



THE HOME
MISSIONARY

Arise, Shine; for Thy Light is Come, and the Glory of the Lord is Risen upon Thee.

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IN this number we give another sermon as Fourth Sabbath reading, which most appropriately follows the line of thought presented in previous months.

THERE will follow sermons showing the rapid progress of events during the few months past, which brings our work into a new phase, and places us now face to face with the conflict with Rome itself. The nature of our testimony from now on, and the character of the conflict which has already been entered upon, will be presented in a way that must surely lead to deep searchings of heart. Let none miss this series of sermons.

HAVE you noticed how rapidly the light of the message advances? At the General Conference the Lord led out in the teaching, and gave fresh light all the way through, which was joy to all the people who watched for it. But as the camp-meetings have come, the Lord has led on in the development of the message away beyond the General Conference testimony, and new light has been added. And now, since the round of camp-meetings, one district Conference has been held, also workers' institutes; and those who have had the privilege of attending these, know that the Lord has led marvelously in the teaching, revealing the terrible seriousness of the times, and at the same time opening to us more and more of the wonderful resources of his grace.

THUS it is that as we come down into the very presence of the conflict through which none can pass in human strength, the Lord prepares his children for the work. The greater the trial, the more grace, and the closer the Presence. As workers for God, we must in these times be fully awake, that we may not

have the message as it was a year ago, or three months ago, but as it is now. This requires constant watchfulness, daily consecration, and the hardest kind of work. Things are going so swiftly, and the great antitypical day of atonement is so rapidly closing, that the Lord tells us it is not hours now but minutes that remain to us. We must do quickly what we do. A Testimony recently received, which will appear as a week of prayer reading, says, "Will to do, resolve to act, without a moment's delay make terms with God. Let every ray of light that God has been giving you shine forth in good works."

TRACT DISTRIBUTION IN SYDNEY.

THE last Australian mail brought an interesting letter from Elder A. G. Daniells, in which he gives the following concerning their first trial of the envelope plan of distributing literature. Notice particularly the interest which was found close to the homes of the brethren. The world over, Seventh-day Adventists ought to be going about among their neighbors, for the Lord is at work upon hearts all about us, and he expects us to co-operate with him:—

"The last month has been a very interesting and encouraging one to us. We have been instructing our brethren in the Sydney, Paramatta, and Kellyville churches in the envelope system of tract distribution. The results have been greater than we had anticipated. By this I mean that the interest manifested by our brethren in this line of work, far exceeds anything I have seen since coming to the colonies. They have taken hold with a will, and distributed more reading matter and have done more practical, definite work in one month, than they had done during the whole year preceding. They have met with many encouraging items. It would have done you good to have been present at our missionary meeting in Paramatta yesterday. I have requested the members to write out some of their interesting experiences so that we may send them to others. Will try to supply you with some. I will here relate one case:—

"One brother called at a house to take up the packet he had left the week before. The lady met him with a smile, and said she hoped the packet he was about to leave was as good as the one she had read. She asked him if he could spare a little time in conversation, as she would like to ask him some questions. The first question related to the second coming of Christ. She said that she had been reading a book, and by it had been convinced that we are living near the end, and wanted to know what he thought about it. Of course he told her that he believed the Lord would soon come. He asked if he might see the book. It proved to be 'Great Controversy,' Vol. IV. She also brought out another book which she had purchased from an agent. This was 'Thoughts on Daniel and the Revelation.' She opened at the image and explained it to him, and told him she believed that we were living in the period represented by the iron and clay.

"This lady lives within half a mile of the brother's house, yet he had no idea that she was in possession of these books, nor that she was in any way interested in the truth. It is unnecessary for me to tell you that we shall follow up this case and endeavor to lead her to see the whole truth. These experiences show us how important it is that our people be on the alert that we may know who has reached the right place for earnest effort from us. The same brother found another lady who in some way had read on the Sabbath question, and was fully convinced of the truth. What she needs just at this point is labor to show the importance of carrying out her convictions of duty. I believe that from this time on, our people who have a mind to work will find persons all ready to hear and receive the truth. The Spirit of God is preparing their hearts for the reception of the message, and we shall no doubt see numberless cases similar to that of Philip and the eunuch."

OUR GROWING LIST.

WE are very much encouraged by the way in which our people throughout the field are subscribing for the HOME MISSIONARY. One of our tract society secretaries has just written us that they only lack five of having doubled their subscription list since August 1. If all of the States will do as well as this, we will soon have the list of the HOME MISSIONARY much larger than at present. We will still endeavor to fill its pages with just such matter as we believe our brethren throughout the field will need, and trust that none may slacken their efforts to secure subscriptions for this important little paper.

Reports are also coming in to us from every quarter, stating that where the paper is being read, it is greatly benefiting our people. Especially is there a lively interest being taken in reading the articles we are furnishing from the pen of Elder A. T. Jones. We believe that this matter is truly "meat in due season," and trust that our workers will do all they can to assist us in placing it in every Seventh-day Adventist family throughout the land, and as much more extensively as possible.

"CHRISTIAN EDUCATION."

THE following experience at the Lansing camp-meeting strikingly illustrates the demand for the very important book, "Christian Education," and how opportune is its appearance at this time. A supply of fifty of these books had remained unnoticed for several days at the book-stand, but in one of the public services attention was called to the fact that such a book had been issued and was for sale on the grounds. So great was the desire to secure the publication that this first consignment was exhausted in a few hours, and a second lot of twenty-seven copies failing to supply the demand, a third consignment of fifty books was telegraphed for, and this additional lot, with the exception of possibly twelve copies, was disposed of.

As but two thousand copies of this book were printed, it will be necessary for those who desire to provide themselves with a copy from the first edition, to send in their orders at once, for the first edition is now nearly gone. The price of the book is but fifty cents. Address all orders to the Review and Herald, Battle Creek, Mich.

FIRST-DAY OFFERINGS.

✓ A BROTHER in Iowa, to whom the second of the series of Elder Olsen's tracts, entitled "Present Needs of the Cause in Europe," had been sent, returns the following in explanation of the reason why he is unable to respond as he would like after reading this second appeal:—

"I did not mean to ignore your former communication, but thought you perhaps received sufficient letters to overburden you without one from me, so I just replied by giving fifty dollars of my means to the foreign missionary work, besides using what influence I have to get others to help, and just let it rest at that."

HOW TO HAVE SOMETHING TO GIVE.

IN response to a communication from the International Tract Society in regard to donating to our foreign missions, one of our sisters says:—

"I have thought that it would be well for this field for me to write a kind Christian letter to our sisters, telling them how I cut down the expenses of my table and wardrobe. I have a plain diet and always remember for whose sake I am eating, and I am sure He will give me strength to do all the work that is brought before my notice. I clean my bonnets with some simple receipts of my own, and in that way make them last me several years. I get good material for my clothing, and keep it in the best of order, and I have never failed as yet to have some money for first-day offerings, and do not expect ever to fail to have something to give."

This seems to us to be a very practical way in which to take hold of the matter of donating to foreign missions, and we recommend it for the consideration of our people everywhere. The Lord is pleased to have us use such carefulness in planning for the furtherance of his cause.

ALL SHOULD KNOW ABOUT IT.

WE are in receipt of a communication from one of our ministers, stating that he presented the matter of First-day Offerings to foreign missions in one of our churches recently, and was surprised to find that the librarian, and many others present, did not know what he meant by First-day Offerings.

We wonder if there are any other librarians or members of our churches who are ignorant of our plan of raising money for foreign missions by First-day Offerings. If there are any such, we would be very glad indeed to have them communicate with us, and we will be pleased to tell them all we know in regard to the plan.

We hope that all of our ministers and other laborers will make a note of the case above referred to, and see that there are no librarians or members of our churches in their respective fields, who are ignorant of our plan of systematically donating each first-day morning to our foreign missionary enterprises.

A. O. TAIT, *Battle Creek, Mich.*

Fourth Sabbath Reading

CHRIST'S FAITHFULNESS IN SABBATH-KEEPING.

A Sermon Delivered by Elder A. T. Jones, at the Camp-meeting in Lansing, Mich., Sept. 26, 1893.

HEB. 3:1, 2: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him."

The one thing for us all to do all the time is to consider Christ Jesus. In him all perfections meet; in him we find faithfulness on every point; and if you want to be faithful, and want to hold out faithful, just consider Christ Jesus who was faithful, and draw from him faithfulness. We often hear brethren in social meeting close their testimony by saying, "Pray for me that I may hold out faithful." Well, that is not the way nor the place to get faithfulness. The brethren can pray for you that you may hold out faithful; but unless you consider Christ Jesus who was faithful, you never can be faithful. We are to draw from him faithfulness, as we are to draw righteousness and every other

virtue. He is to be unto us faithfulness, just as he is to be unto us wisdom and righteousness and sanctification and redemption.

Therefore "Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him."

This verse begins with a "wherefore;" that is, for this reason; and the reason is expressed in a previous verse. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "Wherefore," that is, for this reason, "Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful." That is true in everything, and to us, especially now, is it emphatically true; and we are to consider his faithfulness in connection with the Sabbath of the Lord, and its keeping, if we would be faithful in the keeping of it. The Sabbath means Christ, and Christ means the Sabbath; and we are to consider him in that respect, and his faithfulness therein.

And along with that we are to consider his faithfulness in keeping the Sabbath under persecution and at the risk of his life, and in giving up his life even, rather than to give up the Sabbath of the Lord. Because it was for not keeping the Sabbath to suit the Pharisees and the scribes and the doctors of the law, that he was persecuted first; and when he persisted in his way of keeping the Sabbath, that is, the Lord's way, in spite of their persecution, then they went about to kill him. And when he would not give it up, then they did kill him. But God raised him from the dead, and took him to a world where he can keep the Sabbath without being annoyed, and without disturbing anybody else.

Now I want to call your attention to the scriptures that tell this. When Jesus came, he did not come in exactly the way that suited the Pharisees and the scribes and the doctors of the law; nevertheless they were not certain but that he might develop into that after awhile. Consequently they studied his course for a considerable time, without making any positive opposition against him publicly. In fact, for about eighteen months of his public ministry, this people were studying him, and looking to see what would develop. Of course as he did not come according to their ideas, they would have nothing to do with him if he did not develop into what would conform to their ideas. And they watched him to see how the matter would come out. But he made no great demonstration of putting himself forward or calling attention to himself; he simply went on quietly teaching and healing the people, doing good everywhere that he went. They could not very well find fault with that, and it would be all right if in the end it would develop into what they expected.

But when a year and a half had gone by, his fame had spread through the land, and had attracted the attention of the Pharisees, the scribes, and the doctors of the law, as well as the common people. By this time he had attracted their active attention, their interested attention, and their selfish attention, too; because as they watched him in his course, they saw not only that he did not develop into what they expected, but, on the contrary, they saw that he was gaining an influence with their people in a way that was not playing into their hands; and that as he went on longer, the people were drawn more to him. They hoped that if he did not develop into what they wanted,—in fact, they thought, they really supposed, that if he did not develop into what they expected, then, of course this would be evidence in itself that he could not possibly be the Messiah, and therefore his work would come to nothing. Thus when they did not see him develop into what they expected, they were looking for his power and influence to dwindle away, and come to naught.

But there appeared in his words a something that held the attention of the people,—the common people. And they were glad to hear him over again when they heard him once; for his words were mildly spoken, and with a simplicity that everybody could understand. He did not speak in the learned utterances of the doctors of the law and the scribes, but always used language that the people could understand. They did not have to have a dictionary to find out what the words meant that he used. His word was in simplicity and power, and it clung to the people and remained with them, and had a tendency always to draw them more and more to him. The Pharisees and scribes seeing this, began to see that they would have to do something if they were to save their own credit with the people. So at the end of the first year and a half, near his second passover, this event occurred which is recorded in the fifth chapter of Luke; it is also recorded in the second chapter of Mark; but I read Luke's record, because it has a point or two in it that Mark's has not. It was the time when he was in the house teaching. A great multitude had gathered around the house, and some men came bearing a man sick of the palsy. They could not get through the door for the press of the people, so they went up on the housetop, and took up the tiling and let the man down at Jesus' feet, and Jesus said, "Thy sins be forgiven thee." Now the record is this:—

"And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them." Luke 5:17.

