

THE GLEANER.

Vol. 1.

JULY, 1896.

No. 1.

OUR LIVES.

SO LET our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.
Thus shall we best proclaim abroad
The honours of our gracious Lord,
When His salvation reigns within,
And grace subdues the power of sin.

THE GLEANER.

THE new dress of the GLEANER will be some thing of a surprise to some of our readers, as no intimation of any change was made in the last issue. We hardly know whether an apology or congratulations will be more acceptable to our canvassing family for this change. We know that our little type-written GLEANER has been appreciated from the first, and it has probably been more closely read than any regular periodical that has fallen into the hands of our agents. We have had some fears that the change to type might detract somewhat from the interest of the little paper. Each issue of the GLEANER in the type-written form required a great deal of anxious labour, and took more of the time of our office workers than we could well spare.

The present form has advantages over the old style, which we are sure will be appreciated by all. We shall be pleased to have our readers express their views respecting the change.

But the subject matter of the paper is of more importance than the form in which it is communicated. This we believe is growing more interesting as the work advances.

A WESLEYAN MINISTER EMBRACES THE MESSAGE.

ON Tuesday, July 7, a Wesleyan minister called at the Tract Society office and told us that he had recently been led to study the views held by Seventh-day Adventists; that he had adopted some of the truths we hold, and was much interested in other points, especially the Sabbath, and that he had called to talk with us and to obtain our best literature on the Sabbath question. I had a long conversation with him, during which he inquired about our views concerning the second coming of Christ, the life and death question, the law of God, the Sabbath, conversion, sanctification, the Lord's supper, feet washing, praying for the healing of the sick, etc.

After answering his questions the best I could, I asked how he came to have his attention called to these subjects. He said that about a year ago he had been ordained to the work of the gospel ministry, and assigned to a circuit about ninety-six miles from Melbourne. On taking up his work he found the spiritual condition of the churches in his circuit far from what it should be. He began working for the conversion of the members. The Lord blessed his efforts, and gave some of the members a new experience.

This work was moving along encouragingly when some of those who had received the Holy Spirit were led to study the subject of the second advent, then life only in Christ, and then immersion. They became convinced that the coming of Christ is near; that from Him alone we receive immortality at the resurrection, and that immersion alone is baptism. As no one there

would immerse them, they immersed one another. The adoption of these views caused a great stir in the church, and those who adopted them were cast out.

This minister said that all this greatly affected him. He knew that those who had taken up these new views were the most pious, conscientious members of his church. And more, he had studied these subjects with them, and had been convinced on most points. He said that while this investigation was proceeding, one of the men who was walking out into new light brought him a copy of "Thoughts on Daniel and the Revelation," and said that if the author of that book were right, there was still more light to walk in; that according to that book the seventh day is the Sabbath. This he said led him to study "Thoughts on Daniel and the Revelation," with the result that his views on theology were all broken up. The subject that troubled him most was the Sabbath question, and he had come to get our best works on this question that he might go to the bottom of it. He purchased Andrews' "History of the Sabbath" and our best tracts on this subject. He gave me his address and left.

On Thursday, two days later, he came to the office for another interview. This time he inquired about the history of our people, our missionary operations, our various organisations, methods of raising funds for supporting the work, church government, etc.

After hearing our answers he said that what he had learned of us was really a divine revelation to him. That he had no idea there was a body of people in the world so near apostolic lines as we seemed to be. He then told us more freely than in the previous interview of his personal convictions. He said that the low standard of Christianity that prevails in the popular churches had oppressed his mind for a long time. He also said that his ordination vows bound him to preach *only* Wesleyan doctrines, and that he had come to see that *some* of the Wesleyan doctrines were not Bible truths. The Sabbath question had so changed his views that he had been planning to resign his position in the church and join his brother in the management of a station or farm that their father had left them at his death.

