



THE HOME MISSIONARY

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

VOL. V.

BATTLE CREEK, MICH., U. S. A., OCTOBER, 1893.

No. 9.

Look over the EXTRA and see some of the enterprises which appeal to us. It is time to give until the giving costs something, and becomes truly a service of faith.

This number brings to conclusion the series of sermons begun in August. From every quarter we hear of good accomplished by the truths which have been presented. Let no one stop with merely reading the sermons. Go deeper into the subject, and make it your own by diligent study of the Bible and the Testimonies.

NEXT month we promise our readers another sermon as a Fourth Sabbath Reading. Just what it will be we cannot now say, but it will be such an one on present issues as seems most appropriate to follow the line of thought developed in recent numbers. We shall try each month to furnish that which shall indeed be meat in due season.

✓ OVER three thousand new readers of the HOME MISSIONARY have been gained during the last two months. We would especially call the attention of these to the financial EXTRA which accompanies this number. Every quarter we report the receipts for foreign missions. Much profit must attend the careful study of these reports. We hope the financial side of the missionary work may receive its due share of attention in our societies and churches. If "now, just now, is our time to work in foreign countries," as the Testimony says, then now, just now, is the time to plan to save money for the Lord's work.

✓ THE offerings for the foreign work are increasing, and this they must continue to do. There is a movement among our brethren and sisters to consecrate

themselves to God, and this consecration must make itself evident in the financial reports. In the last two quarters we have reported some large single donations from stewards whom the Lord has found in foreign fields. All through our ranks there seems to be a conviction that the messages which the Lord has been sending us through various agencies, call for earnest and prompt response from us. During the past few days, the treasurer, Brother W. H. Edwards, has received letters from brethren in humble circumstances, one of which may be taken as a sample of the responses which we know the Lord delights to hear:—

"As to the money [\$400] I sent in last spring, I will send in the note as a first-day offering. We are quite sure you will need to use it in the missionary work, and will feel more free to do so if the note is canceled."

"CHRISTIAN EDUCATION."

THIS is the title of a work by Mrs. E. G. White, just from the press. An extract from the preface will tell in a few words what the book is:—

"Some of the matter in this book has already been printed in permanent form, but scattered through various volumes; some has appeared in different periodicals, while a considerable portion has never been presented to the public before.

"The book is designed not only for teachers, but also for parents, who should be prepared to direct intelligently the education of their children. The whole subject of Christian education is treated from the broadest standpoint, with valuable principles and suggestions applicable to every stage of child development; and it is confidently believed that this little work will prove a blessing, both in a richer personal experience and in an increased ability for service, to every one who will read it thoughtfully."

As a matter of course, teachers and students will count this an essential handbook in all their work. But every parent is a teacher, and how important that in the home as well as the school the young shall all be taught of God. There will be children

and youth caught up to meet the Lord when he comes. They will not have reached maturity, and had years of battling with the realities of life to sober them; but their minds will have been disciplined and trained by the truth. Just now is the time for parents to understand the principles of a Christian education.

In the light of these principles as laid down in this book, not only the youth and the student or teacher at school are to discipline the mind, but every believer must do so, old or young. It is the privilege of our older brethren, and those who have labored hard at physical toil without educational advantages, and find their minds sluggish and their memories treacherous, to get such a hold upon the principles of true education, in Christ, that they will find the power of God quickening their faculties and giving them new strength.

"God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories." — Page 52.

Many are struggling against just such conditions as they hear the call to awake and engage in the work. Our responsibility is measured, not by present resources and capabilities, "but by the powers originally bestowed and the possibilities for improvement." Therefore in our missionary work nothing can be more important than instruction from the Lord, telling us how to escape from mental and spiritual sluggishness.

"God will not supernaturally endow us with the qualifications which we lack; but while we exert the ability we have, he will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life."

Could any words be more encouraging than these, now that the time has fully come for every Seventh-day Adventist to be a worker indeed? It is the promise made to Israel: "I will restore unto you the years that the locust hath eaten." But this promise is to those who diligently apply themselves. Every missionary worker ought to have a copy of "Christian Education." It is a book of 255 pages, and the price is 50 cents. Order of your State Tract Society, or of the Review and Herald, Battle Creek, Mich.

SUBSCRIBE FOR THE "MEDICAL MISSIONARY."

Every Christian family ought to receive the *Medical Missionary*, each number of which is brimful of interesting matter calculated to arouse and develop true missionary spirit. The September number begins a series of most interesting illustrated articles by Dr. M. G. Kellogg, the medical missionary who is accompanying the "Pitcairn" on its voyage among the Pacific Islands. Reports from Christian Help Bands, from the Chicago Mission, and other branches of our medical missionary work, will also appear in each number. Subscription price, 25 cents per year. Address The Medical Missionary, Battle Creek, Mich.

AN INTERESTING EXPERIENCE.

At the close of a recent discourse, a lady not of our faith came forward and expressed herself as desiring to talk with me, and especially to obtain light upon the Sabbath question. I visited her later in the day, and spent nearly two hours in presenting the real significance of the true Sabbath as the measure of Christian experience, and the fact that Christ was in the Sabbath, and that, in the observance of the true Sabbath we showed our allegiance to God and to Christ; while the rival day was an effort of the enemy of all righteousness to turn away the people from paying the honor due to Christ, and an effort to secure homage to himself. As our Bible study proceeded, she frequently remarked, "How plain that is! How simple it all is! I wonder why people have not seen this before," and at the close expressed herself as most grateful to God for thus showing her the light. And, on my stating to her that the matter of importance was that she should make this light experience to herself, she heartily responded, "I shall do so."

I was greatly encouraged by this bit of experience, as showing the power in the truth, when Christ was presented as the center of all truth. It seems clear that the time has come when we are to go forth filled with the Holy Spirit, to proclaim the Sabbath more fully, and I confidently believe that there will be a new power in this truth which will turn many from darkness to the light, and from a rival day to God's true Sabbath.

W. W. PRESCOTT.

ENVELOPE LEAFLETS.

THE Pacific Press has started the *Apples of Gold Library*, a monthly tractlet for use in missionary correspondence. The size is just suited to slip into an ordinary envelope, and the subject matter of the leaflets promises to be of such a practical nature that we believe the publication will be very favorably received by our missionary workers. One can slip a little leaflet on a truly practical subject into almost every letter written, and for such use in general correspondence the inviting appearance of these leaflets will lead to the reading of them, where a larger tract might be laid aside. The price per copy for the year is ten cents. The tracts are sold singly at 50 cents per 100. The numbers thus far prepared are, "Looking unto Jesus," "The Christian's Privilege," "The Sure Promises of God," and "How to Get Knowledge."

Fourth Sabbath Reading

GET READY FOR THE COMING OF THE LORD.

Sermon by Elder A. T. Jones, preached in the Tabernacle,
Sabbath, July 29, 1893.

MATT. 16 : 21-23 : "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan : thou art an offence unto me : for thou savorest not the things that be of God, but those that be of men."

You will see that this lesson is the same as the three preceding ones that we have studied. There is a point, however, in this lesson that we all need to see, beyond those which we have studied already.

I have called attention several times to the fact that the last days of the Saviour on earth for us, correspond to his last days in heaven for us ; and that the record of the disciples and their experience in his last days upon earth, is a warning, an example, to us who live in his last days for us in heaven.

That you may see this yet more plainly, I shall read a few passages from the Testimonies. In "Special Testimonies," Appeal to our Ministers and Conference committees, on page 16, I read this passage concerning the second message as it was given in 1844, and that which corresponds to it now, and what this means :—

"The Revelator says, 'I saw another angel come down from heaven, having great power : and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 'Babylon the great is fallen, is fallen.' This is the same message that was given by the second angel, — 'Babylon is fallen,' 'because she made all nations drink of the wine of the wrath of her fornication.'"

Now I read particularly the point to which I want to call your attention :—

"When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Almost the last act of his ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches : the second angel's message, and the voice heard from heaven, 'Come out of her, my people, . . . for her sins have reached unto heaven, and God hath remembered her iniquities.'"

What do the two cleansings of the temple signify ? —The two calls out of Babylon. The first cleansing of the temple was at the beginning of His public ministry ; the second cleansing of the temple was almost the last act of his public ministry. These two cleansings of the temple correspond to the two calls out of Babylon. The first cleansing of the temple represents the first call out of Babylon in the second angel's

message ; and the second cleansing of the temple represents the second call out of Babylon where the angel of Rev. 18 : 1, 2 comes down crying mightily with a strong voice, "Babylon is fallen, is fallen," "Come out of her my people." And more than this : The first call out of Babylon was certainly at the beginning of his heavenly ministry in the Most Holy place, and as his second cleansing of the temple was almost the last act of his earthly ministry, and as this corresponds to the second call out of Babylon, it is plain that when this call goes forth, when the angel of Rev. 18 : 1, 2, comes down from heaven, we are then certainly in the time of almost the last act of his heavenly ministry in the Most Holy place. And we are certainly *now* in the time of the call of the angel of Rev. 18 : 1, 2, the loud cry of the third angel's message ; and are just as certainly in the time of almost the last act of our Saviour in his heavenly ministry for us, almost the last act of the cleansing of the heavenly temple. *Almost* the last act now ; soon the last act itself will come ; then probation will be past ; *and are you ready ?*

Now from that you can see what we have stated in our lessons a time or two before, — that the Saviour's last days on earth for us correspond to his last days in heaven for us. And the experience of him and his disciples in his last days on earth is recorded to show to us what *ours* is to be in *our* last days on earth, and in *his* last in his ministry in heaven for us.

Another thing : That first call — the fall of Babylon — in 1844, was the time when the message went forth, "Behold, the bridegroom cometh ;" "The midnight cry," "Behold, the bridegroom cometh." Now we read a passage or two from "Early Writings," to show what that signifies. This is the record of the second angel's message, and the experience of it. Page 101 :—

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the bridegroom cometh ; go ye out to meet him.' This was the midnight cry, which was to give power to the second angel's message."