As Jesus said to the man sick of the palsy, "Thy sins be forgiven thee," these Pharisees and doctors of the law began to reason and murmur in their hearts, "Who can forgive sins but God alone?" And instead of following the logic of their own proposition,—that nobody could forgive sins but God alone, and here was one who was forgiving sins, and therefore he was God with them,—they took the other course, and said, "This man is forgiving sins, and therefore he is a blasphemer." But we read:—

"That ye may know that the Son of man hath power on earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

Although Jesus had given them the proof upon their own proposition, that he was God with them, and God there present, they did not accept it, but went on with their reasonings about his being a blasphemer.

I simply read this, and call your attention to this passage, that you may see how extended the attention was at this time among these classes,—the Pharisees, and the scribes, and the doctors of the law,—so that you may see the reasons of what followed. This verse shows plainly that Christ had by this time attracted the interested attention of this class of men all over the land, from Jerusalem as well as elsewhere.

Now turn to the fifth chapter of John. And I say again that the passage which we have just read was at the end of his first full year, near the second passover that he attended; and this passage which I now read was at this second passover. It may have been within a few days of the other, but whether it was less or more, it was but a short time.

Now let us read the fifth chapter of John, beginning with the first verse.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem."

This is his second passover.

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In

these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now long time in that case, he said unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole."

And of course they then knew who it was who had told him to do this "unlawful" thing—to take up his bed and walk.

"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day."

We know, and have always known, that persecution is coming on the people who keep the Sabbath. Then don't we need to consider the faithfulness of Jesus right now in Sabbath-keeping? This Scripture means us just now. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him," when he was persecuted for keeping the Sabbath. We need his faithfulness in keeping the Sabbath to hold us faithful in the keeping of it, during the times in which we are now to enter.

"Therefore did the Jews persecute Jesus." Another thought: Jesus was persecuted for keeping the Sabbath. Then whoever else is persecuted for that is in good company, isn't he?—Yes, sir.

Now think of this. Jesus being Lord of the Sabbath, and the Sabbath being the sign of what he is to mankind, and he being the living expression of the Sabbath in his life, it was impossible for him to do anything on the Sabbath that was not Sabbath-keeping, because the very doing of it was the expression of the meaning of the Sabbath in itself.

But his Sabbath-keeping did not suit the Sabbath ideas of the Pharisees and the doctors of the law and the scribes, and they called it Sabbath-breaking. So he was counted a Sabbath-breaker when he was a Sabbath-keeper. Have you known any people in our day who were counted Sabbath-breakers when they were Sabbath-keepers?

Now Christ's ideas of the Sabbath are God's ideas of the Sabbath. The Pharisees' ideas of the Sabbath and Sabbath-keeping, being directly the opposite of the Lord Jesus' ideas, were wrong; so the controversy in that day between Christ and the Pharisees and the doctors of the law was simply whether God's ideas of the Sabbath should prevail, or man's ideas of it should prevail. I say again, Christ's ideas of the Sabbath and Sabbath-keeping were right; they were God's ideas. The Pharisees' ideas of the Sabbath and Sabbath-keeping were wrong, because they were opposed to Christ's ideas. Therefore the controversy between them was whether God's ideas of the Sabbath should prevail, or man's ideas should prevail. There was no dispute then about what *day* was the Sabbath, but what the true Sabbath *idea* was. Now it is the same controversy, but without there is a dispute as to days; yet the thought is the same to

day that it was then,— whether God's idea of the Sabbath shall prevail or man's. God says the seventh day is the Sabbath; man says the first day is the Sabbath; so it is still the same controversy between Christ and the Pharisees of that day. And the whole question is simply whether God's ideas of the Sabbath shall prevail in the world, or whether man's ideas of it shall prevail.

Well, then, as Jesus was persecuted for Sabbath-breaking when he was keeping the Sabbath truly, we are in good company, and everybody else is in good company, when they are persecuted for Sabbath-breaking when they are Sabbath-keeping.

"Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."

By this we further see that the very first open steps that the Pharisees and the doctors of the law ever took against Jesus Christ to do him harm in any way, were taken because he had not kept the Sabbath to suit them. That was the controversy between Christ and them; and upon this point everything else turned.

Now we will read some more. Shortly after this we have that record in the second chapter of Mark, 23rd verse; it is also in the twelfth chapter of Matthew; but I read Mark's record now, because he gives a point that is not in Matthew's, and it is all-important:—

"And it came to pass, that he went through the corn-fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath day, that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath."

Now Matthew and Mark carry the record right on as though it was the same Sabbath day. Luke's record seems to imply that it was the next Sabbath day; but whether it was the same or the next, it was not later than the next. The record goes right on:—

"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him."

Now notice; they were already persecuting him for keeping the Sabbath,— for breaking the Sabbath as they would have it,— and they were ready to kill him. Now the next time they have an occasion, they are watching him to see whether he will yield to the persecution, whether he will yield to their demands, and compromise the Sabbath, or compromise himself, in order to please them. They are watching him now to see whether their attempts to get him to compromise with them and yield to their ideas are succeeding; and so they watch him to see what he is going to do, so that they may accuse him if he does as he has formerly been doing. And if he does not now compromise and yield to their ideas of the Sabbath, they will accuse him, and follow [it up in the way which the record shows.

And Jesus knew they were watching him, and what they were thinking about, and what they were watching him for. He knew that their attention was all on him. And that they might have the fullest evidence possible, he called to the man who had the withered hand, and said to him,

"Stand forth." That directed everybody's attention to him, and the man standing there waiting. Then he asked the Pharisees and those who were accusing him, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" Well, they could not say it was lawful to do evil, and they did not dare to say it was lawful to do good, because then they would sanction his healing this man on the Sabbath. "Is it lawful to save life, or to kill?" They did not dare to say it was lawful to kill, and they did not dare to say it was lawful to save life. For he told them to their faces, and they knew it was so, that if one of them had a sheep that fell into a ditch on the Sabbath day, they would pull it out to save its life. Therefore, "They held their peace," and if they had done the same thing oftener, they would have done a good deal better.

"And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him."

Here is another element which enters in now. The Pharisees took counsel with the Herodians. That was a sect, a denomination of their sectarian enemies, and at the extreme opposite pole from Phariseism, too. The Pharisees were the godly of the nation, you know, in their own estimation. They held themselves to be the righteous ones of the nation, the ones who stood the closest to God, and therefore they stood farthest from Herod and Rome. They despised Herod; they hated Rome. The Herodians were the political supporters of Herod; consequently the friends of Rome and Roman power. Therefore as denominations, as sects, the Pharisees and the Herodians were just as far apart as they could be.

Now Herod was the stranger that sat on the throne of Judah when the prophecy was fulfilled which Jacob had spoken: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Herod, a stanger, an Idumean, a heathen, was sitting on the throne of Judah, and was lawgiver to Judah by direct appointment of Rome and the Roman Senate; and they all knew that the time was come when the Messiah should appear. For when the wise men came to Jerusalem, and said, "Where is he that is born King of the Jews?" Herod was troubled and all Jerusalem with him. Why was Herod troubled and all Jerusalem with him when they heard that Christ was born?—Because they knew the time was come that he should be.

Therefore was Herod troubled, and all the rest with him; and they called the scribes and inquired where Christ should be born, and they said, "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

Herod was that stranger, and the Pharisees hated him and his family, because he was the one from the Gentiles, from the heathen, that was ruling over the house of God. More than that, they hated Rome, because it was Roman power that held up Herod.

Now these Herodians were the political sect,— and religious, too, for that matter,— but more political than religious; and they were the partisans of Herod and his household, to sustain him among the people, to plead for him, to apologize for him, and set him in the most favorable light all the time; and also as a consequence they had to be friendly to Rome, because Roman power sustained Herod.

Now when the Pharisees saw that Christ was not going to yield to their ideas of Sabbath-keeping, they, in order to carry out their purpose to kill him,— you can see it was

a far-reaching purpose,—joined themselves, not only to their sectarian enemies, but to these *particular* religio-political sectarian enemies, so that they could get hold upon Herod, and at the last upon Pilate. They did this to carry out their purpose to destroy Jesus. So they entered politics.

[A voice —“Say that over again.”]

I must say that over again; and we cannot say it over too often, brethren. We are considering the faithfulness of Jesus to the Sabbath of the Lord. And we need to consider that every day now, in the times in which we are cast. Persecution is coming swiftly upon those who will keep the Sabbath of the Lord and reject man's idea of the Sabbath. I repeat therefore.

The Pharisees were at one extreme in the nation; the Herodians at the other. The Pharisees were the ones who, in their own estimation, and largely in the eyes of the people, stood closest to God, and therefore the farthest from a heathen who was ruler over the house of God. You can see that. Now the Herodians were a sect that took their name — Herodians — from Herod, because they were the partisans of Herod, of his household, and his dynasty that was making itself firmly fixed in the rule of Judea. And being partisans of Herod,— this heathen ruler of Judea,— and of his household, they were necessarily partisans of Rome, were courting Rome's favor, and treating with it, to bring it more firmly upon the people, because Roman power held up Herod; and if they would be friendly to Herod's power, and hold him up, they had to be friendly through that to Rome, to hold up Herod.

You know that at the last, Herod and Pilate were made friends over this very thing; and that the priests and the scribes and the Pharisees took Christ to Pilate, and Pilate sent him to Herod for Herod to judge him, and he did. Then they took him again to Pilate, and they afterward under threats drove Pilate to judge him also. Now you can see the far-reaching purpose which the Pharisees had in this counseling with the Herodians. It was to get Herod's power and Rome's both in their hands, to carry out their determined purpose to kill Jesus because he would not yield to their ideas of the Sabbath, and give up God's ideas of the Sabbath.

That is why they joined the Herodians — they wanted political power, and political power, too, which they themselves despised. The Pharisees despised this political power; and were professedly separated from it. They despised Herod and hated Rome, but they hated Jesus more than they hated these. And in order to carry out their purpose against Jesus — it was really against the Sabbath — they joined themselves to their extremest sectarian enemies, in order to get political power to carry out their wishes; *because they could not carry out their wishes without political power.*

Well, we may as well carry along the parallel. Have n't we seen the same thing? Have n't we seen a people professedly separated from political power, and confessedly separated from it? — Protestantism, pledged to a total separation from political power, and having nothing whatever to do with it? — haven't we seen a professed Protestantism, out of a hatred to the Sabbath of the Lord, joined with politicians and with Rome herself, the chiefest political power on earth, and religio-political also? Haven't we seen them do that, in order to crush out of existence God's idea of the Sabbath, and set up man's? Then don't we need to consider Christ Jesus, the Apostle and High Priest of our profession, in his faithfulness to Sabbath-keeping in such a time as that, when we live now in just such times? Then was not this written for us? — Assuredly. Then let us see that we consider his faithfulness, and draw from him that faithfulness that will keep us as faithful to God's ideas of the Sabbath, as it kept him.

The next instance is in the seventh chapter of John. This follows on not a great while after the other. Beginning with the first verse:—

“After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.”

Why did they seek to kill him? Do you know? — Because he kept the Sabbath and would not surrender to them.

“Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews. Now about the midst of the feast Jesus went up into the temple, and taught.”

And as he was teaching in the temple we have this, the 19th verse;—

“Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil; who goest about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment.”

What is the controversy still? — The Sabbath. Skipping some more, read the 30th verse:—

“Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.”

But when the officers got there, they heard him speaking, and they stood there charmed, listening to his words. And when Jesus ceased speaking, they turned around and went back without him to the Sanhedrim whence they were sent. Now beginning with the 43rd verse:—

“So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.” John 7: 43-53.

They would have condemned him then without a hearing even, without his presence, had not Nicodemus made his voice to be heard, and thus brought in a dissenting note, and they had to be unanimous in order to condemn. But what was it all for? Turn to the thirteenth chapter of Luke (beginning with the tenth verse):—

“And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. When Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.”

Now turn to the ninth chapter of John, and we will read from the first verse to the sixteenth:—

“And as Jesus passed by, he saw a man that was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day.”

Next we read in the 11th chapter of John. Jesus went on doing his miracles, even to raising Lazarus from the dead, and they went so far as to try to kill Lazarus to destroy the evidence of Christ's power to raise the dead. But as the work went on with Christ, they found they were losing ground more and more with the people, as Christ was gaining more and more influence.

“Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.” John 11: 45, 46.

That was when he had raised Lazarus from the dead. Now the story goes right on from there. Some of them went to the Pharisees and told what things Jesus had done in the resurrection of Lazarus. Then and there the chief priests and the Pharisees took counsel and said:—

“What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.”