He then told me he had decided to keep the next Sabbath. He had, he said, been troubled about it for a long time, and although he could

not see the end, he could see enough light to start in. He would do what now seemed to be duty, and continue to walk as light advanced.

We had a very friendly talk over the sensation his course would make when it became known. His plan is to read up thoroughly, so that he will know his bearings on all these truths. If all proves to be as it now appears, he will hand in his resignation as minister of the Wesleyan church. This he realises will make a big stir. He said it would be like dropping a live coal in a powder magazine. He sees that he will lose the friends and associates of his life, but he says that truth is dearer than all.

He is a student of Wesley College, Melbourne, and Queen's College, Melbourne University. He was ordained at the last Wesleyan Conference.

He said that soon after entering upon his work as a minister, he had a very peculiar experience. While visiting the members of his church he met an old gentleman who had a great love for the Bible, and considered it the Book of all books. During their conversation the old man asked him many questions about the Scriptures which he could not answer. The old man led him back and forth through the Scriptures until he was lost. He said that he felt ashamed when he saw how little he really knew about God's word. This caused him to reflect upon the lines of study he had followed for years in the Colleges. He came to the conclusion that it was a great mistake to study man's theology instead of God's revelation. And he then decided to drop theology and make the Bible his study.

The way he came to find us seems truly providential. Some months ago he was inquiring at Cole's Book Arcade for a paper called *The Morning Star*. They told him that they did not have the paper, but thought he might be able to get it at the Echo Publishing Office. He inquired if this were a religious publishing company, and they told him it was run by the Seventh-day Adventists. He thought no more about this until he was studying "Thoughts on Daniel and the Revelation." Then he connected us and the Sabbath keepers referred to in that book. When he became so deeply interested in the truths set forth in the book, he decided to call on us the first time he came to Melbourne. So when he came down last week he went to Cole's Arcade and obtained our address. He had never seen nor heard of the *Bible Echo*.

After having kept one Sabbath he wrote me as follows:—

Beeac, Vic., July 13, 1896.

My Dear Brother,—

The great question has been decided. I am resolved, God helping me, to keep the Sabbath "according to the commandment." To refuse the light of the last week's prayer, reading, and experience, would be to plunge my soul into darkness. I must stand out for God's own truth and be free. I have endured the bondage of theological dogmatism too long. Now I am free—free indeed!

The sense of relief I feel is unexplainable. They only know it who have suffered the bondage. I have already quietly intimated the fact that I intend to resign to my people, and already the persecution has begun. Happily we know it is for His sake—and for His dear sake we must ever endure hardness as good soldiers.

I have already written a preliminary announcement of my resignation to the President of the Wesleyan Conference. My formal resignation will be lodged with him at the end of this month. It is hard to break these life-long ties; but I have no better way of proving that I love Him, whose commandments I must keep.

I have had a life-long impression that the Lord had something for me to do, though, until I met you, I confess the way seemed obscured. I am prepared to do anything or to go anywhere, and my dear wife, too, that we may spread the glorious truths we have talked about together.

I have been a preacher since I was fifteen years of age, and a public lecturer since eighteen. During the first two years of my collegiate course, before entering the Melbourne University, I paid a good deal of my fees by lecturing during the vacations.

Before I absolutely consecrated myself to God, I did a good deal of public lecturing for churches for money-raising purposes. That is all past now. Whatever I have I lay at the Master's feet, and in His service only shall it be used henceforth.

Re the work here. I can scarcely make definite suggestions yet. I have talked with the three brethren here who hold the "Life" doctrines. I am hopeful about the three of them coming out of the Sabbath question, also two or three others. My best plan will be, I think, after I have farewelled in the Wesleyan church, to give a series of addresses on the living questions now under debate in the Odd Fellows Hall. This will give me an opportunity of putting myself right with the public—showing that I am not afraid to stand by the truths I have professed—and will at the same time open the way for your coming, and forming a little church.