And those who are here now, who were there then, know what that means. [Voice from the congregation, "Yes."] In one of the camp-meetings in the East there was one of the brethren who was there at the time, and he is a minister still in the third angel's message. He told us one day, when these subjects were up, what that meant, and how it went ; how in going to and from meeting, or getting up in the morning, or walking across the fields, from hillside to hillside, and through the valleys, their voices were heard, "Behold, the bridegroom cometh ; go ye out to meet him." They had the message then ; all could preach it.

Let us read that again, and then see what it means :—

"This was the midnight cry, which was to give power to the second angel's message."

Now I turn to the time of the third angel's message,

and see what that back there represents now. Page 137; this is entitled "The Loud Cry,"—the time of the loud cry, in which we now are:—

"I saw angels hurrying to and fro in heaven, descending to earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel, penetrated everywhere, as he cried mightily, with a strong voice, saying, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation which they are soon to meet. I saw a great light resting upon them, and they united fearlessly to proclaim the third angel's message.

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.'"

Now note:—

"This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her, that they might escape her fearful doom."

Do you see what the midnight cry meant? Rather, do you see what it means? They knew what it meant back there; we are to learn what it means. And what that was to the second message, to the first message and the second message, this of Revelation 18—the loud cry of the third angel—is to the third angel's message. But where did that come in, in the second message? Let us read that again:—

"Near the close of the second angel's message."

Where does this come in, then? We know that that back there represents the loud cry here, and the second call out of Babylon, and that was near the close of that message. What does that show then but that *this* is near the close of the third angel's message? Now do you believe that? Do you believe we are near the close of the third angel's message? That is where we are, whether you believe it or not.

"This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her, that they might escape her fearful doom.

"The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call, and

left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took their stand with those who were looking for their Lord, and keeping all his commandments. The third message was to do its work; all were to be tested upon it. And the precious ones were to be called out from the religious bodies."—*Early Writings*, pp. 138, 139.

What I read this for is to show the relation between the loud cry of the third angel, and the midnight cry of the second. And as that was near the close of that message, so this is near the close of this message. As that call, the midnight cry, corresponded to the first cleansing of the temple by the Saviour at the beginning of his ministry, so this call, the loud cry, now corresponds to the second cleansing of the temple, which was almost the last act of his ministry; and all this shows that we are near the close of the third message.

Now another line of thought. In the study of these lessons we have found a parallel all the way through, between the time of the disciples and our time, both on the part of the world who are working against God, and on the part of the disciples who should have understood God's way. And we found that the disciples at the very time when they should have been the widest awake, were asleep. At the very time when they should have obtained an experience that they might not fail in the hour of temptation which was quickly to follow, they listlessly went to sleep. And in their failure to keep awake and watch *that* hour, they failed to stand the test that came in the *next* hour, and the next.

And all this, we found, corresponds precisely to the little time, the "short period," which precedes the time of trouble,—the last work of the Saviour in the heavenly sanctuary for us just before the time of trouble comes. And *we* are to watch through this time, in order that we may stand through the next hour, as we read a moment ago.

Now let us notice again that act of the disciples in going to sleep there, just in the time when they should have been the most awake, in the time when it was most important that they should be awake of any time they had been with the Saviour. Can you see any connection between that record of those disciples, and the warnings that are given over and over and over in our day, not to go to sleep? Can you? When the Saviour told them that day, "Watch with me," "watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak,"—do you see any connection between that and the word that he speaks to all now, "What I say unto you I say unto all, Watch"?

Let us turn and read it. Mark 13; and this chapter, you remember, gives the record of the signs of the times. "Heaven and earth shall pass away; but my words shall not pass away."

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For

the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning; lest coming suddenly *he find you sleeping*. And what I say unto you, I say unto all, Watch."

Did he go away, telling them to watch? Did he come back and find them sleeping? Did he? Did he wake them up and tell them again to watch, that they enter not into temptation? You know he did. And now he says to every one of us, "Watch, lest coming suddenly he find you sleeping." "And what I say unto you I say unto all, Watch." Now is there any connection between this advice to us and the record that is made of the disciples' failure to keep awake and watch? Is there? You know there is.

Well, why did he want them to keep awake? What was there that made it so necessary that they should be awake?—Ah, there was an hour coming right away, in which they were to meet things that *they did not* know of, but which *he did* know of, and which they could not meet unless they stayed awake and got the experience that was to be had in that hour of watching. Why is it, then, that he wants us to be so wide awake just now, and that we should not go to sleep? It is because we too are "soon to meet" an "hour of temptation," in which we too shall fail as they did, unless we keep awake and watch in this our time of watching. You know that this is so. Then is it not "high time to awake out of sleep?" "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

And I tell you, brethren and sisters, I have seen a parallel a good deal closer than that, in the study of this subject. I have seen people who would go to sleep in spite of everything, while studying that scripture,—that very scripture which tells of the disciples and their going to sleep when they should have kept awake. I have seen people go to sleep right in meeting, while studying this lesson about not going to sleep. Well, I say, this is a parallel that comes even closer than the other. Of course the other idea is using the fact from back there, and drawing from that a lesson to us to keep awake spiritually. But I tell you, brethren, our spiritual condition depends a great deal more than a good many people think, upon our physical condition. And if I go to sleep in meeting, and so fail to learn this spiritual lesson, what then is my spiritual condition going to be? That is going to be asleep too, is n't it? Then let us look out, and not go to sleep physically, lest we miss the very lesson that will be the turning point in our keeping awake spiritually.

Now I read a passage here again that I read awhile ago, to show that this is the meaning that the Lord has put into this thing; that this word which he speaks to us now, drawing the lesson from their failure back there, is to have us keep awake now in this time of watching, that we may have an experience that will cause us to stand in the hour which is soon

to come; that we may not fail as they failed.

In the first place, I read this passage again:—

"The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared."

Thus prepared! *thus* prepared! How is that? Why, by the words of this message, by the loud cry of this angel, by the time of refreshing, by the latter rain, the loud cry,—it is all one.

"The people of God are thus prepared to stand in the hour of temptation which they are soon to meet."

Now that you may see that still more forcibly, I will read a passage that we read once before, concerning the commencement of the time of trouble, that short period of the commencement of the time of trouble.

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—"*Early Writings*," p. 27.

Concerning that, it is said:—

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

Now these statements show plainly enough this connection directly with the time of the disciples. And the time has come; we are in that time; the loud cry is being given; we have been in that time nearly five years; nearly five years of this period is gone, and it is a short period at the best. And we want to prepare to meet him. [Voice: "Praise the Lord."] I say so too; I say, Praise the Lord; for I want to see him. Anybody who has done so much for me as he has,—I want to see him.

Well, that being so, it is high time that we awake out of sleep, and see that we be not found asleep, whether he comes suddenly, at midnight, or at the cockerowing, or in the morning; at the first watch, or at the second watch, or at the third watch; but that whenever he comes, he shall find us awake, watching, ready to pass through all this time, and to meet him in peace.

That brings us again to the thought that we had last Sabbath, and that is, to get ready to meet him; that we shall have nothing in this world to hold us down, no clog, everything cut loose,—property, everything on the altar to be consumed,—ready to meet him at his coming.

Now, as I said last winter in the lessons in the *Bulletin*, I do not want you to think that these lessons, as we have now given them, are especially for us because we are Seventh-day Adventists; but that they are exactly such lessons as I would give to people who

had never heard of the third angel's message at all. If I should go out to-morrow to hold a tent meeting, I would preach to the people just as I have preached to you in these sermons. And I would tell them that if they wanted to be sure of their property, they must get it into the third angel's message, just as quickly as possible. I would preach this to men who never heard the third angel's message, just as readily as I would to Seventh-day Adventists who have heard it, and do not pay any attention to it. In fact, this *is* the third angel's message.

Trouble is coming upon the earth. How is it all through the land,—not through this land only, but other lands, Australia, and this one perhaps the chiefest,—how has it been in the affairs of the world? Are the capitalists, men who have money, having a comfortable time, and everything going nice and easy? You know they are having the wildest time they have ever had, and such trouble as almost breaks their hearts. Of course they have had panics on Wall Street among the stock-gamblers; that is merely local; but this is wide-spread.

You know this, that trouble is coming all over the country; banks and business firms are failing everywhere. Men who have money in the banks, or in bank stocks, and such other places and enterprises, are finding that it is not at all safe there. When they want their money, they can't get it.

Now, then, do n't you suppose that if I was going out to-morrow to preach the third angel's message to the people, and I should preach the real message of God to men, it would be the proper thing for me to say to them, "If you want to be sure where your money is, and if you want to be sure of it all the time, you put it in the cause of God just as quickly as you can get it there; because God's cause does not fail; men fail, earthly institutions fail, earthly institutions break; but God never fails; his cause never fails!"

Indeed, do you think I would be taking the proper message from God to men, if I did *not* talk that way to them?—No. Then if some of you who profess to be Seventh-day Adventists thought that was rather strong last Sabbath, about asking the Lord whether you should sell or not, and getting your means into the cause of God, as he tells you to,—if you thought that too strong talk, please do n't think that way any more, will you? If it was strange to you, please get acquainted with the third angel's message; that is all I can say.

And to bring that even yet closer, I turn and read a little extract that was printed some time ago—about a year ago—in the *Signs of the Times*, from the same source:—

"The light has come. The light which will enlighten the earth with its bright rays has been shining from the throne of God. Shall we fail to appreciate precious privileges brought within our reach? I tell you, God is testing us just now."

Testing us just now! With what kind of test? The same kind of test with which he tested those disciples that night when he asked them to watch with him that hour, that they might obtain the experience

which they needed. They did not bear the test; they lost the experience; and then they failed to bear the other tests which were to come, and for which this was to prepare them. That is how he is testing us now; he is testing us with light; he is testing us with truth; he is testing us with the different phases of his message; he is testing us in these different ways, to see whether we will conform to what he says, to see whether we will consecrate ourselves to him, to see whether we will die that death, that greater death than we have ever yet died. I will read it:—

"Said the angel to them, 'Will ye shun the seven last plagues? Will ye go to glory, and enjoy all that God has prepared for those that love him, and are willing to suffer for his sake? If so, ye must die that ye may live. Get ready, get ready, get ready.'"—*"Early Writings,"* p. 56.