Now notice the argument that was in their hearts, and in their words, in fact. They were accusing Jesus all the time of Sabbath-breaking; and here now they say, “If we let him thus alone, all men will believe on him,” and that will make all men Sabbath-breakers, and it will be a nation of Sabbath-breakers, and when the nation becomes a nation of

Sabbath-breakers, why the judgments of God will be visited upon us, and the Lord will bring the Romans and sweep away the whole nation.

“And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.”

He was right, too. Yes, sir, he was right. If he had only stuck to it.

“Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.”

Now why do they determine to put him to death? Sabbath-breaking is the reason. And now, they argue, if he goes on thus breaking the Sabbath, all men will believe on him, that will make all men Sabbath-breakers, and then they will be a whole nation of Sabbath-breakers; the nation itself will be a Sabbath-breaker. Therefore in order to save the nation, what did they propose to do?—To kill Jesus. But when they do that, they are killing the Saviour. So in order to save the nation, yes, to save *themselves and* the nation, they would destroy the Saviour of themselves and the nation. Then who did that make the Saviour of themselves and the nation?—Themselves. Jesus was the Saviour of the nation, was n't he? and the Saviour of the people if they would believe on him. Jesus was keeping the Sabbath, the sign that he is the Saviour. So now they rejected his salvation, and himself, and all with it, Sabbath and all, in order to save the nation; and so that makes them their own saviours, and this makes *self-salvation* the way of salvation, instead of Christ the way of salvation.

Then at the last analysis on the subject of salvation, the contest between Christ and the Pharisees was whether it was salvation by Christ or salvation by themselves. They were destroying him, the Saviour of themselves and the nation, in order for themselves to save themselves and the nation. So that it came to just this: whether Christ is the way of salvation, or self is the way of salvation? And the Sabbath, Christ's idea of the Sabbath, was the sign of salvation by Christ. Man's idea of the Sabbath was the sign of self-salvation, and salvation of self, by self, through self, and for self—self all the time.

Now turn to the eighteenth chapter of John, where we will begin to read with the 28th verse, when they bring him to Pilate. I will not take Peter's denial, and how he was led to make that. Now the 28th verse:—

“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.”

This shows that they had gone as far as they could in attempting to put him to death; but they could not execute him, because the Roman power had taken from them the power of putting anybody to death; and consequently when they settled it that Jesus must be destroyed, they had to have Rome's order to do it. So they answered Pilate as stated:—

“Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my

kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away." John 18:33-40; 19:1-16.

Thus they accomplished their purpose; thus they persecuted him to death for Sabbath-keeping — calling it Sabbath-breaking all the time. Thus they destroyed the Son of God, the Saviour of the world, and did all that lay in their power to shut away from the world God's ideas of the Sabbath, in order that man's ideas might prevail.

They shut away the Son of God from the world, and his salvation, and his sign of it, that they might appear themselves to save themselves from themselves. But how was it they accomplished this? When Pilate was determined to let him go, and sought how he might release him, and they saw he was about to slip through their hands, then they made it a charge of high treason, involving both Pilate and Jesus; Pilate, if he let him go, and Jesus, if Pilate took judgment in the case.

Now, any one who set himself up for king, or made any pretensions toward it at all, in the Roman empire, even by a sign or a word, was guilty of high treason at that time; for Tiberius ruled. And when they said to Pilate, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar;" they simply said to him in other words, "Here is a Jew who has set himself up for king of the Jews; we, the Jews, have prosecuted him before your tribunal. Now, if you refuse to take notice of this case, and thus let this pretended king of the Jews escape you, and escape us, when we inform Tiberius at Rome of it, that a Jew set himself up for king and we ourselves rejected him, and prosecuted him before Rome's tribunal, and you sanctioned his kingship, and let him go, and refused to hear us — you know what you will get. You

know it will be your ruin." That was what their argument meant; and he knew and they knew, that that meant death to him, for sanctioning the kingship of a Jew. And therefore under this threat they got Pilate to do what he was determined otherwise not to do.

And when they said, "We have no king but Cæsar," and that they would carry this report to Rome with the rest of their report, and that they had unanimously proclaimed themselves loyal to Cæsar, and Pilate himself had turned traitor to Cæsar, and had fought them down against all their wishes, — you can see what an immense weight it would give to such a charge in their threatened representations, or misrepresentations, to Tiberius.

And another thing: When they exclaimed, "We have no king but Cæsar," did not they in that turn their backs upon God, and reject him, and all that he had ever done for them and their fathers as a nation? Was not that the chiefest crime, the chiefest sin, that they could commit?

Well, what came then? They did this to save the nation from the Romans. They said, If we let this man thus alone, all men will believe on him, and the Romans will come and take away both our place and nation. They did not let him alone, and the Romans came and took away both their place and nation forevermore. Then their efforts to save the nation destroyed the nation. Self-efforts for salvation will always destroy him who tries it.

But let us follow this in its direct intent and purpose. Their efforts to save the nation, destroyed the nation; and the thing which they did that night settled the doom of that nation forever. There was no more salvation for that nation, as such, after that night, than there was for Sodom when Lot went out of it. That night they settled the doom, the destruction, of that nation; and it was only a question of time when the destruction would come; and in view of that destruction Jesus sent forth his disciples with the everlasting gospel of this same Saviour whom they had crucified; and they went to every one, to call every one in the nation, as an individual, to believe on him, not only for salvation from self, but for salvation from this destruction that was so certain to come. Every believer in Jesus escaped the destruction that was to come. Those who did not believe on him, did not escape.

So they needed Jesus Christ that day for their salvation in this life as well as for the other life. They were just as dependent upon Jesus Christ to save them from the ruin that was to come, as they were dependent upon him to save them from their own sins. And he gave them a sign by which they were to know when to flee for their lives: When ye shall see Jerusalem compassed with armies, "then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. But pray ye that your flight be not in the winter, neither on the Sabbath day," for these be the days of vengeance.

So the doom of the nation was fixed that night. And all that the Lord himself could do for them was to send his saving message to the whole nation, to all the people, telling them to believe in Jesus and they would be saved out of the nation, and from the ruin that was to come upon all the nation who did not believe.

We have already spoken of a parallel to this at a point or two as we have gone along. There have been in this nation for nearly fifty years now, God's ideas of the Sabbath advocated, believed, and observed. The Pharisees and the doctors of the law saw it when it began, and they have watched it ever since; and they have said, "O, it will amount to nothing; this is just a little flurry; and when these men have been here and preached a little while, it wakes up quite a stir while they are here; but as soon as they are gone, the whole thing will die out, and it will amount to nothing." They have said that at the beginning, and all the way along; but steadily they have seen that it

did not work that way. Steadily they have seen God's ideas of the Sabbath finding a place among the people, more and more, and more widespread. Although the word might be spoken in weakness, there was that about the words that were spoken, which caused them to linger with the people, and to stay in a person's heart for twenty years or more, and at last bring him to God. They saw it doing this. And then they saw that they would have to take more active measures than that, if they were going to maintain man's ideas of the Sabbath against the Lord's; and they did it. They got the States to make Sunday laws, and they enforced them to a greater or less extent at different times, and in different places; but that did not stop the growth of God's Sabbath. Still it went on. Then they said, "If we let this thing alone, and let this people alone, why there will be a whole nation of Sabbath-breakers! They go into a community and preach, and they get only two or three at the most, and probably none at all, to keep the Saturday; but they break up the people's keeping Sunday, and therefore they are simply making the nation a nation of Sabbath-breakers; and it must be stopped, or the nation will perish for Sabbath-breaking; the judgments of God will come upon the land, and destroy us all."

Therefore they were compelled to have the power of the nation joined to them to put under foot and crush out of existence, as far as lay in their power, God's idea of the Sabbath, and exalt man's. They tried it little by little, and more and more, upon the national legislature and the national power; but large numbers of the national legislature, like Pilate of old, said, "We find no fault in this thing; we will have nothing to do with it; attend to it yourselves; it is a controversy of your own; it is a religious matter; and if it comes up here, we will vote against it, every one of us." Scores of them said that. Then these Pharisees and doctors of the law said to the representatives of the government, "If you do not do what we ask of you, if you do not vote for that Sunday law, setting up Sunday here for the Sabbath of this nation, we will never vote for one of you again as long as you live, for any office under the sun."

Then, just like Pilate, they surrendered and said, "We will do it — we will do it." They sat down in their official seat and took jurisdiction of the case, under the threats of the Pharisees and doctors of the law. And in the doing of this, these Pharisees and doctors of the law did as certainly turn their backs upon God, and join themselves to Cæsar — to earthly power — as did the Pharisees and priests and doctors of the law of old.

The gospel is the power of God unto salvation; the power of God belongs to every professor of the gospel, and he who has the power of God cannot possibly have any other. No power can be added to the power of God.

Then he who professes the gospel, and calls for any other power, denies the power of God; and when he denies the power of God, and puts his confidence in the power of man, whether man as an individual, or man assembled in governments, he puts his trust in human power instead of the power of God. And when these people sent up their petitions and their prayers to Congress instead of to God, they turned their backs upon the Lord, upon the power that goes with the gospel, and turned their attention to man for their help, to carry out this work that they were engaged in.

Well, then they got Congress — yes, they got the whole government of the United States — to take jurisdiction of the case. They took the fourth commandment as recorded in God's word, and put it in the official record of the governmental proceedings, and they said, "It may mean Saturday or Sunday; it may be one day or the other, and we declare that it is and shall be the first day of the week commonly called Sunday," and that that is the meaning of the fourth commandment.

Then under these threats of the Pharisees and the doctors of the law of to-day, upon the representatives of the

government, they did just as they did back yonder, — they got the governmental power to put the Sabbath of the Lord under foot, and as far as lies in their power, to crush it out of existence, and they put a man's ideas of the Sabbath in it instead. That thing is done. Everybody on earth knows that that is past. And now we are that far along in the record made by Jesus in his faithfulness to Sabbath-keeping.

This nation stands now where that nation stood when it rejected Jesus Christ because of his ideas of Sabbath-keeping. Back there they did it to maintain their own ideas of the Sabbath against the Lord's, and they did it to save their nation. And these here did it for the same purpose. Three United States senators, each one in his place, said definitely that this must be done for the salvation of the nation. The three who had as much to do — two of them had more to do — than any others to carry it through, and the third one not much less, — senators Hawley of Connecticut, Colquitt of Georgia, and Frye of Maine, — each of the three placed the salvation of the nation as the purpose of setting up Sunday as the Sabbath under these threats.

Then, as the same thing has been done by the same parties, for the same purpose, and by the same means, we are that far along in the account. Then what next comes? Will the rest of the account be met? — Yes, sir. But whereabouts in the account do we stand to-night? That is what we want to know. Do we stand back of the point where Christ was rejected? Do we stand back of the point where Pilate surrendered and took jurisdiction of the case when he knew he had no jurisdiction? Or do we stand this side of that point? (Congregation: "This side.") But when they stood at that point, the doom of the nation was sealed.

Then as that which they did at that time fixed unalterably the doom of that nation for destruction, and we stand beyond that point at which they did it, where do we stand? Where does this nation stand? Will the remaining point be fulfilled as certainly as those have up to this point? There is only one more — only one more thing to come in their record of the case. There is something more to come for the disciples; there is something more to come for us; but there is only *one thing more* in the list of things on the side of the wicked, and what is that? — The destruction of this nation as the consequence of that which has been done, as certainly as the destruction of that nation followed that which they did back there that night.

When that was done that night, and the doom of the nation was fixed, did that doom fall at once? — No; he told his disciples that they should bear witness of him in Jerusalem, and in Judea, and then in Samaria, and unto the uttermost parts of the earth. In Jerusalem and in Judea first, because ruin hung there; then to all the world afterward. But to Jerusalem and Judea first, in order to save by this gospel such as would be saved from the ruin that was certain to fall. But we stand there to-night. This nation stands now where that one did then. Ruin is determined; that is fixed; it is only a question of time as to when it comes.

But behold, Jesus has a people to-day who are maintaining his Sabbath, and God's idea of the Sabbath as he reveals it to the world. To this people he says by the voice of the angel, "Go ye into all the world, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people." This thing concerns every nation, and kindred, and tongue, and people, because the influence of this nation is world wide, and that which this nation has done in this land, will lead all the other nations in the same evil way, and the ruin that falls on this, takes the others in.

