will be placed on an equal footing with the man with money. It is our aim and our desire to accomplish all this through the ballot box, but if we are unsuccessful in that way, it means that bloody revolution will follow, which will be the most complete revolution this country has ever seen."

Maddened by wrongs, real and fancied, men will do greater wrong in trying to right them. We are coming into the times so long foretold, and times which will try men's souls. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

Table with columns for GOING EAST (Read Down) and GOING WEST (Read up), listing stations and train times.

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, 23 daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Battle Creek Passenger leaves Pt. Huron Tun. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal.

A. R. MCINTYRE, Asst. Supt., Battle Creek.

A. S. PARKER, Pass. Agent, Battle Creek.