Again:—

"In a view given June 27, 1850, my accompanying angel said, 'Time is almost finished. Do you reflect the lovely image of Jesus as you should?'"—*"Early Writings,"* p. 54.

You know *we* are to reflect the image of Jesus fully, in order to be sealed with the seal of God. Do you reflect the image of Jesus fully?

Now we continue reading from page 54:—

"'Do you reflect the lovely image of Jesus as you should?'" Then I was pointed to the earth, and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, 'Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.'"

Are you willing to die a greater death to the world than you have ever yet died? Are you willing to cut loose from it wholly, and have not a single earthly interest left? Are you, at the direction of God, asking *him*—do n't ask men—when you shall sell? Ask *him*; that is his business; he will tell you.

So, "I tell you God is testing us now, just now; the whole earth is to be lighted with the glory of God; the light is shining now."

Now we are ready for the special point in the lesson for to-day. I want you to look at the Scriptures yourselves. Open your Bibles at the 16th chapter of Matthew, the 8th chapter of Mark, and the 9th chapter of Luke,—all three, and hold all three places open. Now I want you to see that all three places speak of the same thing, and touch the same period exactly. That is the first thing to notice.

Now let us read the 16th chapter of Matthew and the 20th and 21st verses. That is the text we began with this morning:—

"Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him and began to rebuke him."

Now turn to Mark, and see that he says the same thing in this place. Thirtieth verse:—

"And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and he killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him."

Now we read in Luke 9 : 21 :—

"And he straitly charged them, and commanded them to tell no man that thing; saying, The Son of man must suffer many things, and he rejected of the elders and chief priests and scribes, and he slain, and be raised the third day."

It is all plain enough, isn't it, that these three places speak of the same thing? Well, what followed? When Peter had rebuked Him, what did he do?—He rebuked Peter, and told him what was the matter with him,—that he did not understand the things that be of God, but those that be of men. And the reason of it was that he did not have the Spirit of God. The man who knows not the things of God, but only those that are of man, has not the Spirit of God; he has not that eye-salve; he cannot see. And the reason that he has not the Spirit of God, is that self lives and reigns.

Now turn to the 16th chapter of Matthew again, keeping the other places still. We read, beginning with the 24th verse :—

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Now turn to Mark, beginning with the 34th verse :—

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Now turn to Luke and see the same thing, beginning with the 23d verse :—

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

All this still shows that it is the same story in all three places, and in all three places is the lesson that was written for us in this time.

Now turn back to Matthew, 27th verse :—

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

All three of these records refer to the same thing. Christ told them he was going to be crucified, and rise the third day. Did they know anything about it?—No. Why?—Because they did not have the Spirit of God. And what was it that kept them from having the Spirit of God?—Self. Christ's whole work was that they might get rid of self; and that corresponds precisely to our time, and the third message, "Anoint thine eyes with eye-salve, that thou mayest see"; and, "We are to die a greater death to the world than we have ever yet died."

Now how far along have we got in the record in these three places? Does not each one of them bring us to the coming of the Lord? Then when the people in the third angel's message have reached that time corresponding to this experience of those disciples, have n't they reached the time when the Lord's coming is at the door? You will all say, "Yes;" and it is time.

Now let us read the 28th verse.

All of you please read that verse yourselves, and think carefully what it says, as you read it.

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

Was that read right? Was it? Does it say that? "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." What does that say? "There be some standing here." Standing where?—"Here." What does it mean? Does it mean what it says?—Yes, thank the Lord. Well then, what does it mean now to the people of the third angel's message, who are now living? Where are we in that experience of the disciples? Does that experience mean anything to us at all? Was it written for us? Then I say again, when we have reached the time in the third message which corresponds to that time in their experience, where are we?—We are in the day when that scripture means what it says to the people who read it: "There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom."

Now turn to Mark, and read the last verse of the 8th chapter. There is a division of chapters here, but there is no division of subjects; so we read right on. Now notice the first verse of the 9th chapter :—

"And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

Then that belongs to the same thought in Mark, as it does in Matthew.

Now turn to Luke, and see whether it is repeated there also. Luke 9, verses 26 and 27 together :—

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angel's. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."

Let us make this plain. I will say it slowly, and you think closely. We have seen over and over that the Saviour's last days on earth for us, correspond to his last days in heaven for us. This is the truth. Now these passages in Matthew, Mark, and Luke are the record of the beginning of his last days on earth for us; for it is written:—

"From that time forth, began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things, and be killed and rise again the third day."

So that there he entered especially upon the ministry of his last days upon earth for us, which was to end only with Gethsemane and Calvary. And from that time forth the disciples there were to understand these things, and to watch with him through Gethsemane, in order to be prepared to stand in the hour of temptation which immediately followed Gethsemane. But they failed to understand these things, and so failed to watch, and therefore failed in the hour of temptation.

Now why was all this written out? It certainly was not written for them, because their experience in this matter was all past, years before a word of it was written. It *happened* to them; but it was *written* for us. This experience of his disciples, then, was written out for his disciples who should live at another time. And as those last days of Jesus on earth for us correspond to his last days in heaven for us, so that experience of his disciples in his last days on earth for us, was written out for his disciples who should live in the time of his last work in heaven. And as we, and all the world, are now ourselves in this very time of his last work in heaven for us, it is as plain as day that these things were written for us, the people who are now living.

Therefore it is plain that we ourselves are now living in these very scriptures, as certainly as those disciples lived in the things written in these scriptures. And as they, living in the things written in the scriptures, did certainly see, at the *transfiguration*, the glory of Christ, and of those who were his, as he will appear in his glorious kingdom; so we now, living in these very scriptures, shall certainly see the Lord Jesus coming in his kingdom, in all his glory. And as they lived in that time when there were some standing *there* who should not taste of death till they saw him as he shall appear when he comes in his kingdom; and as we are living now in Christ's heavenly ministry, precisely where they were then living in his earthly ministry, it is absolutely true, as it is written, "There be some standing *here* who shall not taste of death till they see the Son of man coming in his kingdom." Good! Good! And I am glad of it, for I want to see him.

Then the record goes right on, "About an eight days after [or "after six days," one says] he took Peter and James and John, and went up into a mountain to pray," and was transfigured before them; his face did shine as the sun; his raiment was white as the light, so as no fuller on earth could white it. What comes then?—The glory of God overshadowed them, and a voice came out of the light; and there appeared unto him two men, which were Moses and Elias, which also appeared *in glory*. What did Moses and Elias represent coming there? We all know that the transfiguration was a miniature representation of the coming of the Lord; Moses representing those who will be raised from the dead, and Elijah those who will be translated without seeing death. And as they there appeared with him in glory, even so "when Christ who is our life shall appear, *then* shall we also appear with him in glory." And as *then* the disciples entered into the cloud of glory, and "saw no man, but Jesus only with themselves," even so, when he shall appear in glory, when he cometh with clouds, *then* we also shall enter into the cloud of his glory, as did they, and, like Moses and Elijah, shall appear with him in glory, for we shall be like him, for we shall see him as he is, and forevermore we, too, shall see no *man*, but Jesus only with ourselves. Praise his holy name!

Do n't you see, then, that as that record goes straight onward from where the record of their experience meets us, the next thing is the coming of the Lord? Jesus is to appear in glory, and we are to appear with him in glory. Thank the Lord! And it all means that there be some *standing here* who shall not taste of death until they see the Son of man coming in his kingdom; and I am glad of it.

And I say again, if I were going out to-morrow to hold a tent-meeting, when the time came for that point to be given, I would preach it that way to the people who have not heard the third angel's message; because it *is* the third angel's message; it is the truth of God for this time. Are you going to shun and doubt it and wonder whether it is so? It says so, does n't it? Well, does it mean anything?—Oh, it means *everything*; for it means exactly what it says. And whenever anybody reads the Scripture now; wherever the messengers of the Lord go with his message—even to the ends of the earth—everywhere that this scripture is read, it means just what it says: "Verily, verily I say unto you, there be some standing *here*, which shall not taste of death, till they see the Son of man coming in his kingdom."

I am going to stop right here. For the Lord's sake, and for your soul's sake, study the last days of the Saviour on earth, will you? Study the experience of the disciples during those last days. Then bear in mind that the work in the heavenly sanctuary is almost finished; the day of atonement is almost ended, and whosoever does not afflict his soul, and seek the Lord with all his heart, is cut off when the day of atonement is past. Bear in mind that the experience of those back there was written to show what

is coming in our experience. See what the Lord tells you and me in that word; believe it, and prepare to meet the Lord; for he is coming; he is coming.

O, I can do no more, and it is impossible to do any better, than to repeat what the angel said, yea, what the angel said *twice*, repeating it three times each time: "Get ready, GET READY, GET READY."

Foreign Missions

SWEDEN AND FINLAND.

MOST of the readers of the HOME MISSIONARY are perhaps already familiar with the beginning of the work in these countries.

Sweden and Finland are by history closely related to each other, as both were united under the same government before Russia conquered Finland. The Swedes and Finns have always continued to sympathize with each other, and as far as possible they have joined hands. As the Swedish language, to a great extent, is used in Finland, our work there was begun by workers from Sweden, and carried on in the Swedish language. The work in these countries, therefore, is closely connected.

In these countries, during the last year, the work has been onward in spite of the enemy, and we have great reason to be of good cheer and go forward at our Master's command.

Although we have not as yet seen any great number embracing the truth, we thank God for what we have seen of the converting power of the truth; and, although we know that all will not accept the message, we know that all are to be warned.

IN THE SWEDISH CAPITAL.

In Stockholm, our meetings have been well attended and the interest has been good. At times, our meeting-hall, in which about 250 can be seated, has been much too small to hold all who have come to hear. About half have been compelled to return without getting in. Just before I left in June, twenty-two souls were baptized, and twenty-five in all, most of them young persons, joined the church, three of whom had been baptized before. This was a most blessed occasion. Two have already entered the work as canvassers, and others want to give themselves to the work of Christ.