Well, then, the message now is, Go forth, as certain as it was then, to all the world, because it is doomed. Go, bearing the everlasting gospel to save such as will be saved from the ruin that is fixed by this which has been done.

But before those disciples could go, and before they went, Jesus said unto them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high;" "but ye

shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Then the world is that far along.

Now let us look at *our* side of the question. We too are that far along. They did not go until Pentecost had endued them with the power. Where are we?—We are in the presence of the second Pentecost. Will you seek for that power? Even as he said to them, you cannot carry this message without it. You cannot be faithful to the Sabbath of the Lord as Jesus Christ was, without his living presence which that Holy Ghost brings. And therefore his message now is to go to every nation, and kindred, and tongue, and people. And you are called, have been called all these years, to give it. Are you ready to give it? Are you ready to go out to the ends of the earth to give it? God is calling for a people of that kind now: not necessarily preachers. Go. Ask him whether he wants you to go. Do not go without that. It is only loss to go without the endowment of the Holy Spirit, without the credentials that God gives.

But the Lord is calling for hundreds of families to go into all the world. Then ask him whether he wants you to go. Why are you dallying around here, lingering around some farm and holding on to it, trying to get a living, when you can do it just as well, or even better, somewhere else where God calls you. There are thousands more Seventh-day Adventists in the United States, and even in Michigan, than there should be now; the Lord calls upon his people to scatter and go into all the world. This message means business now; and such business as many have not yet thought of. Persecution for Sabbath-keeping is certainly coming, and that very soon; and we need the faithfulness of Jesus Christ to keep us faithful. And shall we wait for persecution to scatter us abroad, in order to preach the word? God forbid! Let us go by genuine faith, and in the faithfulness of Jesus, who came voluntarily when God called.

"Let this mind be in you that was in Christ Jesus." Will you? Now the call comes to us! Go to all the earth and preach this gospel to every creature, that there may be saved out of the world such as will escape the ruin that is so certain to fall, and that speedily, too. Yes, it is ever so much nearer than one in a thousand of Seventh-day Adventists ever dreamed of,—ever so much nearer than that. We and this nation are now standing where they were that night when they rejected Jesus Christ, and when the doom of that nation was fixed. We stand now where they stood then, and it is only a question of time as to when that ruin will certainly fall. And that question of time, of longer or shorter, depends to a considerable extent upon what use you and I make of the truth God has given us. Shall we carry this gospel of the kingdom to all the world, that the end may come? When that is done, the end will come. And if you can do it in a little moment, the end will come. If you do not, and the Lord has to wait, and wait, and wait, longer, why, we shall be just that much longer out of the kingdom than we need to be.

Come, brethren, let us find Jesus Christ. Let us find him in his faithfulness, in his faithfulness to Sabbath-keeping, in his faithfulness to him that appointed him. He appointed him to preach the gospel in the world, and he did it until his life was taken away. Will you do it? Then though your life be taken away, God raised him from the dead, and that is written for our understanding, too. Do you love the third angel's message more than your life, this temporal life? Do you? God is able to raise you from the dead if you spend your life in spreading the message. "Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him." Now one more word.

They back there did not know what they were doing, when they condemned and rejected Jesus on account of the Sabbath. These who have done this great evil in our day

do not know what they have done, or what they are doing — they do not know that in condemning and rejecting the Sabbath they also are condemning and rejecting the Lord. These do not know that in this which they have done they have fixed the doom of this nation. They did not know it back yonder either; but did n't they do it back there? — Assuredly. Could they have done it any more certainly if they had known all about it from the beginning?—No sir. These do not know what they have done; but they have done it; and they could not have done it any more certainly if they had intentionally and knowingly done it, and went about to do it, from the beginning.

These things in the life of Jesus, were written for the people who live in this day, whether they be Sabbath-keepers or not; for those who be not Sabbath-keepers, and do not trust in Jesus for salvation, of which the Sabbath is the sign, they will trust in themselves for salvation, of which the Sunday is the sign. And you and I,—Seventh-day Adventists,—to-day, need Jesus Christ to be our Saviour from the worship of the beast and his image just as entirely and as completely as we need him to save us from the sins that we committed last week. This is true; for it is written, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." And that means those names that are *kept* there, too, when the time of blotting out comes,—the names must be written there to stay.

Well, then, just as in Judea, when that nation was doomed, they were dependent upon Jesus Christ to save them from the ruin, as well as to save them from their own personal sins, so we to-day are as wholly dependent upon Jesus Christ to save us from worshiping the beast and his image, as we are to save us from our sins. And if you do not depend upon him for that, and if he is not your personal Saviour every hour, and every moment of the day, from worshiping the beast and his image, as well as from your own personal sins, you will keep Sunday as certainly as that you live in the time when the test comes. I do not care if you are a Seventh-day Adventist, or an elder of a Seventh-day Adventist church, or even a Seventh-day Adventist preacher, you will give up the Sabbath, and compromise, and keep Sunday, if you have not Christ as your personal Saviour every moment.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him."

Foreign Missions

SOUTHERN EUROPE.

THE Central European Conference, which at first embraced the whole continent, now covers but the southern and western portions, the remainder being included in the German and Russian missions. Our field is now composed mostly of the Latin nations, the Greeks, and the Mohammedans. The Latin nations contain over a hundred million people, Greece some two million, and the Turkish Empire some forty-two million. Closely connected with this field is Northern Africa, including Egypt, making a total

population of more than one hundred and fifty million.

SCATTERING PUBLICATIONS.

Up to the present time, our work has been principally among the Latin nations, while a small beginning has been made in Turkey. From the first, the chief effort has been with publications in the French, German, Italian, and Roumanian languages. Hundreds of thousands of tracts and pamphlets, and a number of thousand copies of "Life of Christ," "From Eden to Eden," and "Great Controversy," Vol. IV, have been circulated; and at present "Patriarchs and Prophets," German and Spanish editions, and "Bible Readings," in the French and German, are about to be published.

During the past year, a number of Bible readings and tracts have been published in the Spanish, Greek-Turkish and Armenian-Turkish languages. Already fruits are apparent from their circulation. Others are in preparation in these tongues, and it is hoped soon to publish "Steps to Christ" in Italian.

THE LABORERS ARE FEW.

Besides the circulation of our literature by the canvassers and our tract societies, our Conference has employed two ordained ministers and two licentiates in Switzerland, one ordained minister and two licentiates in France, and one Bible worker in Italy. These have held public meetings in halls and tents, and Bible readings in public and private. The people labored among were the Swiss, the French, and the Waldenses. Brethren Baharian and Anthony, supported by the Foreign Mission Board, have labored at Constantinople and in Asia Minor, mostly for the Greeks and Armenians. Their work has extended by means of publications and correspondence far into Asia Minor and Syria.

Counting the writer, the entire number of workers in this field of more than one hundred and fifty million is but four ordained ministers, five licentiates, and two Bible workers, making eleven, or but one worker to thirteen million. With this number of workers and the present rate of progress, the work in this field could never be accomplished. A new order of things must be brought about. We have for a number of years been in the time of the latter rain, hence we feel certain that very soon a change must come, and the work in this large field be greatly increased.

The Testimonies have plainly stated that a great work is to be accomplished here; the signs of the

times indicate that all things are ready, and that soon the final call will go with power; therefore we look for a mighty work to take place in our field. As surely as the work will be done, so surely may we have a part in it. This privilege is open to us all. Now is the time to improve it. Now is the time to give ourselves and means to the work, for soon the Lord will use all with power. Whether he will use us or not, depends on our laying ourselves and our all, upon the altar. The Lord's altars will all be supplied, but who will supply them? This is a question that each individual must decide.

WORKERS TO BE TRAINED.

As the message spreads in these fields, it begets within those that accept it a desire to extend the call to their fellow-countrymen. Such of these as have ability should be encouraged and educated for the work. In most cases this will require means, as but few of those who embrace the message are able to meet the expense that a preparation would incur. This will be a quicker way to reach all the tongues and tribes in our field than to educate foreigners for this work.

Being limited in workers and means, the Central European Conference can do but little to extend the work into foreign fields, and carry on the work of educating laborers. In proportion to their numbers, our brethren here do as much as in any field. But what they do is scarcely a drop in the bucket compared with what should be done. We are sure that the work will be extended from some source, and we believe that the Lord gives us who have the light of truth the first choice. Shall we not take it? In the past, many sacrifices have been made by our brethren in America in the interests of the work in this field. We believe that many will in the future respond to our urgent needs.

A CRITICAL PERIOD IN THE WORK.

As yet we have done almost nothing of the special work that must be done under the third angel's message. In this message we first have the warning against the beast, and then his image. While our brethren in America have principally to do with the image, we have the beast itself, and images in every nation, even in freedom-loving Switzerland. Sunday laws are being made, and the line is being drawn tighter about those that would assert the liberties granted them in the gospel. But as yet, the direct warning as sounded by the third angel has been very little

given in these countries. Our work has been more of a general nature. We believe that the time has fully come for the work to assume the special nature, and go with an intensity hitherto unknown in our work in this field.

A great work is yet to be done in this direction. We have very few publications in our languages for such work. These publications must be fitted to the circumstances. Even our own people need much instruction in this line. We believe that the time has come to take up the work among them, and let it spread from them to others. But in such a work, we need the help of experience. Such work will cause lively times here. The nations are closely organized, and the laws strictly enforced. The authorities are under extreme tension to keep in check the turbulent elements of socialism. The time of trouble seems already to be settling down upon them. Under such circumstances, any movement that militates against the State, or questions its supreme authority, will be judged without mercy.

We have little ground to believe that our work against the union of Church and State will be distinguished from that of socialism, or treated with more favor. Hence we may certainly expect that when the message goes with power in this field, it will cause much persecution. The situation is more critical than in most parts of the world. This being the case, nothing but the wisdom of God will suffice. Nothing else will suffice in any field; but the situation here is such as to make this truth more apparent. Should one undertake the religious liberty work here in human wisdom, he would fare no better than the seven sons of Sceva.

We believe that the Lord has men that he can use for the work in Europe. The very message must be proclaimed here. Should we not therefore pray that the Lord may soon send such talent to this field as is needed? Should there not be more consecration, that there may be more calling and sending by the Lord?

Again, when the proper men are found for such work, tracts and pamphlets and journals should be prepared and circulated by the million. A few hundred thousand would hardly be felt. One of the dailies of Paris prints over three million each issue. To circulate our publications in this manner would require considerable means. All that our few brethren in Central Europe could do would be but a mere sprinkling. Here we must again appeal to our greater numbers in America.

SHIP MISSIONS.

We also need means with which to open and operate the ship-mission work. The various ports about the Mediterranean are connected with many colonies and islands in all parts of the world. A host of ships is constantly coming and going. None of them are supplied with our publications. They should not go empty much longer. France has colonial possessions numbering in population over thirty million; Spain over eight million; and Portugal over five million. Thus, the population of France itself is but little more than that of her colonies, while the colonies of Portugal contain over a million more than the mother country. While we have not the men and means to enter all these colonies, we could open ship-mission work that would place us in touch with them, and thus stand at their portal, supplying them with the printed message. Such work would doubtless soon bear fruit in these colonies, and thus open the work where we have not been able to go.

OUR WANTS IN BRIEF.

1. An increase of workers to extend the message to fields not yet entered.
2. Means to support such work and workers, till the field has strength to carry on the work alone.
3. Means to educate native workers in the various tongues and tribes in our territory.
4. Efficient and experienced help for the Religious Liberty work.
5. Means to spread large quantities of literature directly on the message.
6. Men and means to open and operate ship-mission work in at least two ports of the Mediterranean.
7. Men and means to establish city-mission work at Constantinople.
8. Means to publish the truth in the Greek, Armenian, Arabic, and other Oriental languages.
9. Men and means to carry on the medical missionary work.

We are glad that our field is to be one of the special objects of prayer and contribution for the month of November. We trust that it may be one of special blessing to all, and that both consecrated workers and abundant means to carry out the above objects may be the result.

H. P. HOLSER.

THE testimony has been given that many will be called out from these Catholic lands. They are waiting for the call.

THE CALL FOR WORKERS.

HARK ! the voice of Jesus, speaking
 To your hearts, distinct and clear.
 Earnest laborers he's seeking ;
 Men whose hearts can know no fear ;
 Men, by his deep love constrained
 To leave all, his will to do,
 To retrieve some who have erred
 From the path so safe and true.