I am hopeful that if things are carefully and quietly managed there may be in the course of time a nice little church here. I may need a few placards. If I do I will send along to the Echo Office. I think the friends of truth here will help me with the expense of a campaign if need be.

I think this is all I need say now. I shall be glad to have a share in your prayers during the rather trying time that awaits me. But "I know whom I have believed," etc, and am very happy. The Lord has been very gracious to me all my days. "I'll praise Him whilst I've breath."

This must suffice for the present.

With loving Christian regards,
I am yours in the blessed hope, ———

A week later I received the following interesting letter:—

Beeac, July 20th, 1896.

My Dear Brother,—

Many thanks for your kind letter and the two books. "Steps to Christ" is a very sweet and Scriptural setting of the way to the kingdom. I am delighted with what I have read of the latter part of the "Controversy." These are indeed momentous questions. How imperative that the world should know the truth—now so fearfully hidden by the debris of theological dogma and popular 19th century preaching. How I praise God that I am free to proclaim the *whole* truth of His word! I began last night in the Odd Fellows Hall. I had to alter my plans a little last week. When I informed my church officials of my intention to resign, the more bigoted of them worked very wroth, and in a few days such heat became engendered that I resolved to send my resignation in right away, and get my pulpit supplied on Sunday. My resignation was accepted by the President last Friday. My friends secured the hall for my farewell address last night. It was packed to the doors, and scores stood outside. We had a very nice time, and the faith "once delivered to the saints" had a good airing. In consequence of the very great warmth exhibited now by the ultra-Wesleyan section, we have thought it well to defer the more lengthened campaign for a time. In a few months when the battle smoke has cleared a little, we shall be able to fight I think with much greater advantage.

I intend, the Lord being willing, to leave here toward the end of this week; and shall take an early opportunity of putting on Christ in baptism, by waiting upon you. I have had a very trying time during the week. The persecution has been very strong and bitter. Friends have turned almost to foes, and many hard and unkind things have been said. But I remember that He is for us. It matters little who may be against us. He is wonderfully enriching my soul with His grace, and Oh, the word is exceeding precious.

With kindest Christian love,

Yours in the fight for the truth, ———

SINCE writing the foregoing, this minister has come to see us again, and has now fully united with our people.

Tuesday evening, July 28, a goodly number of our brethren in Melbourne assembled in the Temperance Hall, Rae St., to whom Bro. Hawkins related his experience since his attention was forcibly directed to the views we hold. Our hearts were made to rejoice as we learned how the providence of God had led him into the light. At the close of his address, Pastor Hawkins was buried with Christ in baptism. He now consecrates his life to the special work of God for this time.

We are pleased to add that the same evening Bro. Knight, formerly a local preacher of the Primitive Methodist church, put on Christ in baptism.

A. G. D.

MONTHLY SUMMARY AUSTRALIAN CANVASSING WORK.

June, 1896.