GROWTH AMONG THE CHURCHES.

In May, the writer visited Gefle and Wäddö, at which places we had some good meetings. At Gefle

Brother Wallenkampf, licenciate, and three colporters had been working for some time during the winter. God had blessed their efforts, so that many books had been sold, and the interest in the meetings had gradually increased. Two were baptized, one lost sheep returned, and some had become much interested in the truth and in our work. Before Brother Wallenkampf left, they had some excellent revival meetings.

In Wäddö a young brother, a well-to-do farmer, received baptism and joined the little company of Sabbath-keepers there. He has a good reputation among the people, and promises to be good help in the cause. He had been convinced of the truth for some time, but had a hard struggle before he could cut loose from the world. The brethren there are greatly rejoiced.

All our workers have experienced the help of God. They have found some interest in all places where they have labored. Some have been united with the churches, and new openings have been presented, but of course there are many difficulties to overcome.

PROGRESS IN FINLAND.

In Finland the providence of God has opened the way for the last message to be given. On July 21, last year, Elder O. Johnson and two Bible workers from Sweden arrived in Helsingfors, the capital of Finland, where they began the work. On account of the restrictive Russian laws, they found it best to begin the work in a more private way. A little meeting-hall was fitted up in a private house, and the work was mostly carried on by visiting and getting personally acquainted with the people.

In January last, a public hall that seated about 200 people was rented, and Brother Johnson began to hold four meetings there every week, besides five meetings and a Sunday-school in the smaller hall. These meetings continued until the last of May when he had to leave for Sweden. The meetings have been well attended, and the interest has steadily increased. Quite a stir has been caused in the different churches, and the clergy, who have attended the meetings some, have become aroused; still the work has been allowed to go on freely.

From a report by Elder Johnson we take the following:—

"The Sabbath, the 27th of May, was indeed a day of special blessings for our brethren in Helsingfors. In the morning twelve were baptized, and in the afternoon we celebrated the ordinances of the Lord, in which twenty souls took part. The Lord blessed us in a rich measure, and the brethren praised the Lord that they

are accounted worthy of having a part among his chosen people. They never before experienced such a joy and blessing.

"There are now in all about thirty who have commenced to walk in all the commandments of God. Some of these have belonged to other churches and have been baptized before, and others keep the Sabbath but have not yet been baptized, but we hope soon will be, and unite with us."

Brother Johnson has also made some visits in the country, and has found people hungering and thirsting for the word of life.

As any literature that is to be circulated in Finland has to be published there, the tracts, "Is the End Near?" "The Second Coming of Christ," and "The Reign of Christ," have lately been published there in the Swedish language; also, "Christ and His Righteousness," and "The Saints' Inheritance" in the Finnish language. It has also been decided soon to publish "Life of Christ" and "Prophecies of Jesus." The way is open in Finland, and there is a loud call for means and workers to carry on the great work.

CONFERENCE PRIVILEGES.

The last Swedish conference was held in Karlstad, June 22-28. The Bible instruction continued till July 10. This was truly a time of great spiritual benefit and refreshing. Elder S. N. Haskell and Elder L. Johnson led in the Bible work. Wonderful truths that cheered our hearts and revived us again, were revealed from the word of life, and Christ and his blessed name were magnified. As we separated, all with one accord praised God and testified that it was the best meeting we ever had.

From Finland there were present, besides Elder Johnson and the two Bible workers that went there, two brethren and three sisters who accepted the truth in Helsingfors, and now have given themselves to the work in their country. These all speak both the Swedish and the Finnish languages. All these and two Swedish Bible workers returned to Finland after the institute. Elder Johnson has returned later, and we have had encouraging reports from them all.

In the Conference there were seventeen churches represented by forty-six delegates. Two churches were added. There are now in all, twenty churches with a membership of 552. Ninety-five new members were added during the year.

On Sabbath, July 14, we had the privilege of dedicating a new meeting house at Grythytted, Sweden. The brethren there were in great need of this house, where they could worship God. It will seat about two hundred persons, is nicely located,

and is a neat and proper church for that place. The brethren rejoiced, and the people of the little town seemed to feel much pleased. Some of the merchants had made good donations. Two souls were baptized, and we had some very good meetings.

God has greatly blessed the canvassing work in Sweden. Last year the amount of books sold was over 50,000 kroners (about \$12,500). This year I suppose the amount will be larger. It is not much over a year since they got really started in selling "Bible Readings." They have already sold about 20,000 copies of this book. In Finland this work has also been started. The second quarter of this year, the last reported, thirty-five agents had been working in Sweden, some of them only part of the time. They had taken 3518 orders for "Bible Readings," 185 for "Life of Christ," and 80 for "Sunshine," amounting to 21,246 kroners. The amount of books delivered during the quarter was 23,596 kroners. In one week after the Conference, orders were taken for 4456 kroners. Brother Emil Lind, who is general agent for both Sweden and Finland, has his hands full. We have seen many good results of this great branch of the cause.

We praise God for what he so graciously has done for us in these countries, and we expect greater things. Means and workers are more needed than ever. Brethren and sisters, pray and give for the work in these northern fields.

EMIL J. ÅHREN.

BY SEA AND LAND.

THE following is an extract from a private letter recently received from one of our canvassers, who is at present located at Southampton, England:—

"Since I have been here I have done a little ship work, and last Sunday I boarded a pleasure yacht, 'St. George,' and on my showing some books to him, the captain said he knew something of their contents. He took me to his room and brought from the shelf 'Thoughts on Daniel,' 'Patriarchs and Prophets,' and 'Great Controversy,' also 'Prophetic Lights,' which he had received from Elder Gates on the 'Pitcairn.' The Sunday previous I boarded a ship which was in the dry dock, found the captain's wife in the saloon, and handed her the *Present Truth*; then called her attention to 'Steps to Christ,' and read one paragraph, after which she purchased it. I am thankful for this publication. I have sold many of them since I have been here."

It is interesting to note these little incidents, showing how a bit of missionary work done in one part of the world may be heard from in far distant lands. In its first cruise the "Pitcairn" left an influence which was felt not only in the islands, but in Scandi-

navia, England, Australia, and no one knows where it may not have awakened some interest. Thus it is in all lines of the work. To speak the word or hand out the paper is like throwing a handful of feathery seeds to the winds. Somewhere it will in after time be found springing up.

SHIP MISSION WORK IN AUSTRALASIA.

WHAT we call the "Australasian mission field" becomes more interesting to us, as a people, each year. One reason why this is so is because we are becoming better acquainted with the field. We are gaining a clearer knowledge of its needs, and understand better how to supply them. Another reason why this field grows dearer to us all, is because of our association with the people. Every one who embraces the message so dear to us, is a golden link that binds our hearts to this part of the Lord's vineyard. As one laborer after another joins us, as the work enlarges, and as those who embrace the truth are brought into union with the great body of our people, our distance from the center of operations seems to diminish. Instead of remaining a far-off member of the body, we seem to be merging into the body itself.

One of the lines of work we are carrying on in Australasia for the diffusion of that light which is to lighten the whole earth, is ship mission work. The geographical position of Australia makes it one of the most natural ship mission centers of the world. As all know, Australia is an island continent, located entirely in the southern hemisphere. It is cut off from the great continents of the world by a vast expanse of water. Its northern, eastern, and southern shores are washed by the mild waters of the South Pacific, while its western coast is bounded by the Indian Ocean. Hence the only means of intercourse between Australia and other countries, is by water. All who come to, or go from, this country must journey by ships. All exports and imports are carried by ships. For this reason Australia is visited by ships from all parts of the world. It is connected by established steam-ship lines with England, France, Germany, South Africa, China, Canada, and the United States. Besides these mail and passenger steamboats, hundreds of sailing vessels from all countries trade with Australia. The city of Sydney, New South Wales, is the terminal point of every one of these steamer lines. It is also visited by most of the sailing ships.

Another thing that makes Australia an excellent

point for ship mission work, is its relation to the islands of the South Pacific. It is partially surrounded on the north and east by a chain of islands of varied sizes. These islands are inhabited not only by white natives, but by white people who have settled upon them. Among other islands are New Guinea, New Britain, New Ireland, The Solomon, New Hebrides, and Fiji groups. Then there are small islands, such as Norfolk, Lord Howe, etc.

The principal line of communication between these islands and the continents is through Australia. The different islands are occasionally visited by sailing vessels from other countries, but the regular and frequent communication is with Australia, and thence to other lands. Sydney is the port from which the majority of the vessels leave for the islands. It is also the headquarters of the different missionary vessels that work the mission stations in the south seas.

It will thus be seen that by visiting the ships that enter the Sydney harbor, we have an opportunity to place the truth before people from nearly all the nations of the earth. Not only so, but we can do this to excellent advantage. Germans, Scandinavians, and others, are a long distance from their friends and native land. Here they meet with but few of their own nations, and find but little reading-matter in their own languages. Their eyes sparkle at the sight of our tracts and papers printed in their own tongue, and they accept with pleasure the reading matter we offer to them. In many instances they make strenuous efforts to purchase some of our books to read while making long voyages on the high seas.

It has been about a year and a half since the Australian Conference opened ship mission work in the city of Sydney. Brother J. Pallant, one of our successful canvassing agents, was chosen as ship missionary. For a short time we had the assistance of the present captain of the "Pitcairn." The Sydney church presented the mission with a nice boat with which to visit the ships anchored in different parts of the harbor. We have had much to learn, and, although we have not accomplished all that we could have desired, we have some good results.