Are you ever constant learning
 From the Saviour, of his love ?
 For the sinner are you yearning
 With a love born from above ?
 Why then are you idly standing ?
 See, the fields are white to-day.
 Hark ! the Father's voice commanding,
 "Seek the lost, 'long life's broad way."

Life is short, and time is flying,
 Soon your blessed Lord shall come ;
 For the lost in sin now dying,
 Can you say your best you 've done ?
 Do your hearts condemn you sorely ?
 Seek God's grace to start anew ;
 Consecrate to Jesus hourly
 All you have and all you do.

Then 'neath Jesus' blest tuition
 All your lives shall well be spent ;
 Rich shall then be your fruition,
 If you go where God hath sent.
 Freed of self and love of pleasure,
 Longing only then to bring
 Trophies such as Christ will treasure —
 Sinners — to your Lord and King.

JOHN MC CARTHY.

THE "ENVELOPE PLAN" IN AUSTRALIA.

ABOUT the time the June HOME MISSIONARY containing Brother Tait's article on the "envelope plan," reached us in Australia, we were just introducing in the Sydney and Paramatta churches a work similar to the one he describes. As the reading referred to came before us in our missionary societies, we felt assured that God was leading out in this work, and were impressed with the fact that not only is the gospel the same the world over, but that the methods employed to propagate it in one land often prove quite as effective in other countries.

As the Paramatta church has been organized but a short time, and few of its members had had any previous experience in systematic labor for others, this plan presented itself to us as one of the most simple, and one in which the largest number could engage,

and at a small expenditure of means. When the plan was laid before the society, with scarcely an exception every member of the church signified a willingness to take up the work. Some of the children also asked the privilege of joining their parents in the distribution of the literature. And when the plan was introduced into the Sydney society, it met with quite as hearty a response.

Our plan stated briefly is as follows : —

The literature used is arranged in a series of ten packages. This reading is inclosed in envelopes large enough to contain the tracts without folding, and upon which a few lines are neatly printed, stating that it is furnished by the Australian Tract and Missionary Society, that it will be left with them for a few days, when our representative will call, and if so desired, leave another in its place, and that all the return asked is a careful reading. In the lower left-hand corner we place the value of the package, however, that any desiring to purchase may feel free to do so. In these packages are placed consecutive numbers of our little advent sheet, the *Messenger*, a small four-page paper, full of choice matter on the coming of the Lord, and practical subjects, and with each of these a tract. At first tracts of a practical nature are used, and then on doctrinal subjects, and thus the reader is led on step by step, similar to the plan pursued in giving a series of Bible readings or a course of lectures.

In Paramatta we now have package No. 7 out. Those who have refused the reading after having received the first package are comparatively few to those who accept it with readiness. One sister reports having made ninety visits, and out of this number only two persons refused to take the reading offered them, while most of the readers are becoming deeply interested. One gentleman is not only reading with interest, himself, but is loaning to all the neighbors near him. Another gentleman receives them eagerly and says that he has learned more of the Bible since reading these little packages than he knew in all his life before. One lady after reading the first package was so favorably impressed that she came for the first time to our meetings. Another lady, wishing to reciprocate the favor shown her, invited the brother in who called with the next package, and began with great earnestness to explain to him that we are living very near the end. She brought out "Great Controversy," recommending it to him very highly, and then produced "Thoughts on Daniel and the Revelation," assuring him that we are living down

in the iron and clay of the image of Daniel 2. These books had been purchased from a canvasser and were doing their work.

This work has opened the way for the sale of pamphlets, and for holding Bible readings in families. Several other societies in this field are now taking up the work, and also isolated members who are so situated that they can do but little in other lines. The better I become acquainted with this method of work, the more confident I feel that it is destined to occupy an important place in our missionary operations in this field. The people of these colonies are a reading people, and while bound to their churches by ties so strong that many could not be induced to attend other meetings, comparatively little difficulty is experienced in placing the reading matter in their hands. As this method of distributing tracts from house to house is practiced quite generally in this country by other religious bodies, we find little prejudice against it in the minds of the people, and thus the way is paved for us, and character given to our work.

ANNA L. INGELS.

Home Missions

SOUTH CAROLINA: A CALL FOR LABORERS.

At its last session, the General Conference sent two laborers to this State. It was decided to settle here and work in a quiet way until the truth should get a foothold. When we reached the field there was not, to our knowledge, a Sabbath-keeper among its population of over 1,150,000.

As a rule, the people are very religious. Although there are many wealthy and educated people, the majority are poor and comparatively unlearned, especially those living in the country; for they have not the school advantages provided by many other States. This is somewhat of a hindrance to the work of selling and distributing our literature; but there are generally two or three in every family who can read, and these facts combine to create a desire for reading—especially religious reading. There are whole neighborhoods that have but one paper for all its families, and when a paper or book is placed in such a community, it generally goes the rounds. Although iniquity abounds to an alarming extent (nearly everybody uses tobacco), and the people are very quick and eas-

ily stirred up and excited, they are generous and hospitable. When they are friends, they are friends indeed, and it does not take one long to find it out if they are not.

The present financial depression is affecting no State less than South Carolina. This is due mainly to the fact that circumstances since the war have thrown the people on their own resources. There have not been the rapid development and heavy investments that there has been in most of the other States. Many are satisfied to get along with what they can raise and market, if it only brings them enough to eat and wear.

ENCOURAGING OMENS.

Two things particularly show that God has gone out before us, and that we are years behind his providences in entering this field.

First, there is a paper published at Columbia exclusively in the interests of religious legislation, and since its editor has heard that we have entered the State, he is booming that work and paper to his utmost ability. There is no other State in the Union so radical and pronounced in "National Reform" principles as this, unless it be Pennsylvania. It is not a new idea, but has grown up with several generations, and so is firmly rooted in their minds. But it is not so much to be wondered at when we stop to consider that it has never been contradicted, or the truth on this matter laid before their minds. Many who have never stopped to consider the matter are quick to see the wrong of the prevailing sentiment when it is placed before them in a proper light. The readiness with which many receive the truth on this point shows us that God is preparing hearts to receive the message in this new field.

Second, almost daily there come to our notice incidents which show that God's Spirit is working in a remarkable manner. Repeatedly have we been told how the mind has been especially called to the coming of the Lord, the Sabbath, or the nature of man, or the state of the dead, just previous to our coming. Some have been impressed that they have not been studying the Bible as they should, and that there are many things there for them that they did not then have. One lady who has been living under severe persecution for two years, after the first Bible reading on the Sabbath question, said to her husband, "I am going to keep it if they turn me out of church or take my head off the next day." One man, after his minister had warned his church not to have anything to do with our literature, came and offered to help me circulate the reading, even offering to carry it into the country. Another member of this same church, a preacher, offered to take me to the county house to preach to the inmates, and added, "You can take along all of your reading you want and give it out just where you please." The County School Commissioner said, "I have received much benefit from reading those tracts on the question of the Bible in the public school. It is true; but if I should teach it in the schools here, it would be taken as rank heresy."

Almost everywhere we go we hear, "O, if our ministers would only go from house to house and teach us the Bible in that way, how much good it would do us. We have not had a minister to pray in our house before for years." We are often stopped on the

street and asked for papers and other reading matter. A good work is being done by correspondents also. For the encouragement of such workers I will give one circumstance: A lady who has been receiving reading for some time, would not read any until she received a good Christian letter that showed her that "those folks are Christians," and then it did not take long to convince her of the truths taught in the papers. Another one said, "You can't tell how much good those letters are doing us all." Often some one asks, "When will we get that paper you promised us? We have been waiting for it a long time. I liked that one you gave me, and I want more."

WANTED: FAMILIES TO ARISE AND SHINE.

Yes, God is working here. We cannot begin to follow up the openings which are presented. We need more help very much. There is but one canvasser, and he of short experience, in the State, and not a family of our lay brethren to hold up the light of truth to the perishing souls, or to form a nucleus for a church. Who will volunteer to come here and live out the truth before this people, or to engage in the canvassing work? The country is not overrun with every class of canvassers as are some States. Brethren, think of this, and I pray God to lay upon the right ones a burden for this State.

E. W. WEBSTER.

Spartanburg, S. C.

AN INTERESTING CASE.

A SHORT time since, the secretary of one of our State tract societies received a communication from a gentleman requesting an agency for "Two Republics." Not knowing who the applicant was, the secretary wrote him in reply, that we were very careful in appointing agents, to send out only those who would properly represent us. She asked him if he was in harmony with us on a few points which she mentioned. In substance he replied as follows:—

"I take pleasure in answering your inquiry as to my faith and practice. I am a Seventh-day Adventist, and I will tell you how I became such. I was a Baptist minister for ten or twelve years, but in all these years of preaching I did not notice that a change had been made in the day of rest until I was elected to the office of Justice of the Peace. When reading the law which then came into my possession, I found the Sunday law which referred to the day of rest as 'the first day of the week, commonly called Sunday,' but gave it little thought until three months ago, when I came in possession of a paper advocating Saturday as the Sabbath. This set me to studying the Bible, and I found by reading the account of the resurrection in the four gospels, that our Lord rose from the dead on the first day of the week, after the Sabbath was past; then in the table of time I found that Sunday was the first day of the week, and was satisfied that I was keeping the wrong day. So I resolved to keep the Sabbath of the Lord, 'not doing mine own

ways,' but to delight myself and family in the Lord by keeping his Sabbath."

So it turns out that even the Sunday laws on our statute books may be the means of directing the attention of honest seekers after truth to the Sabbath of the Lord. And this is only another marked evidence of the fact that we can do nothing against the truth, but for the truth.

TO MISSIONARY WORKERS.

THOSE wishing names to whom they will send a few copies of the *Sentinel* and *Signs*, or each paper singly, at an early date, please write me, telling number of names desired
W. HARPER, Pacific Press,
Oakland, California.

Religious Liberty

STRAWS

REFERRING to the recent Parliament of Religions under the heading, "A Novel Love-Feast at Chicago," the *Western Christian Advocate* of Oct. 4, 1893, says:—

"The impression was clear, strong, deep, that the religion of Jesus is the really universal religion—that all nations are flowing unto him."

And this shows where we are, for thus it has been declared, "It shall come to pass in the last days, that the mountain of the Lord's house [the professed churches of Christ] shall be established in the top of the mountains [the leading governments on earth, the United States not excepted], and shall be exalted above the hills [the lesser governments]; and all nations shall flow unto it."

THE same paper, under date of October 11, further says:—

"Since the *Catholic Telegraph* avows a deathless purpose to rehabilitate the pope with temporal power, the report is not without inherent probability. The pope's promised address to the American bishops on the University of Washington will be awaited with interest, since its faculty seems destined to be his political propaganda in this country."

This again shows where we are. Though Protestant America apostatized, the papacy is to regain what she has lost in the Old World, as the result of the Reformation and the influence of the American Republic. The deadly wound is to be healed, and all are to worship "the beast," whose names are not

written in the book of life of the Lamb slain from the foundation of the world.

W. A. C.

THE SPIRIT THAT IS BREWING.

In a letter just received from the secretary of the Illinois Tract Society, he informs us that one of the canvassers in the city of Springfield "was told last week that there was considerable feeling being worked up against some of our people in that city for doing their washings on Sunday, and that they proposed to have it stopped." The same canvasser was distributing copies of "Civil Government and Religion" among the lawyers of the city, and was told by one of them that our people were being misled by their leaders, and that if we persisted in so doing, it would be death to us. He compared us to the people of the South who blindly followed their leaders into the rebellion against the government, and that we were now ignoring the laws of the land and seeking to tear down the Constitution.

These are among the many things that are constantly coming to light, showing the spirit that is arising everywhere, and what we may soon expect to meet. But we have known for years from the sure word of prophecy that we should expect this, and the whole of the third angel's message is to warn people of this great issue that is before us.

Are we each one doing our part in warning the people, while we have a time of comparative peace and prosperity? The storm will soon press upon us, and our prayer is that we may be ready for it when it comes.

THE WARNING AGAINST THE BEAST.

God has told us what is in the papacy. He has told us what will come out of it. He has told us what will befall those who go with it. He has told us what is before those who resist it.

"Whoever shall believe and obey the word of God will thereby incur reproach and persecution." "If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past." "Her former persecutions will be repeated." "In the days of Rome's supremacy, there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known until revealed in the judgment." And now "she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated."—*Great Controversy*, pp. 569, 573, 581.