AGENT AND TERRITORY.	DAYS.	HOURS.	ORD.	M.	L.	C. G.	C. M.	C. P.	VALUE.
PATRIARCHS AND PROPHETS.—									
Downs, J. B., Quirindi, N. S. W.	19	108	55	6	16	33			£38 12 6
Gill, Miriam, Ballarat, Vic.	24	181	24	3	1	10	10		15 0 0
Hewitt, J. H., Ebenezer, Q.	15	91	29	9	9	9	2		22 7 6
Mackenzie, A. G., Tamworth, N. S. W.	9	63	29	23	1	4	1		26 15 0
Mills, P. W., Tamworth, N. S. W.	17	64	21	4	4	32	7		47 10 0
Oliver, Lily, Ballarat, Vic.	19	132	18	3	4	1	10		11 12 6
BIBLE READINGS.—									
Adcock, Edith, Brisbane, Q.	18	91	30	13	4	10	2	1	23 9 6
Bell, R. S., Tweed River, N. S. W.			46	5	13	10	18		30 0 0
Chapman, T., Richmond River, N. S. W.	14	112	46	2	15	6	18	5	27 2 6
Craddock, T. H., Goulbourn, N. S. W.	15	96	22	2	1	6	7	6	11 7 6
Diverall, J. C., Bacchus Marsh, Vic.	22	206	27	3	1	3	16	4	14 10 6
Gregg, W., Bundaberg, Q.	7	50	14	4	4	4	1	1	10 4 6
Gregg, Lizzie, Isis Scrub, Q.	14	72	38	9	10	10	8	1	26 19 6
Reekie, Philip, Toowoomba, Q.	3		8	1	3	4			5 15 0
Rudge, P. B., North Coast, Tas.	6	53	12	4	1	5	2		8 17 6
Stoate, R. J., Mt. Gambier, S. A.	18	128	50	5	2	11	9	23	23 1 0
Turnbull, J. I., Rockhampton, Q.	13	142	101	19	15	48	17	2	69 4 0
Wainman, W. E., Adelaide, S. A.	19	97	7	2		3	2		4 17 6
Walker, Gertrude, Brisbane, Q.	17	95	41	8	8	11	11	3	27 1 0
Wallace, J., Mt. Gambier, S. A.	22	168	86	8	9	16	26	27	43 16 6
Whittle, T., Rockhampton, Q.	19	133	85	18	17	33	15	2.	59 6 6
LADIES' GUIDE.—									
Buhler, C., Malvern, Vic.	14	81	29		1		28		25 11 0
Gregg, Mrs. M. A., Bundaberg, Q.	23	139	95	20	50	4	25		101 17 6
Gooding, Mrs. C., Mitcham, S. A.	7	40	18		4		14		16 9 0
Hewitt, Mrs. M., Murich, Q.	10	33	46	8	8	8	30		45 13 0
Johnson, Mrs. F., Coolgardie, W. A.			51	36	7		8		63 17 0
Johnson, Mr. J., Coolgardie, W. A.			37	14	8		15		40 15 6
Michaels, C. P., Yarrum, Vic.			23	1	2		20		20 19 6
Thomas, J. B., Broken Hill, N. S. W.			20	2			18		18 10 0
Other Agents									16 2 0
H. H. BOOK.—									
Currow, Arthur, Hay, N. S. W.	24	169	50	10	17		23		88 17 6
Hickox, A. S., Hay, N. S. W.	23	202	46	12	14		20		85 0 0
Other Agents									31 17 6
SUNSHINE AT HOME.—									
Fisher, George, Ballarat, Vic.	4	29	1			1			7 6
Olsen, Annie, Toowoomba, Q.	3	17	7			4		3	2 9 6
HELPS SOLD.—									39 19 10
	423	2728	1255	271	249	274	383	78	£1145 16 10

BIBLE ECHO SALES during June, 1896.

CHURCHES.	MEMBERSHIP.	ECHOES.	UNORGANISED COMPANIES.	ECHOES.
Adelaide	127	1,116	Brought forward	9,772
Ashfield	75	360	Bendigo	68
Ballarat	50	336	Broken Hill	432
Bismarck	55	60	Geelong	52
Brighton	25	120	Ipswich	48
Cooranbong		150	Launceston	96
Hawthorn	41	244	New Zealand	4,112
Hobart	81	520	Miscellaneous	1,648
Kellyville	24	96		
Latrobe	6	240		
Melbourne	210	496		
Parramatta	90	256		
Perth	29	594		
Prahran	53	808		
Prospect	10	48		
Rockhampton	63	544		
Sydney	88	3,192		
Toowoomba	28	256		
Williamstown	52	336		
Carried forward		9,772	Total	16,228

ANALYSIS OF CANVASSING WORK.