On some ships, Brother Pallant has succeeded in interesting nearly the whole crew in the third angel's message. The following extract from one of his letters to me shows how he manages to work with foreigners. He says:—

"The first personal case that was of especial interest to me was that of a young Swede. I had been asking God that he would teach me how to labor with foreigners. On entering the young

man's cabin, I noticed some scripture texts on the walls, and I asked him what they were in English. He could not tell me distinctly, so I asked in what book of the Bible they were to be found. He told me, and I found the places and told him in English what they were. The thought then occurred to me, could I not get him to read texts from his own Bible, and then after reading them, could I not tell him in English what he had been reading. I tried it, and a deep impression was made. I showed him in this way that our Lord was soon coming, and that when he does come, there will be two classes of people upon the earth, and impressed him to be one of the number which should say, 'Lo, this is our God, we have waited for him.' When speaking to him, his eyes were moistened, and as I was leaving, he took from his Bible a book-mark, nicely worked by some dear one, upon which were these words, 'Guds Frud,' which means peace of God, and handed it to me. This person purchased 'Prophecies of Jesus,' and before he left port, he started reading the work, and was deeply impressed by what he read. I have great hopes of this person, for he is intelligent. I have held Bible readings in this way with Germans, Frenchmen, Swedes, Norwegians, and Danes, and on each occasion a deep interest has been manifested."

Of a captain of one of the sailing vessels who purchased "Bible Readings" and became deeply interested in the subjects presented, he says:—

"Every time I went into his private room, the book was at his bedside, with book marks in several places. Before he left, he journeyed out to my home to see me, but unfortunately, I was absent. He waited two hours, and then left the following letter:—

"I ran up to see you to have a last shake of the hand. I did not get away yesterday, owing to the weather being so boisterous and so much sea at the heads, but expect (D. V.) to get away at day-light to-morrow. I should so much like to have seen you once more, but I dare not stay longer, for fear of having to walk back. So, very kindest regards and best wishes for the future. And the dear Lord be with and keep you, is the prayer of one who esteems you."

The following case will help to show how important it is that we carry forward this ship work faithfully in the large seaports:—

"While visiting the ship 'Gloaming,' I found a man who had discovered the Sabbath truth by his own study at sea. We talked the matter over, and I placed reading-matter before him. It was the means of establishing him in his belief, and he told me when leaving here, that on his arrival at New York he would work on shore so that he might keep the Sabbath. It was his wish while here, that he might donate something to the cause, but being unable to draw any money, he could not do it, but said he would do so at New York. He bought 'Prophecies of Jesus' before leaving."

Nearly a year ago, a sailor purchased a number of our books from our ship missionary in London. During the passage out to Australia, he read these books, and was much troubled about the Sabbath. On arriving at Sydney, he became acquainted with our ship missionary, and opened his heart to him. It was not long before he decided to obey the truth. He was obliged to leave the ship and forfeit what he had earned on his passage out. The Lord has blessed him very much. He is a noble young man, and is now preparing to enter the canvassing field. It is difficult

to see how he could have got the truth, had it not been that it was carried to him by those who visit the ships. Such cases far more than pay us for all it costs to operate our ship work.

Besides doing this personal work with individuals, we are doing considerable general work from which we do not see any marked results. The ship mission is furnished with our different journals and with tracts and pamphlets in the various languages. Files of the papers are made up with neat covers, and placed in the saloons of the large steamers sailing to Europe, China, and America. They are also placed on the tables of deep water sailing ships. Packets of tracts are presented to the crews who desire them. We are also meeting with some success in selling pamphlets and bound books.

It is the rule of most of the vessels to pay the sailors off at the European ports from whence they first sailed. When here, they give them but little money, and this limits our sales. They often express regret that they cannot take the books, and say that if they can find them in ports at home, where they get their money, they will purchase them. We believe that if ship missionaries could meet them with our books on their arrival at the home ports, much good could be accomplished.

We are doing another line of work which we believe will in time yield excellent results. Small steamers and sailing vessels make regular trips to the small islands and groups referred to above. The captains of these boats are personally acquainted with the most of the white people living on them, and are very willing to take any packets we may wish to send to them. We number the packets, and keep a record of what each contains. On the return of the vessel, the captain gives us the name of the person to whom each packet was given. In this way we get the names and addresses of the people on the islands, and we know just what reading-matter they have.

We fully believe this work will bring large returns. These people are isolated from the bustle of the world. They have no fresh reading-matter, and we hear that the packets that we send are gladly received. Lord Howe island, located about 450 miles from Sydney, has some fifty white people, but no minister. These people are visited once a month by a boat from Sydney. They send potatoes, grains, and fruits to the Sydney markets, and get clothing, groceries, etc. in return. We are sending them reading-matter, and are very anxious to have our missionary ship visit them.

Through the kindness of officers and sailors of small coasting vessels, we are enabled to send reading matter to small settlements, and to light-house keepers along the eastern coast of Australia. From this line of work we have heard some good reports. A captain who is acquainted with our work told us that he heard a lady who lives at one of the light-houses say, "May God bless those who are sending these papers to us."

As we continue the ship work, we find many avenues by which we are enabled to place the message before the people, who, it seems, could not hear it in any other way. It is evident that the ship work is one of the means by which the Lord would have his people reach a portion of his children. I trust that this phase of the work will yet have a larger place in our hearts, and a more liberal support than it has had in the past.

A. G. DANIELLS.

Sydney, Australia.

QUICK WORK.

ONE OF the results of the added power which is attending the work now is seen in the promptness with which many are stepping out in obedience to the truth. One illustration of this comes from the island of Jamaica. The canvassers' organ for District No. 3, gives this extract from a worker in Jamaica:—

"On Thursday I entered the district of La Covia with my satchel in my hand and my hammock rolled up in a bundle and slung over my shoulder. As is my custom, I began looking for a place to put up for a few nights. I walked almost the length of one street without success, and was getting real tired and hungry, as I had made a good long walk that day, when a voice said to me, 'What are you selling?' 'Books,' I answered. 'Let me see them,' he said. I told him I was too tired then, but would be glad to do so in the morning. This man took me to a good lodging place, and the next morning I received an order from him, as well as from a looker-on. He gave me permission to swing my hammock in the front room, and stated that he thought I would do a good business the next day (Saturday) with my books. I could not but tell him I did not work on Saturday, whereupon I had to explain my position, which I did, and thought the matter ended.

When Sabbath came, he told me he intended to keep the Sabbath of the Lord from now on. The man is a shoemaker, and refused, during the day, several jobs, at the same time telling, in a humble way, to those who brought the work, that the Lord had shown him that he had been in error in keeping the first day of the week, and that he would obey the voice of God rather than man. As far as I can judge, he is a good, earnest Christian man. At the close of the Sabbath, I asked his permission to have a word of prayer, which he willingly gave, and took a part also himself. It was a pleasant Sabbath to me. It looks to me that the angel of the Lord is, as the Testimonies say, going before to prepare the minds of the people for the reception of his truth. In other places people are investigating—ministers included—and thus the message is going."

Home Missions

IS YOUR NEIGHBOR ONE OF THEM?

WE know there are thousands of honest souls praying God to send them light, and that the Lord is making tender the hearts of many who have never yielded to him. They are only waiting for some one who has experienced the saving power of Christ to tell them how to come to him. Many such must be neighbors of Seventh-day Adventists. In towns, many of these may be strangers to our brethren, but, if we seek the Lord, he will direct us into ways by which we may approach the people, and get acquainted with them. Because friends in years past have felt indifferent, and disinclined to talk about the truth, do not conclude that they must feel the same now; for the Lord has been working a change in the hearts of the people, and has been revealing to us more of practical godliness with which we are to bless others. The blood of friends and neighbors will be required at the hands of those who might have been the means of their salvation, but neglected to make the effort. There is an encouraging lesson in the following item, sent us by Sister L. M. Ogden, of Michigan:—

"I had a friend that lived just across the street, and I had often thought that I ought to present the truth to her; but I am sorry to say that I let less important things hinder me. One evening she came over when she knew I was alone, and told me that she had often wanted to talk with me in regard to our faith; that for a week past she had been able to think of nothing else, and her anxiety was so great she had been tempted to call me in when she saw me passing. I was greatly rejoiced, for I had been praying for my neighbors, and for wisdom to know just how to present the subject; but, while I waited, the Lord took the matter in his own hands and opened the way. I tried in his strength faithfully to do the work, by furnishing reading-matter and holding Bible readings with her, and in a short time she began to keep the Sabbath, and when I left home a few weeks later, she was rejoicing in the truth."

COMMON OPPORTUNITIES.

"As you urge upon all to send in short items of experience in the missionary work at home," writes Brother W. A. Wood, of Michigan, "I would respond with the following, giving God the glory for having been moved to do even this much. Let us make use of every opportunity, and God will furnish the opportunity." These items are interesting as showing how many little ways there are for work, coming daily to almost every one who is alive and moving about. If

every one of our 33,778 members every day made use of every opportunity for service, what a power would be manifested to the world.

A German peddler called at our house the other day, and I kindly asked him how business was. He said it was "very poor, bad," etc. This gave me a chance to tell him I would give him something to read, and as he went, I gave him a couple of German tracts; and although I do not know what good it may ever do, I know that he carried off a number of pages of the precious truth.

I stopped at an old stone grist-mill to inquire the price of wheat and some things concerning the grinding of wheat which I wanted to know, without a thought that a word would be said about the truth, and the conversation turned on the World's Fair question, giving me an opportunity to ask him what he thought about the right of Congress to legislate on religious things. Although he seemed inclined to think it had the right, I improved the chance to show the fallacy of the position, and left him with a kindly spirit.

As I started off, I was wishing I had found out his name, so that I could correspond with him later on, and meeting an old German woman on the railroad track, I asked her his name. But she could n't talk English, so without a word, I took out a couple of German tracts, and with a pleasant look, told her she could have them. She thanked me, and carried off fifty-six pages of present truth.

The other afternoon I was in town, and for a meal, I bought some fruit, pop-corn, etc., and went out in a park to eat it. Strolling about, apparently sight-seeing, was a tall, well-dressed, gentlemanly-looking man, whom I had not noticed at all more than I had many others about there; but when he wandered near my seat, something seemed to say, Bid the man, good evening. I did so. Then it seemed to say, Ask him to have a banana. I did so, and, of course, as he accepted it, remarking that it was "a courtesy he had not expected," we were led out in conversation concerning the closeness of the times financially, and he said he was at a loss to explain it. This gave me an opportunity to say that as an Adventist and a student of the Scriptures, I could see the explanation of it only in the fact that Jesus said that, as one of the signs of his near coming, men's hearts should fail them. He seemed to be impressed, and said that he had had serious thoughts of late concerning our Lord's second coming. I asked him if he was a Christian man; he said, Yes; he was a minister, and was visiting the World's Fair, and had run over to Michigan. Shortly after, I excused myself, gave him the last *Sentinel* and *Medical Missionary*, and bade him adieu.