From these straight and positive statements there should be no yielding. God has told us what is be-

fore us. The Protestant part of our nation will do the apprehending as did the Jews in Christ's day; but the executing of the penalties will be in the hands of the Romans, as it was then. Then Rome ruled the world, and now again "all the world" is to wonder after the beast. Rev. 13:3; 17:8. We are now entering this time. Shall we hold our peace? Let God answer:—

"The third angel followed them, saying with a loud voice, If any man worship the *beast* and his *image*, . . . the same shall drink of the wine of the wrath of God." Rev. 14:9-11. "God is not pleased with the attitude of his people. Satan is taking the world captive, and the sentinels for God and the truth are letting him do it." "Arouse, and come to the front. Be stanch to defend your religious liberty."—*Mrs. E. G. White, Review and Herald, Jan. 1, 1889.*

Let the trumpet sound, let the nations hear, let the world know that there is danger ahead from the papacy. God gives no false alarm. "We are not ready for this great issue to which the enforcement of the Sunday law will bring us."—*Mrs. E. G. White, Review and Herald, Jan. 1, 1889.* Why are we not ready? Why were not the disciples ready to see in the awful scenes of the betrayal and crucifixion the surest evidences of the truths that Christ had taught them? Unbelief blinded their eyes, and *self* was that which was in the way of their believing. They were amazed and confounded because they did not know what was coming. It will be the same with us. The saddest scenes will increase faith if they are seen as fulfillments of God's word (Read John 16:1-7); but if they come unexpectedly, O the anguish imparted through the suspense and uncertainty of not knowing whether this or that was in the program for us.

We cannot, must not denounce, condemn, or rail against any, not even our most bitter persecutors. The men of old crucified Christ, but knew not what they did. Again will they persecute the saints of God who dare to stand against their errors. But there must not be the slightest rising of the feelings against them. The saints must not say hard things of their enemies. It matters not who they are, or how terrible may be their deeds; they can only tell what God calls upon them to speak, and that in the meek and gentle spirit of the lowly Master.

Religious liberty is to be set before the people; then they are to be left to choose for themselves whether they will bow to God or to Baal. The true character of the papacy must be set before them with unerring certainty. There must be no flinching in this work. Life itself must be counted for nothing; for he who enters upon this work will arouse the

enemy, and in an unexpected moment the fatal blow may be struck, his life paying for the truth he has told. But in this there is nothing to fear. His soul is bound up in the bundle of life, and he will live again.

"The great struggle before us is such as the world has never seen before." "We are commanded to 'cry aloud, spare not, lift up thy voice like a trumpet.' It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self-love, or desire to shun the cross." "If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization." "We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. . . . The peculiar work of the third angel has not been seen in its importance."

"Prayer moves the arm of Omnipotence. The same infinite Creator will work in behalf of his people, if they call upon him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict." "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from the enemies of the faith. . . . *This day is just before us.*"

Reader, what is our work, where do you stand, and what kind of message are you bearing to the world?

C. F. WILCOX.

Health and Temperance

HEALTH REFORM BY FAITH.

The following is a report of a talk on health reform given by Elder A. T. Jones, at the Lansing camp-meeting. In future numbers we shall have other talks, taking up breathing, eating, etc., more in detail. Elder Jones's talks on this subject have been a means of great blessing in various camp-meetings and worker's meetings, and we are glad to give our readers the benefit of some of these things:—

The Lord has told us in 3 John, second verse, "I wish above all things that thou mayest prosper and be in health." Now that is an important wish. And the Lord wishes to what extent?—"Above all things." Does he wish above all things that you should be in health? He says so, surely. Well, then, is it not a shame for a Seventh-day Adventist to be sickly and pale and lean?

But he has given a comparison. "I wish above all things that thou mayest prosper and be in health, *even as thy soul prospereth.*" Has not the Lord given directions, prescriptions abundant, that our souls may prosper? Any one who will follow the directions of the Bible as to his soul, his spiritual nature will not be lacking in anything. Will he

not be constantly growing and prospering spiritually, in the Christian life and in the knowledge of God?—Certainly he will. It is impossible that it should be otherwise.

But the Lord has given prescriptions also which, if people will follow, will cause them to grow and prosper in health and in strength, just as he intends that our souls shall do. And he intends to have, and he is going to have his people to be the fairest, healthiest, best-looking people on the earth. And when other people are dying by the thousands, when other people are carried away by disease, and are suffering all kinds of evils in this respect, he intends that his people shall be in perfect health, and not troubled at all. And when Seventh-day Adventists reach that place where they will apply the principles of health reform which God has given us, as the Lord intends, we shall see results which have not yet been seen in many cases. Those who are looking for the coming of the Lord, those who are believing the message as it is, will apply the health-reform principles as they apply the principles that are given for our souls' sakes; and those who do not apply the principles which God has given to cultivate our spiritual nature, and do not apply them as God has given them, will not apply the health reform as God has given it.

Health reform, as such, is to be practiced by faith in Christ. And when our people get to that place where they will live health reform by faith in Christ, then they will live righteousness by faith in Christ. Any one who does not live righteousness by faith in Christ, cannot live health reform as God has given it. One is just as really a matter of faith as the other. Did not God give it? Has he not prescribed it? Is he not the source of it? Does he not intend to be not only the author but the finisher of it? Then is it not of faith? Read Romans, fourteenth chapter, and note especially the last verse, and the last words of that verse,— "Whatsoever is not of faith is sin." And this is spoken of eating and drinking, too. Well, let us get hold of it that way, and apply it that way, and then that will bring in a better practice of health reform among us.

Another thing: The only way I can apply the righteousness which is by faith of Christ, and these truths that belong to our spiritual nature, is to apply them in my own life according to my own individual experience. So likewise the principles of health reform. I am to believe and apply as God has given them, according to my own individual experience and needs, guided by the Spirit of God.

Now among us there has been too much regulating other people's faith, and other people's conduct in spiritual things. But that is being put aside now, and left entirely behind, thank the Lord. There has likewise been too much regulating other people's practice in health reform; each one looking at somebody else, first setting up for himself a cast-iron rule, and then binding that about with steel bands besides, and then fitting it onto everybody else, and if they would not wear it, condemning them for not being health reformers. They would not have been health reformers if they had worn it. That is the surest way not to be health reformers. All this, too, will now be left behind by those who believe the message.

And when this is done, we shall see the Lord's people standing where he intended long ago they should stand, in health and in prosperity, both spiritually and physically. He has given this that we may be prepared by his direction to pass safely through the time of the plagues which are about to fall, when the very air itself will be sick; it is to prepare us to pass through that, and to be translated.

Now I ask another question, Can a man neglect the work which God has given for his spiritual nature, and prosper spiritually? Can he do that and be healthy spiritually? Can he do that and grow and prosper in the knowledge of the Lord?—No, you know he will be weak; he will be wavering, and he will degenerate, he will get cold and indifferent and backslidden. And on the other hand, I also ask, Can a man slight the directions which God has given

in this matter of health reform and have good health?—Of course he cannot.

If a man will follow the directions which God has given for his spiritual nature, as God has given them, he cannot do anything else than prosper spiritually. He cannot backslide; he cannot get cold; he cannot stand still. He is growing every day in the knowledge of Jesus Christ. So, also, if a man will apply the principles of health reform as God has given them, can he be sickly?—No, sir; I say he cannot be sickly. As I said awhile ago, it is a disgrace for a Seventh-day Adventist to be sickly. The Lord promised his people long ago that if they would do what he told them in this respect, as, in others, he would take away from them all sickness, and that is spoken to us, and it means us, and he is going to do it, thank the Lord. And those who do not love the third angel's message, and those who love their own ways, will get sick, of course, because they will worship the beast and his image, and the plagues will affect them.

Also the Lord told us among the first printed testimonies that were ever given on the matter of health reform, that health reform "is an individual matter." Now you treat it so will you? You need not require everybody else to live exactly as you do, and eat just what you eat, in order to be health reformers; because if they did, they would not be health reformers.

Now just a few words upon that. If all men were now as God made them at the start, all things that God has prescribed that are good to eat, would be equally good for all people to eat. If all men were now as God made them at the start, all that he has said is good for man to eat, would be equally good for all people, and all people could live on the same things. But mankind are not that way; we are a long way from where God made us. We are nearly six

thousand years in distance from where he made us, and further than that in degeneracy. Every person has defects that he is not responsible for at all, that come from away back. Our fathers, generation after generation, practicing evil things, and going contrary to God's way in all things, have visited upon us and extended to us weaknesses, and many things of this kind that make each one not like any body else on the earth; and entails defects upon him that are not in other people.

Well then, in these circumstances all things that the Lord says are good to eat are not equally good for all people. Now that is a fact. Don't you know that some people enjoy and fatten on things that you cannot eat at all, yet that are good? Of course there are many people who live on things that are not fit to eat; but we are talking about health reform now. You know that there are some people who can eat things that you cannot eat at all, and things that are good for them, too. Now would it not be just as sensible for them to say that you are not a health reformer because you cannot live on what they live on? That is none of their business. You find out what is good for you, and let the other man find out what is good for him, and then each of you enjoy it, and be health reformers together.

But health reform is not all in eating. A man can live a good while without eating; he can live weeks. He can live several days without drinking anything at all. He cannot live minutes without breathing. The first thing a person does in this world is to breathe, and the last thing he does is to stop breathing; and all the way between he is breathing, and he cannot live minutes without it; whereas he can live days without drinking, and weeks without eating. And it is hardly too much to say that proper breathing is the most important part of health reform. But that is hardly ever thought of by nine tenths of Seventh-day Adventists. It

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we breathe properly, having eaten that which is good, we shall have good blood all the time.

The Lord has given each person in this world lung capacity enough to keep all the blood in that person pure enough for all purposes; but if he does not use the lung capacity that God has given him, he cannot have his blood as pure as it ought to be, and consequently he will not have as good health as he ought to have. If I use only half of my lung capacity, will I have as pure blood as if I used it all?—Of course not. If I use only the top of my lungs, only the upper part of them, and the lower part use not at all, can I have as pure blood, even though I eat pure victuals, as I ought to have, and as God made me to have?—Plainly not.

So if you only use the top of your lungs, and breathe this way [raising the shoulders and upper part of the chest] you may live all the health reform you please, so far as eating is concerned, and you cannot have good health; because you are not living health reform indeed. And if you bind yourself about the waist [compressing it tightly], you cannot breathe with any other part of your lungs than the top of them.

Then do you see what you are doing when you bind yourselves about like that? You are robbing yourself of the use of the lung capacity that God has given you, to keep your blood pure, and he has not given you any too much. You are robbed of that, and until you give yourself freedom, and learn to breathe, you cannot have as pure blood as you ought to have, even though you eat good victuals.

So I say, when we live health reform as God has prescribed it, we shall be all right; we shall be fair of skin and healthy of flesh, and strong to work, and we can work right straight along. God has not given health reform for nothing. Practice it as he gave it; find out what he says, and practice it in all things; then it will work well in all things.

But bear in mind that the lungs are not made to breathe with; they are not to do the work in breathing; that is not what they are for. The abdominal muscles are made to breathe with; these are to do the work while the lungs remain passive, and if you do not use these muscles, you do not breathe right. That is all I can say on that now.

Well, then, you must eat good victuals in order to have good blood to start with; then you must breathe right in order to keep the blood good. Because if we eat victuals that are not good, and that cannot make good blood, it is impossible for all the lung capacity to make that blood pure, or to keep it pure. Therefore the Lord has told us what is good to eat. Now I will give you a rule; it is simple enough, I do not think you will have to write it down in in order to remember it, one by which every one here can be a health reformer continually, when he breathes right.

Here is the rule: Find out what God says is good to eat; that is the first thing. Find out all that he says is good to eat. Then find out in that list what is good for *you* to eat. Then see that it is well cooked. Then thank the Lord for it, eat it with a glad heart. And THEN LET IT ALONE. Breathe right, and you will have no difficulty. Let each one do that, and then, you see, it is none of your business whether somebody else eats what you eat or not; he is eating what is good for him, just as you are eating what is good for you. It is an individual matter, and all will be health reformers together.

Now that is not saying that what each one *thinks* is good for him, because it tastes well, is to be eaten. That is not it. Find out what *God* says is good, and then find out from this what is good for *you*. Cook it right, and then eat it when you have thanked the Lord for it. And there is just as much importance in letting it alone after you have eaten it, as there is in any of the other points.