MONTH.	Agents Report- ing.	ORDERS	VALUE.	LARGEST NUMBER OF ORDERS.	GREATEST VALUE.
December 1894 ...	23	747	£769 18 1	{ F. W. Reekie 78 R. J. Stoate 78	F. W. Reekie £73 15 0
January 1895 ...	34	1148	885 9 4	J. N. Hansen 97	F. W. Reekie 75 12 6
February	37	970	830 19 8	F. W. Reekie 131	F. W. Reekie 118 17 6
March	30	891	814 18 6	T. Whittle 151	Mrs. F. Johnson ... 134 18 6
April	31	914	772 1 4	Mrs. F. Johnson ... 127	Mrs. F. Johnson ... 132 0 6
May	23	754	662 3 0	Mrs. F. Johnson ... 118	Mrs. F. Johnson ... 122 3 6
June	19	595	478 4 7	Mrs. F. Johnson ... 110	Mrs. F. Johnson ... 119 17 0
July	21	954	872 5 9	Mrs. F. Johnson ... 188	Mrs. F. Johnson ... 222 10 6
August	27	949	878 18 3	Mrs. F. Johnson ... 136	Mrs. F. Johnson ... 161 17 0
September	24	1028	846 3 6	C. Buhler 114	J. H. Stockton ... 105 2 6
October	23	837	690 17 9	T. Whittle 82	J. H. Stockton ... 103 12 6
November	22	715	542 6 0	C. Buhler 75	Mrs. Gregg 58 13 6
December	18	530	439 8 1	J. Hindson 114	J. Hindson 81 15 0
January 1896	19	606	470 7 0	R. J. Stoate 67	T. Whittle 44 7 0
February	22	745	660 4 6	C. P. Michaels ... 128	C. P. Michaels ... 124 9 0
March	28	945	766 19 8	C. P. Michaels ... 130	C. P. Michaels ... 139 8 6
April	25	789	604 11 6	J. B. Thomas 72	J. B. Thomas 73 13 6
May	35	1118	955 5 6	T. Whittle 103	Mrs. Gregg 99 19 6
June	33	1255	1145 16 10	J. I. Turnbull ... 101	Mrs. Gregg 101 17 6
		16490	£14086 18 10		

AGENTS' EXPERIENCES.

I AM of good courage, and hoping that I may increase in ability and experience. It is a little trying when people turn one away from their doors without a hearing, when he knows that they are turning away that which would do them good, would they but receive it.

But, on the whole, I have never had an easier time, or enjoyed myself more than in this present work. This occupation is rather pleasant to one accustomed to so much greater responsibility. The absence from my family is to me the only hardness in it.

A. S. HICKOX.

WE are at Coolgardie, that wonderful centre of gold mining in W. A. We have had quite an experience in coming here. Our expenses are enormous. Our return fares alone were £9 9s. We arrived after dark, and were directed to a hotel where we might obtain lodgings. Upon inquiring their terms we were given the modest rate of £1 5s. per day each for board and lodging. We beat a hasty retreat, and once more found ourselves upon the road. Not far from the hotel we found a place where we obtained board and lodging. The bedrooms are situated in the back yard, and are in an iron shed such as you would put up for a stable, except that it is floored and partitioned off into small rooms by a thin matchboard lining, with no attempt at finishing. Our furniture consists of a bed occupying about two-thirds of the room, rough packing cases, and one chair. For this handsome

apartment we are paying a guinea a week, and £1 5s. each for board, making our weekly expense £3 11s. We have looked around, and are convinced that we are boarding very reasonably for Coolgardie.

The town itself is well laid out with wide, pleasant streets. The suburbs, if the outlying camp can be so called, are composed entirely of canvas tents, all straggling and irregular, and so much alike that it is very difficult to keep track of one's territory.

We find the people very unsettled, and have therefore thought best to set a short delivery. We find two other agents working here, and two medical works have just been delivered. This tends to make the field hard. During the three days we have worked, my wife has taken 25 orders, and I have taken 11.