Going along the road the other day, I saw ahead of me a man walking with a rough stick, and so dressed as to point him out as unmistakably belonging to the genus "tramp." As I gradually overtook him, something seemed to say, Say good morning to that man as you pass, and speak kindly to him. I did so; he at first seemed a little shy, but drawing him out with remarks on the weather and questions as to how were "the times," he said that he was "looking for a job." It came about that I said I was going to Sabbath-school. Going where? To Sabbath-school. To Sabbath-school? Why, to-day is Saturday! Yes, I know, but we keep the seventh day as the Sabbath. I invited him finally to go in with me and stay during the hour, and told him if he would, we would go together after that, and have a good warm meal. Several

times he was almost persuaded to go; but he would look down at his clothes, and his courage, which of course was very weak, and made more so by Satan, would fail him, and with a softened look in his eye, he said no, that he hadn't been in such a place for twenty years; that he was pretty well discouraged; no work, nothing to do, and everybody against him; that he expected to be "run in" when he reached town. "Well," said he, "a man better be in jail." My heart ached for the man who, I knew, had a soul for whom the Saviour died just as much as for me. But seeing I could not prevail upon him to go with me, and knowing that if he did get "run in," as he seemed to think he would, he would want something to read, I gave him a few cents, and a tract on the Sabbath, and bade him good-by.

We all know how easy it is to let our eyes be caught and attracted to the printing on some paper spread on a shelf, or wrapped around some article, when perhaps we would not deliberately take up the same paper, fresh and new, to read it at all. Well, the other day, my wife acting on this knowledge, did some missionary work that seemed to me like being "fishers of men." Mark 1:17. She desired to have a neighbor lady read the *Review*, but feared that she might carelessly throw it aside, even though she was courteous enough to receive it at her hand.

So she said to herself, I will use a *Review* to wrap around these glass can covers which I must take home this morning, and in that way she will be more apt to read it. She did so, and it happened that the lady had occasion to sit all alone during the noon hour, in a berry shed, with nothing to read but that paper. When our folks went back to the shed, they found her deeply interested in reading the *Review*.

DIRECT ANSWER TO PRAYER.

By request, I write a few words of experience for the HOME MISSIONARY. Let those who read them think much of Jesus who doeth all things well, according to his own will and pleasure.

One evening, about thirteen years ago, in the town of Alexandria, S. D., I met a little boy whom I took to be a stranger in the place.

A few moments' conversation revealed the fact that his parents had let him go out to Brule Agency with a family of old friends a few months before, where the boy had run errands for a lady who kept a boarding-house. The boy got tired of staying there, and started home for Iowa, and when he got as far as Alexandria, he stopped off because the conductor would not let him ride any farther without pay, and he had no money. I told the boy that I would see that he had some place to sleep. So I spoke to a carpenter, who had some benches and tools in an unfinished building, where there were lots of shavings, and asked him if the boy could sleep in those shavings, and he said he could. The next morning I took the little fellow into the rear end of the *Herald* office, gave him a bath, and put a new suit of clothes upon him from head to toe. In this condition, he looked quite like a little man. I took him out to my father's homestead, about seven miles away.

After having stayed there about one week, either the attractions of town, or treatment he had received, or both, brought him back to Alexandria. He had stayed in the city but a few days, when a leading merchant came to me and said, "Mr. Downs, if I were you, I would not keep that boy; I just now caught him in my

cellar stealing lemons, and took them away from him." This was a blow to me, for I had not apprehended such a thing. I took the boy aside and talked to him, when he freely acknowledged taking the lemons. I told him how wicked it was, and how bad I felt about it. He broke into sobbing and cried bitterly. I am sure that the pitying Saviour forgave him. I said to him, "Now I cannot keep you any longer, you must leave me, and go to your own home in ——" Then the little fellow cried as if his heart would break. I told him that I hoped he had learned a lesson that would help him to be a good boy as long as he lived.

I am sure that, in all this, the Lord was impressing his mind. I gave him all the money I had, which was not enough, however, to take him clear through to his home, and started him off on the train that very day. Some of my friends laughed at me for doing what I did for the boy, but there was something down deeper in my heart and mind than relieving his temporal needs. I thought of how Jesus loved him, and gave himself for him, and it might be he would sometime bring him to a saving knowledge of Christ. My prayers went up for the boy, that Jesus would save him in his kingdom.

About one week ago the Lord put it in my mind to speak of this boy's case in my conversation with one of our brethren, and I said, "I expect this young man will come into the truth in answer to my prayers."

I have never seen the boy since he left me in Alexandria. I have only heard of him indirectly, in fact, have known scarcely anything of him. I heard that his parents did not belong to any church. However, my prayers have gone up for him, just the same. I asked Jesus to send his holy angels to the boy, and actuate him to come into the truth, and sanctify him through it.

Yesterday I received a letter from my mother, who had gone to Iowa, to labor in the missionary field. She says :—

"Do you remember that boy whom you found in Alexandria, and bought for him a suit of clothes, and then took him out home and left him awhile, and then sent him back to Iowa? Well, he was married last Tuesday evening to Sister — [a Sabbath-keeping girl], and started right off to ——. I did not find out that he was the boy until after they were married and gone. He had been here [my mother's home] to meetings a good many times. He was keeping the Sabbath. He seems to be a nice young man. I do hope they will be the means of doing much good."

There is power in prayer. Will you join your prayers with mine, that this young man and his companion may be the means, in God's hands, of doing much good?

O, that our lives may all be made better and stronger in the Lord from day to day, as we work and pray and become united to the True Vine, soul to soul. The feeble and finite, to the holy and infinite.

E. C. DOWNS.

DO YOU GET TIME TO READ?

MOST of our brethren and sisters are obliged to work industriously, and have little time for rest and reading. But even the busiest may find moments here and there through the day to add to their knowledge of the things and work of God, if the thoughts of the work are uppermost in their minds. This is the way a brother in Nebraska has found time to read and pray :—

"For the past two years I have been keeping the Sabbath, and I do rejoice in reading the HOME MISSIONARY. It has helped me so much. I am farming, and I would take the paper out in the field and study it as I ploughed. Sometimes I would stop and kneel down in a word of prayer, and weep to think how the dear brethren and sisters were at work to get the truth before the world, and would ask God to help me to do something for his blessed work. And now I can say I have all on the altar, and pray that if God wills, I may soon be at Union College that I may learn to work for Jesus."

ELDER L. G. MOORE writes of the success which has attended the distribution of tracts by the envelope plan in years past, in various city missions. He says :—

"There are many advantages in this plan of working for the Master. The envelope introduces you to the family, and explains matters for you. When you go the second time, they feel more free to talk, as they have seen you before and know your business. Having read the contents, they have something to say, and then is your opportunity. As a rule I have found the people friendly, and glad to see me. I consider this a most excellent opening for our sisters, who have many home cares, to spend a few hours each week for the Lord. There is usually a dread to enter a stranger's presence and explain our mission. In this way the embarrassment is removed. The envelope does the work for us. God has in the past blessed this way of working, and I confidently believe he will do the same now. The fields are white—where are the reapers? Let us say, Here, Lord, send me."

THERE are many who get no time to do missionary work—that is, they say they do not. But no one can live a Christian life without doing missionary work; for Christian living is Christian working. One difficulty is that so many associate the idea of missionary work only with a formal visit, or a prolonged discussion over some doctrinal point. The best opportunity in the world for doing people good is in the ordinary associations of life and business, when one can speak a word of cheer and hope or counsel without any appearance of trying to do missionary work with the individual. People are then off their guard, and do not interpret the effort as an attempt to indoctrinate them with any particular belief. But our hearts must be kept constantly warm at the altar of the Lord, if we would be prepared for this wayside ministry.

Religious Liberty

DO WE UNDERSTAND THE MESSAGE?

"WE are standing on the threshold of great and solemn events." Such were the words of the Lord that came to us eighteen months ago, and the events that have transpired since that time are such as have commanded the attention of the world, and stirred our people as nothing in their past history has ever stirred them. Things that have been proclaimed for nearly half a century as surely coming, have within this period taken place.

The Lord's messages have always been specific. They have always been aimed at something, and aimed to hit. So it is with the message for this time, it is specific also. It is the warning against the worship of the beast and his image. And this warning must be given, and is being given, in such a way that around it clusters every other Bible truth.

In the discussion of the principles involved in this controversy there has been more or less reference to "law" and "politics;" but because of this we may not conclude that so much attention to this particular topic is detracting from the real work of the third angel's message. An admonition has been necessary, and here it is:—

"The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing they were giving time to questions distinct from the third angel's message. May the Lord forgive our brethern for thus misinterpreting the very message for this time."—*Testimony 33, p. 243.*

What excuse, therefore, is there for lightly regarding the consideration of religious liberty topics, and failing to become thoroughly grounded in the principles of the subject? Four years ago the word came to us:—

"The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of the position which they occupy to-day. But now when the time has come for them to spring into action, *they have the preparation to make.*"—*Id.*

But since that time, the Sunday movement has advanced with tenfold rapidity. Have we kept pace with it? Do we know how to meet all its sophistries? We are not prepared to do it, unless we have been diligent students, and kept fully up with the message.

As we look about us, we see, in the truest sense of the word, "distress of nations with perplexity." The

war clouds, financial disturbances the world over and without a cause, increased disasters by land and by sea, fires, famines, and the like, and above all, the surely gathering forces that will soon combine to restrict liberty of conscience—how thankful we should be that we know what they all mean.