[Question by one in the audience: What do you mean by letting it alone?]

Well, it is this: The *not* letting it alone begins before you eat it. There is something on the table, and you would

like to eat some of it. Or it may not be on the table yet, and you say, "If I thought that would not hurt me, I would cook some of it for dinner;" and then you finally decide that perhaps it will not hurt you, and you cook some of it. When it is on the table you say, "I am afraid that will hurt me if I eat it; but if I thought it would not hurt me, I would eat it." And finally you conclude perhaps it will not hurt you if you eat some of it; and so you do. And then you begin to query, "Now I wonder, I wonder whether that will hurt me; I wonder whether that will digest just right or not; I really feel as though that was not going to agree with me." That is what it is to *not* let it alone.

And I say that all this is none of your business. Be sure that it is good, and good for you, and when you have eaten it, let it alone. Of course it will not digest right when you are bothering it all the time, and keeping it from digesting. Let it alone. Having thanked the Lord for it, and asked his blessing upon it, believe that his blessing is upon it. Why do we ask the Lord to bless our food and bless it to its intended use, and then not believe that he does it? Where is the faith in that? That is not health reform. Let us quit it.

A. T. JONES.

Canvassers' Department

PRESENT NEEDS OF THE CANVASSING WORK.

As one looks upon the canvassing work, and sees the difficulties surrounding it from various causes, and hears the cry of "hard times" from all over the field, the natural inquiry is, What is the outlook for the future, and what are the present needs?

Judging from present appearances, one would think the outlook not very good. The present financial condition of our country is a puzzle in itself. With millions of dollars of money, good crops, granaries full, prices moderate, no plague nor famine, yet thousands of people are suffering and dying for bread. When this is witnessed in warm weather, what can we look for when winter comes?

That the canvassers have not done as well this year as usual is freely admitted, but when it is considered that agents for other works have been driven from the field, and large publishing firms are trembling, fearing bankruptcy, it is a wonder that the "missionary canvassers" have succeeded as well as they have this season. Many of them have delivered as high as 95 per cent of their orders, some having good deliveries even when the grain was taken from the machine and stock from the farm to satisfy mortgages.

In some places prejudice is growing very strong against books containing present truth, and those who are circulating them. In one instance a well-known denomination passed a resolution to do all they could to counteract the work of the Seventh-day Adventists.

Although a large number of experienced canvassers have left this work and entered the ministry or medical missionary work, thus depriving the canvassing work of their experience, leaving the work almost en-

tirely to inexperienced hands, we do not complain of this, but wish there were more to go.

There are other difficulties we might mention which the canvassers of three or four years ago did not have to contend with, but this will suffice for the present.

The question to solve is, What are the present needs of the canvassing work?—Some of them are as follows:—

Men of middle age who have had an experience with the world, and know how to deal with men in different walks of life.

Men who are not hunting for an easy job.

Men who believe the message with their whole heart, and are willing to risk everything in it, wherever the Lord wants them, and are willing to continue in the work until the Lord comes.

Men who are willing to go to destitute fields and canvass for a livelihood until the work closes up.

Men of business ability and good judgment, who have made a success in life.

Men who, for years, have been promising themselves, their brethren, and the Lord, that they would take hold of the work in some capacity.

Men who are willing to give up worldly prospects in order to advance the Lord's work, and who are willing to enter the work for the good they can do, and not for the money they can make.

Men of genuine courage, who are not afraid of difficulties, but are willing to work hard under them.

Seasons of instruction of from six to twelve weeks each year in every Conference, to fit these men for the work, who are now engaged on the farm or in the shop.

Fifty such men are needed in every Conference, and ten times as many to go to needy fields where there are fruitful fields of labor now unoccupied.

With such a corps of laborers as this would be, a work would be accomplished in circulating books containing present truth, that would cause all heaven to rejoice.

As this request is not unreasonable nor impossible, why cannot these needs be met? Again, we ask, Why?

F. L. M.

THE CANVASSING WORK IN GERMANY.

GERMANY is a very interesting field in more than one respect. It is the home of the Reformation, the place where God saw fit to give the people great light, but which, we are sorry to say, has been so perverted that the reformatory work of the third angel's message is as greatly needed there now as was the work of Luther.

The country is very thickly populated, much more so than the United States. A very large per cent of this population is Catholic, and it is a sad fact that the pope is gaining in favor and popularity among the kings and great men of Germany. The Protestants,

in name, belong mostly to the Lutheran denomination, and they have come to look at every other denomination as a sort of usurper upon their territory, and to designate them as "sects," while they would consider it as the greatest unkindness, yes even an insult, to hint that they are just as much a sect as any other denomination. The Baptists have quite a number of churches, also the Methodists. These last show a very friendly spirit toward us and our work.

As a canvassing field, Germany offers many obstacles which other countries know nothing of. The book trade is such a complicated matter in this country that we cannot say, as our American canvassers, that the book is only to be obtained in this manner, as any book published anywhere in Germany can be obtained through the book trade. Then as it is the custom of book dealers to send their patrons all the new books as fast as they appear, for examination, with the privilege of returning what they do not wish to keep, they naturally look to this source for information and introduction of every new book that comes on the market; and when presenting our books, we are frequently met with the remark that they have not seen any announcement of this new book, and that it is their rule not to buy books unless they either know the author by reputation, or have the book recommended from a reliable source. The above, of course, applies mostly to the wealthier classes, and when we come to the poorer classes, we find the lack of means so great, that although many of them would be glad to buy our books if they could, they cannot do so because their income will not allow it.

Then we find among the people, various classes, some religious, and others of the social democracy element. Of these, the latter are most determined enemies of religion and the Bible, many of them despising every religious institution, not even celebrating their marriages through a minister. This class we find very indifferent to our work, and their numbers are growing rapidly. Of those who are religious, the religion of the majority takes on the form of Catholicism, in that they have left their Bibles to become covered with dust, and depend entirely on what their priest tells them. Some of our canvassers have just recently come into places where these shepherds had told the people not to buy books of any agent who did not have a recommendation from them, and they obey so thoroughly that our brethren were obliged to leave without accomplishing anything.

Yet in spite of the difficulties, our brethren work on faithfully, knowing that the work is the Lord's; and the precious souls who are accepting the truth through their efforts, give them encouragement to know that their labor is not in vain in the Lord. As we labor, we thank God that we find as many hearts open for the truth as we do at this time. May the Lord hasten the day when all who seek him shall know him, and see him as he is.

F. W. SPIES.

EXPERIENCES IN THE FIELD.

A BOOK WELL PLACED.

THE following note from Brother S. M. Hally shows the result of taking a kindly interest in one man who had been unfortunate.

"My experience in canvassing has been very gratifying indeed, having been able, by the help of the Lord, to sell and deliver in all, over 900 copies of "Bible Readings." A great many times I have been much encouraged by seeing the good results of my labors. I will relate one instance. Two and one half years ago, in Iowa, I met a man about fifty years of age. He was driving a poor team hitched to a badly worn wagon. Everything indicated extreme poverty. I showed him my book, and he was greatly pleased with it. He said he was unable to take the book, as a few years before he had gone to Nebraska and purchased land, but crops failed and he lost nearly all. A friend in Iowa sent him money so he could lift the mortgage on his team and return to his former home. He said he would not buy anything that he could do without until he could pay the debt. Feeling sorry for him, I told him to take the book, and if he was ever able, to send me half price for it, and if not, I would make him a present of it. Last winter I received a letter from him with one dollar enclosed, saying, 'You will never know how thankful I am to you for letting me have the book. I and my family are all keeping the Sabbath.' They are now calling for a minister. This, I consider, is putting our money out to good interest. Let us remember James 5 : 20.'

Whether the Lord sends us to meet an officer of state in a chariot (as he did Phillip), or to meet a poor man in a rickety wagon, it is for the glory of his name, and we are to be ready to speak the word which he gives us.

FRUIT APPEARING.

The following words of courage come from brother Levi Turney:—

"I began canvassing with the first edition of 'Thoughts' that came out as a subscription book. While I have not devoted all my time since, to the canvassing work, I have spent no small portion of my time in it. Sometimes I have wished I could see more results; sometimes the work has seemed to go rather hard, I have been hungry, and sometimes lacked a good place to sleep. Many times I have had sore feet and weary and aching limbs, and have thought I was not doing much good, but I have prayed, and watered the seed sown, with my tears. As I have been seeing some fruit of my labor, I thought I would like to say a few words of encouragement to my fellow-laborers in the canvassing work. I can count at least three who have accepted the truth as an immediate result of books which I have sold. Two of these came out through reading 'Thoughts,' and the other through reading 'Marvel of Nations.'

"While at the late Kansas camp-meeting, a young man came to me and said, 'Brother Turney, I believe you were the means of bringing me into the truth.' I was not a little surprised and could not think how it could have come about, until he told me he had read a copy of 'Marvel of Nations' that I had sold at a place where he was working. This young man has been attending Union College preparatory for the ministry, has received license, and is now preaching the message to others. And so while there is hard work connected with canvassing, I am of good courage in

this work. I mean to keep the armor on, and press the battle closer, until I shall meet in that goodly land those that have come there through my labors which have been blessed of God."

TAKING ADVANTAGE OF CIRCUMSTANCES.

The following letter from Brother J. R. Calkins, shows how circumstances apparently the most unfavorable may often be turned to advantage by keeping up heart and grappling with the situation:—

"While delivering books ('Great Controversy') in the mountains of eastern New York, for Brother E. S. Popoff, who has lately gone to Europe as a missionary, I came near the shanty of the Hollidays. Mrs. Holliday had only recently murdered two women and her husband. The day I arrived, one body had just been discovered and everything was excitement. Teams lined the road each side, and a great crowd surrounded the house.

"It occurred to me that here I could find some of my subscribers. I finally found one of them, a good natured man, and showed him my list of names. He kindly consented to go with me and point out the persons. But there was so much excitement; I could hardly get the people to realize I had brought their book. Several had no money with them, and they could not take the book. They were sorry, but it would be impossible to take the book just now; they might take it later, etc. The hard times had affected this place severely. The bank had closed and so left the farmers in bad shape. While talking with them, they would say, 'Isn't it terrible? such murders! What is the world coming to!'

"I said, 'Yes, it is too bad. But we must expect such things now. The Scriptures tell us we are living in the last days, and that such things will increase, and, by the way, do you know why such things are permitted to go on? How often the questions come up, Why is sin permitted? Why was Satan not destroyed? Why are wicked people, like this woman for instance, allowed to go on year after year? You know that these questions have been asked for hundreds of years, and how few have received any satisfactory answer. Now this book explains these things, and makes them clear, based on the Bible, and so you can't get along without this book. You want to know about these things.'

"And so I would talk with them, showing the book, calling attention to the large clear type, fine paper, etc., and finally say to those who had no money, 'Perhaps you could borrow the money of some friend here. Suppose you try.' In this way I delivered some to parties who had decided not to take the book before I came. They went to friends and neighbors and borrowed money. I used these arguments afterward all through that field. I tried to impress on their minds that this book was not written as a history simply, but was designed to 'justify the ways of God to men;' that the characters introduced were to illustrate the great controversy, etc. I find that the country is full of Bibles and histories, and I believe it is just and right for us to urge the people to take the books; not to overurge, but try to get them to see the strong points in the book."

DELIVERING BOOKS:

THE success in delivering books depends very much on how the orders are taken. There are, in fact, two kinds of success in our work—a financial success and a spiritual success. The latter is the kind we should covet; for if we have spiritual success, the financial part will be all right. We have

the Lord's promise to that effect; "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

It has been well said by one of experience that the book is delivered when the order is taken; *i. e.*, the way is prepared for delivery. Difficulty arises many times in delivering books because we lose sight of the prime object of all our work, which is the salvation of souls. There is a natural tendency on our part, in many instances, to misapply the Golden Rule, and feel justified in doing unto others as they would do by us; but that is not Christlike. The law of the gospel is not a law of force; it is persuasion all the way through. There have been instances where books have been delivered by threatening people with the law, using harsh words, and forcing them to pay for what they did not want.