J. JOHNSON.

THE BIBLE ECHO.

A YOUNG sister who has been engaged in *Echo* selling for some months gives her experience as follows:—

"I now have 112 regular subscribers to the *Echo*, and about twelve others who take it occasionally. Five are now keeping the Sabbath through the *Echo* alone, and others are deeply interested. Three Bible readings are being held every week with those who are reading the *Echo*. One lady, who has been keeping the Sabbath about six months, is doing all she can to bring others into the truth, and is calling for meetings to be held in her neighbourhood.

"I feel very thankful to God for the success I have had with the *Echo*."

"HOW READEST THOU?"

It is one thing to read the Bible through,
 Another thing to read to learn and do.
 Some read it with design to learn to read,
 But to the subject pay but little heed.
 Some read it as their duty once a week,
 But no instruction from the Bible seek;
 While others read it with but little care,
 With no regard to how they read, nor where.
 Some read as though it did not speak to them,
 But to the people of Jerusalem.

Reader, How readest thou?

◆ ◆ ◆

BIBLE STUDY AND BIBLE TEACHING.

I HAVE been requested to furnish the readers of the GLEANER an outline of the new plan of Bible study and teaching as developed at the Institute held at Cooranbong in April. This I do with the hope that every reader of the GLEANER will find the same rich blessings in this method of Bible study that I have found.

The great desire of Prof. Prescott, who conducted the Institute, and of those who assisted him, was to get hold of the word of God as never before. At the beginning of the Institute we took up Bible topics. The teacher would take a topic, or theme, and collate all the plainest verses that could be found on the subject. These verses would be presented to the class for study. This seemed like Bible study.

But all the while Sister White was impressed to urge us to *study the Word*. When the Institute was nearly half finished, our minds were forcibly called to the plan of studying chapters and books instead of topics. After some counsel we decided to try chapter study.

It is difficult, if not altogether impossible, to convey to one who was not present the results of the experiment. Great light shone from the word. The chapters selected for study revealed connected, harmonious, powerful lines of truth not seen, and, of course, not appreciated by us before. The effect upon the class was wonderful. The Bible became a new book to them. At any time of day or evening, when not in the classes, the members could be seen in various parts of the camp searching the word.

At the close of the Institute this plan was carried by the ministers present to their various localities, and in nearly all places where it has been tried, has been welcomed by the people.

The plan is new to us. We have much to

learn, but we are making some progress with it, and are reaping great blessings from it.

The following are some features of the plan for both *studying* and *teaching* the word. I would state, however, that the blessing is not in the written plan, but in carrying out every detail:—

SUGGESTIONS FOR CHAPTER AND BOOK STUDY.

FIRST, and above all, study God's word for your own personal, spiritual benefit. Do not aim so much to develop a theory, nor to prepare a lesson for some one else, as to feed your own soul. Fill your heart with its treasures, and give them to others as the Lord gives you opportunity.

(1.) Having selected a chapter for study, read it over with the closest attention. Read it over and over until the general thought of the chapter is clear.

(2.) Study each verse by itself. Observe whether a question is asked, whether a command is given, or whether some truth is declared. Note what is asked, commanded, or declared.

(3.) Study the arrangement of the words in each sentence; also the meaning of each word in its relation to the words with which it is connected.

(4.) Look up the references of each verse. Compare every statement in the chapter with similar statements in other texts bearing on the subject. This will enlarge your view of the subject of the chapter.

(5.) Frame a question to each distinct thought of the chapter in the order in which the thoughts are expressed.

(6.) Note the chief *words*, the *thoughts*, and the *topics* of the chapter, and observe which are repeated, how many times, and why.

(7.) Read the pronouns of the chapter in the first person, singular number, and apply what is said to yourself.

(8.) After the study outlined above, endeavour to read the chapter correctly without looking in the book—that is, from memory. Persevere in this until you can read quite as well from memory as from the open book.