Not long since I was reading in the "Life of Napoleon" of how once he stood before his guards, and asked for a hundred men to lead a forlorn hope. He explained that every man would doubtless be killed the minute the enemy opened fire. Now who would die for the emperor? A moment's hesitation, and then came the sharp and ringing command, "A hundred men, forward! Step out of the ranks!" And not a hundred men, but the whole regiment as one man sprang forward, and rang their muskets at his feet.

I thought, if these living, vital truths that are wrapped up in the message for this time would command the attention and enthusiasm of all those to whom the message is committed, as this warrior in an unholy cause commanded the service and enthusiasm of his followers, what a mighty work might be accomplished in a short time! May the Lord help us to see and understand as we should, the message for this time.

W. E. CORNELL.

WHAT WE HAVE TO FEAR FROM ROME.

A CALM, soothing voice says, "The Papacy is not to act in the United States; the image to the beast will do the work in this government; so do not be aroused at the rumors and reports that Rome has aims against the Protestants of America. She is getting all she wants already by peaceable means, and why should she attempt such an unequal contest as it would be with seven million against sixty million?" What is the chaff to the wheat? God has spoken about the aims of Rome, and we should know the dangers that threaten us from that source.

DOES ROME AIM TO GAIN THE SUPREMACY?

"She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done."—"*Great Controversy*," p. 565, *New Edition*; p. 382, *Old Edition.*

There it is; she expects a fierce and determined conflict. Will it come?

"Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty."—*Id.*, p. 566.

"Many will plead that there is no prospect that popery will ever be revived. . . . But there is nothing in the Scriptures to assure us against the re-instatement of popery."—*Mrs. E. G. White, Review, Jan. 1, 1889.*

"Let the principle once be established in the United States, that the Church may employ or control the power of the State, . . . and the triumph of Rome in this country is assured."—"*Great Controversy,*" p. 581, *New Edition.*

Where stands that principle to-day? It is in the courts. A law has passed which declares that this un-American principle shall exist. Let it "*once be established,*" and the evils indicated will surely follow. But it is *already* established, and the evils are *following.*

"The National Reform movement, that the world and the Church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. Here we have the professed Protestantism of this country; and if popery shall regain its lost ascendancy, it will be by Protestantism giving it the right hand of fellowship."—*Mrs. E. G. White, Review, Jan. 1, 1889.*

The churches have asked Rome for help, and to-day they stand in the attitude of friends. All that remains is for the civil power to test the law that has joined Church and State in this country, and with the principle admitted, its lawfulness decided, there will follow the sure supremacy of the papacy in this country.

WHAT WILL ROME DO WHEN SHE HAS CONTROL?

This is another question that should concern us. God would have us awake to the future. He would not have us taken by surprise. He would have us know as did Jesus, just what is before us. Every step of our course is indicated by his unerring word.

It may seem to be a paradox to say that the papacy is to have the supremacy in the very place where the image to the beast has its field of action. But let us note a few points. The great majority of the people of this land are favorable to what *professes* to be Protestantism; yet it is a fact to-day that nearly all of the officers of the civil government, in all its departments, are either Romanists or else under the almost complete dictation of that church. Now these officers of the law are placed in their positions by the voice of the people,—by what claims to be Protestantism. This voice can be said to be largely of the churches; and the officers chosen by their vote are supposed to make laws for the nation, in harmony with the desire of the people. But the officers are largely Roman, or under Roman control, pledged to stand first of all for the interests of the papacy. Who, then, *execute* the laws? Who have the *power* in their hands?—

Why, the papists. Now look at the past, and learn a lesson.

When Jesus was on the earth, the Romans were in office; they executed the laws and inflicted the penalties. The Church of that day stood professedly opposed to the Roman power. Yet when Christ was accused to the civil power, who did the accusing?—The Jews, not the Romans. Who said he was worthy of death?—The Jews, not the Romans. But when it come to the executing of the law, who did it?—The Romans, not the Jews. The Romans had the power, not the Jews. How is it to-day? Can you see the parallel?

Right here in this nation, the Roman Catholic element have every office of note practically under their control. They stand where they execute the penalty prescribed, and when it comes to inflicting penalties for violating the laws touching religious institutions established by national decrees, what will naturally be the nature of the penalty? Will they not instinctively turn to their own experience of the past? Will they not deal with heretics as in former ages?—Most certainly. Let us see what God has said:—

"The Protestant churches are preparing to enforce it [the false Sabbath] by the very means which she herself [the papacy] employed in by-gone days. . . . How readily she will come to the help of Protestants in this work, it is not difficult to conjecture." If the warning is unheeded that God has given, "the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. . . . She is piling up her lofty and massive structures, in the secret recesses of which *her former persecutions will be repeated.*"

Can there be any misunderstanding of this language? Is it not positive and plain?

"Stealthily and unsuspectedly she is strengthening her forces to further her own ends *when the time shall come for her to strike.* All that she desires is vantage-ground, and *this is already being given her.* We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution."—"*Great Controversy,*" p. 581.

From all of this, we ought to understand that there is danger from the Catholic Church.

C. F. WILCOX.

THE thorough-going National Reformers are prepared to force their opinion and interpretations of Scripture upon men under the penalty of law as coolly as they would address their congregations from the pulpit. J. W. Foster criticises W. F. Crafts for saying that Sunday laws are to be enforced on civil grounds, and not because Sunday labor is a sin against God. He says in cornering Mr. Crafts:—

"But the Seventh-day Adventists and Jews come forward and say, 'Our consciences require us to rest on the seventh day, and work the first day of the week.' What authority has the government to enact a first-day Sabbath law and enforce it?—None whatever except on the basis of the law of God. God alone has a right to judge between the conscience of Jew and Christian. The government says to these men: 'This nation believes that God's law requires all common labor to cease on the first day of the week. The same God who proclaimed the law of the Sabbath at Sinai changed the day by his own example after his resurrection. We do not require you to observe the day religiously. That is a matter between yourself and your God. But we must prohibit all common labor on that day, and you must respect that prohibition.'"

— *Christian Statesman*, Jan. 21, 1893.

Health and Temperance

CHRISTIAN HELP WORK.

For some time I have thought the readers of the HOME MISSIONARY ought to get the benefit of Christian Help work in Battle Creek, done by organized bands at the Sanitarium. Possibly it will stimulate some to greater activity in this branch of the work,— a work that all can take a part in, whether young or old.

It is to help the sick and afflicted; to relieve suffering, as far as lies in our power; to feed the hungry, clothe the naked, and uplift humanity to a more elevated sphere of life. That is the gospel, pure and simple. Christ spent more time in relieving the sick and suffering than in preaching. Then this work must be the gospel. And that we can all have a part in it is the blessedness of it.

You may not all be able to do the work of a trained nurse or medical worker, but you all can do something. You can help the poor, suffering one in distress; you can carry food to the hungry; you can help clothe the naked, and speak a kind and encouraging word to the downcast. This is the Saviour's work, and he says, "As ye have done it unto one of the least of these my brethren, ye have done it unto me." Possibly some of our readers have heard but little of this work, which was organized in November, 1892.

ORGANIZATION AND DUTIES.

The workers were organized into bands of nine persons, consisting of leader, gospel worker, missionary nurse, three mothers' helpers, three burden bearers. Leader; duties, to look up work for the band, to see that all members send in report of work, hold weekly meetings, and make them interesting. Gospel worker, or evangelist; give Bible readings or hold Bible conversations. Missionary nurse; attend to the sick; must know how to administer

treatment, etc. This office may not be always easy to fill, as a nurse requires a long course of instruction. But you can generally find persons who will make good mothers' helpers; help poor mothers in their homes; hold mothers' meetings; assist them in caring for the children; also teach them how to prepare healthful food, etc. Burden bearers can do almost anything; chop wood, carry water; in fact, any kind of work to help in the homes. These are some of the duties of the workers.

When we were organized, we divided the city up in districts, each member taking a district. So we made personal visits with the people, inquiring for cases of distress, or needy ones. We soon found our hands full of the work, and found we should have to organize more bands. At the present we have thirteen bands at work. Without going further into detail, will give you account of actual work for five weeks ending Aug. 26:—

Visits made, 472; hours of work, 250; baskets of food given away, 186; clothing supplied, 14 pieces, 1 barrel, 2 boxes; treatments given, 45; pages of reading-matter, 3212, 1 "Steps to Christ," 2 papers, 1 journal; gospel talks, 97; special cases under observation, 40 (this does not include all the bands are looking after); flowers given away to the sick, 56 bunches; donations, \$3.10.

One feature of interest in the reports of late is the increased interest in the Bible. A great many that we visit are being led to inquire the way of life. We feel to praise the Lord for that. One lady is greatly interested in reading "Two Republics." Another invited one of the members to talk with her on personal salvation. One member states that in one place it seemed almost impossible to talk on religious subjects; but through being able to do something for a suffering one in that home, the Lord opened the way for the other, and they asked that he should pray with them. The writer has had the same experience; in a great many cases has found places where it seemed almost impossible, as far as human wisdom was concerned, to talk with people; but when you relieve the suffering, you touch the spring that unlocks the secret of the heart.

There is a charm in this work that nothing else affords. My earnest prayer is that we as a people will awake out of sleep, and put on Christ, and go about among our neighbors doing good. There is no necessity to go away from your own home; the work is right at the door. God is testing his people on this one thing. In the *Review* a few weeks back, in the article, "Our Duty in Ministering to the Poor," it is said this is the refining and testing process for God's people; because there are many things in our make-up that this work will conflict with,— little selfishnesses, which will require self-denial and self-

sacrifice. How willing we should be to bless others who are not enjoying the blessings that we do. As the Lord says in Heb. 8: 10, we should send portions to those for whom nothing is prepared; for the joy of the Lord is our strength.