The question then arises, What is the trouble? They agreed to take the book, and should they not be persuaded to take it? — Yes; but not compelled. We think, in most cases, the secret of the difficulty is in the securing of the order. The agent may deliver many books by compelling people to take them, get lots of money, and think that is success, but is it success? — It is one kind, but not the kind the Lord desires we should have; for those very people are driven, if possible, farther away from Christ than they were before. A book delivered under threats of using the law, generally goes into the stove, and the cause of Christ is evil spoken of. If an agent canvasses a county, or city, with one of our books and delivers them on the compulsion plan, do you think he would apply for the same territory to work with another book the next year? The chances are that he would want a new field, and if asked to go over the same territory the second time with another book, he would object. But would he be consistent in asking some one else to go where he would not go? — Certainly not. Then what is the result of such work? — It is disastrous. If an agent is not willing to go over the same territory the second time, it is evident there is something wrong.

The spirit of prophecy has told us ("Testimony," No. 32, p. 161), that "the canvassing work is God's means of reaching many that would not otherwise be impressed with the truth." It is well for us to remember that, and that we are only instruments in his hand to accomplish that work, and that can only be done by having God work in us, "both to will and to do of his good pleasure." When the Lord works, he does not appeal to civil power to accomplish his ends, neither will we when he works in us. We read on the same page referred to in "Testimony" No. 32, that our good nature should never fail. Now then, if our good nature never fails, we will never fail to be good natured. People are not generally good natured when they threaten people with the law.

In soliciting orders, we should show the people just what the book contains, the importance of its contents, and the value it will be to them. If we can interest them in the book, and take their order be-

cause they want it, and not because others have signed for it, there will be less trouble in delivering. There may be some who will give their order that cannot take the book when we deliver; if so, our good nature should not fail, and Christ should be reflected. Show them it is their good we seek, and not their money. Give the Lord a chance to work, and there will be an impression left on their minds that will be lasting, whether they take the book or not.

In conclusion, we would say that we must settle for ourselves the questions: Are our own hearts right with God? Do we feel and know that he accepts us? Are we willing to leave all and follow him? and have we made thorough preparation? When these are satisfactorily answered, we can go out and sell books on their merits, and deliver them, and they will lead perishing souls to Christ.

W. H. THURSTON.

NOTES FROM THE FIELD.

BRETHREN H. E. Fairchilds, of Ohio, and A. H. Downs, of Missouri, sailed for England on the ship "Majestic," November 8. These brethren go to England to engage in the canvassing work.

A SPECIAL season of instruction for canvassers has been fully decided upon by the following conferences; viz., Colorado, Kansas, Missouri, Nebraska, Iowa, South Dakota, Minnesota, Wisconsin, and District No. 2. Tennessee will unite her efforts with the district institute at Atlanta, Ga.

BROTHER J. H. MC CARTHY who embraced the truth in Buenos Ayres, South America, from reading books sold him by the canvassers there, is now in Battle Creek, studying to fit himself for more efficient labor in the cause.

FROM a private letter received from Brother A. D. Gilbert of England, we quote the following:—

"We want a lot of our American canvassers to come over here, but be sure to pick out good, strong, hearty, healthy ones, who are not afraid to face difficulties and disappointments."

PLEASE read the article on delivering books. Brother Thurston writes from personal knowledge, having had practical experience in the plan he advocates.

ARE you interested in the items which come under the head of "Experiences in the Field"? If so, write out some of your "experiences in the field" as a canvasser, which have resulted in bringing people to a knowledge and obedience of the truth, and send to F. L. Mead, Battle Creek, Mich.

REPORT OF THE CANVASSING WORK FOR OCTOBER, 1893.

	STATE.	No. canvassers	Av. No of Reports.	Days.	Hours.	Books Deliv'd.	Value.	Orders Taken.	Value.	Miscel. Sales.	Total Value.	Total for Dist's.
Dist. No. 1.	Atlantic.....	28	20	213	1,343	256	519	1,339 75	92 45	1,432 20	
	Maine.....	3	1	5	15	108	256 00	
	Maritime Prov...	12	8 ¹ / ₂	81	388 ¹ / ₂	64	164 75	154	401 50	11 00	412 00	
	New England....	27	22	205	1,254	605	1,438 25	655	1,354 40	133 87	1,488 27	
	New York.....	35	11 ² / ₃	100	662	287	702 66	48 34	751 00	
	Pennsylvania....	5	5	60	428 ¹ / ₂	51	187 75	175	440 50	5 50	446 00	
	Quebec.....	2	2	5	18	37 00	20	37 20	
	Virginia.....	9	5	76	462	16	163	379 15	16 81	395 96	
	Vermont.....	15	7 ¹ / ₂	74	525	148	395 25	179	433 65	42 60	476 25	5,438 88
	West Virginia....	7	6	129	1,033	25	62 50	171	353 00	11 15	364 15	
	Alabama.....	10	10	148	1,184	109	245 65	169	387 00	3 25	390 25	
	Cumb. Mis. Field	1	1	18	121	1	2 25	21	52 00	52 00	
	Florida.....	18	17	195	1,562	396	898 50	336	755 50	12 30	767 80	
Georgia.....	3	2 ¹ / ₂	50	405	70	152 84	85	181 00	9 05	190 05		
Louisiana.....	1	1	11 ³ / ₄	94	24	51 00	.....	.....	.....	.....
Mississippi.....	4	3	38	306	94	221 50	6	14 00	2 10	16 10		
North Carolina..	1	1	7 ³ / ₄	59	5	11 00	3	6 00	.....	6 00	
South Carolina..	9	3	40	225	14	30 00	74	229 00	1 00	230 00	2,016 35	
Tennessee.....	56	19	209	1,314	131	310 25	327	654 75	.....	654 75	
Indiana.....	31	2	110	308	176	417 00	262	765 75	.....	765 75	
Illinois.....	37	12	83	521	305	708 75	153	357 50	.....	357 50	
Michigan.....	67	22	229	1,444	206	508 75	291	657 00	.....	657 00	
Ohio.....	111	37	309	258	429	918 95	1,180	3,158 00	.....	3,158 00	5,593 00
Ontario.....	20	10	.....	735	.....	79 00	137	396 75	26 10	422 85	
South Dakota....	.....	24	336	.....	670	1,683 25	807	2,100 50	129 60	2,230 10	
Iowa.....	12	4	76	394	128	337 75	32	90 75	.....	90 75	
Manitoba.....	25	.....	.....	737	1,610 00	162	420 00	.....	.....	420 00	
Minnesota.....	20	14	181	1,529	210	519 76	308	968 30	41 25	1,059 55		
Nebraska.....	20	14	105	632	207	548 50	115	269 50	6 25	275 75	4,499 00	
Wisconsin.....	18	7	118	1,000	10	26 75	924	2,709 50	50 50	2,760 00		
Arkansas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indian Territory.	27	16	.....	1,299	454	1,246 75	212	577 75	77 85	655 60	
Kansas.....	29	18 ¹ / ₂	58	602	336	833 25	136	325 50	74 15	399 65		
Missouri.....	25	10	271	1,742	263	894 85	635	1,699 15	.....	1,699 15	
Texas.....	9	6	68	.....	.....	179 75	96	250 00	2 75	252 75	5,767 15
Colorado.....	3	3	75	140	442 25	442 25	442 25
California.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Pacific....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Upper Columbia..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Australia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Zealand.....	40	25	431	2,250	.....	.....	650	1,332 76	.....	1,332 76	
Great Britain....	8	.....	.....	1,007	.....	.....	259	490 50	31 60	522 10	
Central Europe..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Germany.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Norway.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Denmark.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sweden.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,854 86
South Africa....	12	11	221	1,120	360	1,363 60	432	1,811 64	.....	1,811 64	
South America....	4	2	.....	.....	116	315 00	39	130 50	.....	130 50	
Jamaica.....	5	3 ¹ / ₂	105	.....	190	657 00	303	616 00	.....	616 00	2,558 14
Totals.....	6,169	385 ² / ₃	4,441 ¹ / ₃	27,322	6,914	17,631 15	10,575	27,290 46	829 67	28,169 63	28,169 63	

THE Arkansas Reporter of October 25, is our authority for the following figures: Five canvassers in that State secured 563 orders in two weeks at a value of \$1,732.25, divided as follows:—

1. One canvasser in five days took 40 orders, value, \$113.25.
2. Another in fifteen days took 69 orders, value, \$163.75.
3. A third in five days took 92 orders, value, \$228.50.
4. The fourth in fourteen days took 133 orders, value, \$442.75.
5. The fifth in fifteen days took 229 orders, value, \$785.

It would appear by this that the days of large orders are not wholly in the past.

It has now been definitely decided that the canvassers' institute for District No. 2 will be held in Atlanta, Ga., commencing December 22, and continuing six weeks. Let every canvasser in District No. 2 be present at the first meeting and stay until the close of the last one.

THE HOME MISSIONARY.

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

BATTLE CREEK, MICH., NOVEMBER, 1893.

It is not too early to begin to plan for the week of prayer, Dec. 23-31. It must be a time of seeking the Lord with special earnestness, and of giving to the Lord's work in foreign fields in a special way.

THE praying and the giving necessarily go together. The shaft must be feathered with prayer to go true to the mark, and must be pointed by real sacrifice. The sacrifice will be in proportion to our interest, and the best way to get an interest in souls far away is to go to work for those right at hand.

THE work is one, and it is the same problem the world over—sin; and the same remedy—Jesus Christ. Everywhere we can see that now is the most favorable time to get an experience in laboring for others. The spirit that is being stirred up in opposition to truth is increasing in intensity, and yet at the same time inquirers after truth are springing up all about us.

In the Bay Islands, Central America, a good work is going forward, and this is stirring up the wrath of the enemy. A letter says:—

"We can see that something is soon to come here, but what it is we cannot tell as yet. The people who hate the truth are trying to get a Sunday law to make us behave, and so the men in the office, from the governor down, are watching us and inquiring about us and what we believe, and of late a lawyer who has business here at Bonacca was also commissioned to look into the matter, and see if the complaints against us were correct, and what we were doing. Well, he did so, and attended our meetings, and went away heartily in sympathy with us, and has taken that report to the governor, and so it stands the last we know of it."

In recent Testimonies much has been said regarding the withdrawal of the Spirit of God from the world, and the increase of calamities. Scoffers may say that all things continue as they were, but facts show otherwise. A recent Chicago Herald said:—

"The recent lake storms have been of great violence and of unprecedented extent and duration." "Not alone on the great lakes, but all over the world, apparently, storms have raged during the last ten days. From the north Atlantic, the Mediterranean, and the far Pacific come reports of hurricanes, wrecked vessels, and loss of life. The atmospheric disturbance seems to have been all but universal."

As these things increase we know that they will be laid at the door of those who teach the truth. In the Union Record, it was stated a week or two ago that some people in Maryland were attributing the recent storms along the Atlantic to our people; and undoubtedly some think that if our brethren there are properly persecuted, they may propitiate the spirit of the storm and tempest. Thus it was in the early days of the church. "If the Tiber overflowed, if the Nile did not overflow," a cry was raised, "The Christians to the lions!"

THE assassination of Mayor Harrison, of Chicago, has very readily furnished Sunday-law advocates with an argument. Of course it is attributed to the Sunday opening of the Fair. Dr. Henson, of the First Baptist Church, Chicago, said in his Sunday sermon:—

"It is not for us rashly or harshly to interpret this tragic event that has so suddenly changed our feast into a funeral; and yet there are some who gravely suspect that if there had been a more reverent regard for the laws of God and man instead of ingenious and persistent legal and moral subterfuges to evade them, the civilized world might have been spared the spectacle of Chicago's mayor weltering in his blood. The sun that rose so brilliantly upon our opening might have set in soft splendor instead of such a lurid glare, and the last page of the Columbian Exposition need not have been written in blood and tears."

Those who teach the Sabbath of the Lord must make up their minds that they will be charged with responsibility for every crime in the calendar.

WORK FOR EVERY READER.—Will not every reader of this month's paper go to those who do not take it, and show to them the importance of their having the series of sermons just begun, and also the series of health talks? These will continue for several numbers, and an EXTRA is promised this month. Go to your friends and neighbors and tell them of these special features, and send in as many new subscriptions as possible this month. How easy it would be for every reader to get one other, and thus double our list. Try it, every one. Not one of your brethren can afford to miss these health and temperance studies, or the sermons either. They are full of the message for to-day.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

Table with columns for GOING EAST (Read Down), STATIONS, and GOING WEST (Read up). Rows list stations like D. Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay City, Pt. Huron, Detroit, Toronto, Montreal, Boston, Niagara Falls, Buffalo, New York, and Boston.

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.