And with all, STUDY THE BIBLE DAILY.

SUGGESTIONS ON TEACHING THE WORD.

(1.) Endeavour to have every one present provided with a Bible. Request all to centre the whole mind on that portion of Scripture selected for study while you read it aloud. Read deliber-

ately and forcibly, so that the meaning will stand out clearly.

(2.) Have the lesson *read* again; but this time by different members present, and in response to your questions on each thought of the lesson in exact order from first to last. Do not allow one word of the lesson to be omitted, nor a word to be added.

(3.) Call on different individuals to give the topics of each verse, beginning with the first verse of the lesson. Allow each one to look at the verse while giving the topics.

(4.) Now deal with each verse more fully. Call on different members to give the thought—the *teaching* of each verse. Have this given in each one's own words instead of reading or repeating the verse.

(5.) Call for the central thought—the mountain peak—of the lesson. Different answers will be given, but let the teacher make it very plain what the main thought is.

(6.) Ask for the chief words and the topics that are repeated, how many times, and the particular shade of thought expressed in each occurrence of the expression.

(7.) Request different individuals to give a synopsis of the whole lesson. Have another pick it up where one breaks down.

(8.) Make a practical application of each lesson. Where the lesson is appropriate have the congregation read the pronouns in first person, singular number.

(9.) Hold firmly to the chapter under study. If you roam, or permit others to do so, from book to book during the study, the time will be gone before the lesson chosen is finished.

(10.) Do not allow discussion, as it is likely to create strife, and spoil the study. Make it a chapter *study*. Let every one hold the view he thinks is correct, and help all to get all the good they can from the lesson.

It is not the amount we read, but what we understand and appropriate that does us good.

NOTE.—It is not expected that all that is here suggested will be carried out in a single lesson, but different lines can be used as the circumstances may suggest.

A. G. D.

ACCORDING to the summary the circulation of the *Bible Echo* for June was 16,228 copies. This is an increase over the two preceding months. May it continue to rise.

CHEERING WORDS.

A CHEMIST in York, W. A., who purchased a book from one of our agents, and has since received reading matter from the office, writes, June 10, as follows:—

"Your kind letter of May 29 came to hand on Monday. My wife and myself were very thankful to you for writing, and we do heartily appreciate all the papers we get from you. I want you to send the *Bible Echo* every week for the year beginning with Jan. 1, 1896. We have had some of this year's numbers already, but it will not at all matter having duplicates, as we send them on to relatives and friends, and hope for good fruit. Also please send the *Pacific Health Journal* for one year, the 'Gospel Primer,' and the set of 'Sabbath Readings.' I am sending money order for 30/- to pay for the things I order, and the remainder for other literature that you may be pleased to send, and 5/- for missionary work.

"Is not that a blessed promise, If ye continue in My word, *ye shall know the truth*. I have been greatly troubled to find no certain sound in the preaching of the various denominations, and it is so refreshing to turn to the everlasting word and read, If ye continue in my word, *ye shall know the truth*. I bless the Lord for the light He has given us, and we will endeavour to let it shine in this dark place and time. We are quite satisfied that the seventh day is the Sabbath, and we are keeping it as far as circumstances will permit, and may the Lord still give us light.

"We had no idea that your people were in Perth. But Perth is quite out of our reach. I should be delighted to see a Christian friend of like faith and hope."

Another letter has just come to hand from the Yalgoo Gold-fields of W. A. containing the following brief but significant statements:—

"Will you kindly forward the *Bible Echo* to me for one year. I have become greatly enlightened on the Sabbath question through reading some of your tracts, and I find great comfort in keeping the seventh day instead of the first. I belonged to the Church of Christ before. I should be very grateful if you could send me over a little more reading matter."

And from the "regions beyond" comes the following interesting communication. Mr. M. Kakichi Ohara, of Otsu, Omi, Japan, writes to the Manager of the *Echo Publishing Co.*:—

"I have received your valuable letter and a roll of good literature, for which I return many thanks. I find it very interesting and instructive. I am proud to say that I am the first Seventh-day Adventist in Japan, and am doing all I can for the propagation of the knowledge of the true God. As I am intending to form a library here, some books in your catalogue would be very, very acceptable. I should like to get your 'Young People's Library,' series one and two, but as they are too expensive for me to buy, they must remain unordered. Through the good use of such books I can do much for the spread of the word of God. It is not good to preach the truth at the first, but through some interesting stories of the people and religions of other lands, we can help our people."

NOTES.

READ this month's "Summary." Sales £1,145 16s. 10d. Highest yet reached in the GLEANER. Note the time put in, number of orders, and styles of binding. It is a good record from first to last:

BROTHER TURNBULL has been having a good time in Rockhampton, as will be seen by this month's summary, in which he heads the list in the number of orders taken.

OUR readers will be pleased to learn that Pastor E. W. Farnsworth is now on his way to Australia to attend the camp-meetings during the coming summer. He expects to remain in the colonies and labour as the providence of God may open the way. Bro. Farnsworth has been the Bible teacher in Union College for the past two years.

It is with deep sorrow that we record the first loss by death in the GLEANER family. Our beloved Brother Stockton fell asleep Sabbath evening, the 17th inst. Our association was most pleasant; and all his business relations were in harmony with his high profession. His life was a success. His reward awaits him. An account of his illness and death will be found in the *Bible Echo* of July 27th.

OUR agents will be interested in the "Analysis of Canvassing Work," which appears on the fourth page of the GLEANER. This analysis shows the work for each month since the Australian Tract Society has had charge of the entire field. It gives the number of orders, total value, name of the agent who took the largest number of orders, and the name of the agent whose orders represent the greatest value. It will be seen that the most orders taken by one agent in one month is 188; and the greatest value for one agent in one month is £222 10s. 6d. Mrs. F. Johnson scored both.

UNDER the heading "Cheering Words" on another page, a letter is given from the first Seventh-day Adventist in Japan. He desires that others of his countrymen may be partakers with him of this great blessing, and is therefore doing what he can to spread the knowledge of the truth. He is much in need of literature that he is unable to purchase. Are there not some of our readers that would like to contribute something toward sending reading matter to this heathen land? If so, please send your donations

at once to the Australian Tract Society, and a parcel will be made up and forwarded to this brother.

WE take pleasure in introducing to our GLEANER readers Brother F. W. Fisher, who lately embraced the truth in Melbourne through Bible readings conducted by Bro. John Bell. He has joined Bro. Rudge in North West Tasmania, where he is working for Bible readings.

THE General Agent, Bro. Palmer, left Melbourne on an extended tour through N. S. W. and Queensland on the 8th inst. He spent Sabbath and Sunday with Bro. Craddock at Goulburn, and proceeded to Sydney on Monday. When last heard from, he was leaving for Cooranbong. His next place of call will be Gunnedah, where he will meet Brn. Downs and Hill; from there he will go to Tamworth, visiting Brn. Mills and Mackenzie, and thence to Queensland.

FOUR years ago when Brn. Harry Camp and John Reekie were canvassing on the Richmond River, they supplied a Mr. Irvine with a "Great Controversy," and sent his name to the Tract Society Office with the request that correspondence be opened with him. Bro. Irvine received the truth, attended the Armadale camp meeting, and made the request that canvassers be sent into his neighbourhood. Brn. Bell and Chapman are now working in that district. They find many who are anxiously inquiring for the truth. On several occasions about twenty collected at a farm house to engage with them in the study of the word. So eager were some to hear the truth, that on one occasion they kept Bro. Chapman up until midnight answering questions. Many are convinced on the Sabbath question. The brethren think that could a minister be sent there, a company would be brought out that would be a light to the district of the Richmond River.

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