All that engage in this branch of the work, really enjoy it. God blesses them and gives them rich experiences. How many more could be blessed abundantly! Isaiah 43 is rich in promises of what the Lord will do for us, if we engage in this work. There is every indication that the coming winter will be a severe one; poverty and distress on every hand, men's hearts failing them for fear of the things coming upon the earth. All these things tell us of the near approach of our Saviour; but thousands do not understand. No doubt many of us will be called to sacrifice to help the suffering. Will we respond heartily whenever the call is made, as far as God has prospered us? We as a people have been wonderfully blessed, above all others; shall we not, then, minister to others in the byways and highways of life, and be indeed a peculiar people, zealous of good works? Then we can tell these poor souls the reason of all these things that are coming upon the earth,

and help them to take hold of Jesus. Tell them with hearts overflowing with love, what they are to Jesus, and what Jesus is to them. Can we at the peril of our own souls pass these suffering and needy ones by? God forbid.

DO NOT WAIT

to be organized, but set to work and do something for your neighbor; show him you want to help him. Do all you can, and you will soon find that you win his heart, and you will hear him say, "That man shows his religion by his works." Do it all for Jesus' sake. Lift him up in the daily life.

A. W. SEMMENS.

THE Spirit of the Lord can use a very few simple words to do a work in honest hearts. Such simple testimonies borne without thought of anything but the love of Christ accomplish more than the most masterly presentation of a subject in the power of argument alone. Then do not forget to say the few words. A canvasser, Brother E. C. Stringer, writing to the *Weekly Reporter*, says:—

"When I came to town, I found lodging with a Baptist family, and the lady has become very much interested in our faith. She noticed that I did not use tea or coffee, and asked the reason why. I told her that they were injurious, and shortly after, she said she had given them up."

The Battle Creek Health Foods.

Sanitarium

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

Oatmeal Biscuit,

Rye Wafers,

Medium Oatmeal
Crackers,

Fruit Crackers,

Carbon Crackers,

Plain Oatmeal Crackers,

No. 1 Graham Crackers,

No. 2 Graham Crackers,

Avenola,

Granola,

Plain Graham Crackers

(DYSPEPTIC),

Wheat Granola,

White Crackers,

Whole Wheat Wafers,

Gluten Biscuit, No. 1,

Gluten Biscuit, No. 2,

Gluten Wafers,

Infants' Food.

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

J. H. KELLOGG, M. D.

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

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

"W. M. MERWIN."

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

For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO.,

Battle Creek, Mich.

Canvassers' Department

WORK AND WAGES.

"Go work," He says,
 "And I will give to each his wages full;
 Nor think that I will give task too severe,
 Or will not mete to thee most bountiful,
 For all thy labors here."

'T is even He,
 The Lord of heaven and all the earth and sky,
 That gives to each a talent — and to some,
 Yea, ten — wherewith to work and occupy;
 That says, "Until I come."

And if the days
 And years that intervene until He comes
 Be many, ne'er forget that so shall be
 Thy strength, and for thy sorrows there shall come
 A joy unspeakable.

And if He takes
 Of all thy flock the lamb most dear, and leads
 Thee far from thy own chosen way, and hides
 Himself in thickest clouds, what e'er thy needs
 Shall freely be supplied.

Then do thy work
 Betimes, not knowing if at morn or even,
 Shall seem His own good time to reckon thee
 Thy wage. Faint not; for He will never leave
 That work unblessed to thee.

And when it comes
 To thee to lay thy hurden down, O blest,
 From all thy conflicts and thy pains to rest,
 To gain Nirvana, home of God's elect,
 And be forever blest.

— *Mary Woodward Weatherbee, in Until the Dawn.*

IN THE BACK-BLOCKS OF AUSTRALIA.

A FEW hundred miles from any sea-port in Australia, takes one into the "back-blocks." Here, perhaps one, two, or three hundred miles from any railroad or city, you see country life in its most primitive form. All communication with the busy world beyond is cut off. Here in the dense bush, or upon the broad plain, people have settled to build homes for themselves. People are born here, marry, and die without ever seeing a railroad or steamship.

Riding along, one sees in the distance a clump of pine trees on a hill, or nestled beside a creek. Coming a little nearer, one can discern some houses. This is the squatter's home. Usually the squatter has a splendid house, and beautifully furnished, and you often find him a gentlemanly and well-educated fellow, perhaps born in the interior, sent to college for a few

years, and back again to spend his life among sheep and cattle. The manager's house is close by, usually a neat wooden cottage. Here and there we see, scattered round the workmen's houses, the stock-yards, and woolshed, making quite a small "township," or village. This is called the Head Station.

If the run is a large one, houses will be found in various places although perhaps miles apart. Some of the shepherds never see a white man for months. Their provisions are taken to them every three months, and there day after day, week after week, and month after month, their only companions are the sheep, their dog, and horse. Is it any wonder many of these men become melancholy? Perhaps after spending a year or two at this life, many of these men will go to the Head Station, draw their check for £80 or £100, go to the nearest hotel, hand over their check to the publican, saying "When this is done, tell me." In a few weeks they are told they have spent all, and would better be getting off; so in a day or two, with a bottle of spirits in their pockets, off they tramp for the station, to spend another year or so in loneliness.

But others are not so, especially the married men. They are steadier. Their little homes have not many of the comforts of life. A few chairs or benches, a table, and a bed, are about all the furniture many have, with a few pictures from illustrated papers hung on the wall. Some parts of the year the station is all life; perhaps 200,000 sheep are to be shorn, or branding is being carried on. Here they cannot ship their sheep and cattle to market, which may be 500 miles away. A mob of 800 or so bullocks are got together, and sent off with six or eight men. Week after week they are traveling. At night they strike camp. Some roll themselves up in a rug, or sleep in the open air. Others herd the cattle up, and build fires round, and watch. Sometimes the cattle become frightened. One after another rises, and moves around. The men know that if they make a rush, many will be lost. So there, out in the bush, perhaps in the dead of night, the men will start a song or hymn. It acts like magic upon the cattle, and soon all is quiet again.

As a rule, the people have very little religious instruction. Many are unable to read. Often we find cases where neither husband nor wife can read. Sunday is disregarded. It is spent largely in kangaroo hunting, shooting, or horse breaking. A minister rarely makes a visit. If he does, it is to collect money. But among the smaller settlers, many are found who have a good experience in the things of God. Coming to their homes in the evening, having canvassed all day, they invite you to stay, giving you the best room they have, leaving their own bedroom for you and taking a back one themselves. After tea, the Bible is taken down and read, prayer is offered, and then they retire. In the morning they will refuse to take any money, but when leaving, they will clasp your hand with a "God bless you, brother. Come again." Of course others are not so pleasant; but, as a people, they are kind-hearted.

We have done very little for this class of people. They are out of the way, but this is no excuse. God loves them. I will add a few lines to show how they could be reached. A Bible van should be fitted up, a two-horse wagon. Let a man take this van, filled with books, tracts, and Bibles, and go into the interior, visit among the people, holding Bible readings, and, where a sufficient number could be called together, holding preaching services. In this way one could pay his way, and preach at no expense to the Conference. There are openings for a dozen such vans in Australia to-day. God loves the back-block man. Do we?

J. H. CAMP.

CANVASSING IN CANTERBURY, NEW ZEALAND.

HAVING been engaged in the canvassing work in New Zealand for three years, the greater part of the time in the province of Canterbury, which is the next field for our ministers to enter, a few facts concerning it may be of general interest. The province of Canterbury is situated on the east coast of the middle island of New Zealand. It may be briefly described as a wide eastern plain, and an extensive western range of lofty snow-capped mountains, with a population of 140,000. It has seven towns having a population of more than 1000 each.

The majority of the people are engaged in agriculture and stock-raising. The Canterbury plain has been called the cornfield of New Zealand, and contains some of the richest soil in the world. Wheat yields as high as eighty bushels per acre; oats, one hundred and ten; beans and peas, 80; potatoes, twenty-five tons. Apples, pears, plums, and different kinds of berries are produced in great abundance. The majority of the farmers are well-to-do. The working men get fair wages, and, at present, the colony is in a very prosperous condition.

The people are among the most hospitable in the colonies. When canvassing, I have often been asked at house after house to come back and stay with them all night; and when re-canvassing the ground, the same people have again asked me to spend the night with them. Then one has such good opportunities to speak to them on such subjects as the second coming of Christ, righteousness by faith, God's purpose in allowing the present state of things to continue, and other points.

The people are omnivorous readers, and previous to the atlas frauds would take books of almost every agent who came along; but now they are a little more cautious. In fact, those frauds have seriously injured the book business; but if one has an article of genuine merit, and has some "go" in him, and has the power of God to sustain him, he can take orders. One thing that the agent can always depend on is being treated civilly. In three years' experience, I have been treated uncivilly only twice.

Most of the farmers live within twenty miles of a

railway station; but the squatters may be two or three days' journey from one. At the stations, one meets with a different class of people. The owners are even more hospitable than the farmers, and help us in every way they can. The men, although a rough set, are among the kindest-hearted it has been my lot to meet. Often on reaching a mountain hut at night, wet and tired, have I been cheered by the kindness of the men. They lead lonely lives among the wild mountain gorges, where in winter the whole country is covered with deep snow; consequently they are in greater need of good books than almost any other people. I have found them ready and willing to listen to the precious truths of the Bible, and also to give orders for our books.

I find that the people of Canterbury read the books they buy, and, as large numbers of them have our books, the sending of ministers there just now seems to me to be a move in the right direction, as many have asked me, "When are your ministers coming?"

I will give one instance of what "Great Controversy" did. When re-canvassing a district, I found one family keeping the Sabbath through reading the "Great Controversy." They had then been keeping it nearly nine months, not knowing that any one else in the world was doing so. They rejoiced to hear about our work and numbers, insisted on my staying with them while in their district, took "Bible Readings," also subscribed for the *Bible Echo*, *Signs of the Times*, and *Instructor*, have given up tea and pork, and the father has quit the use of tobacco. They are anxious for a minister to visit them, and offer to keep him, help pay his expenses, etc.

The Macedonian cry is coming from every part of Canterbury. Who will hear it? Whoever does will meet some difficulties, and have to put up with a few discomforts; but will meet the best class of people, and have the blessing of the Lord, and will see fruit of their labors. The seed has already been sown over the whole province, and in a short time the harvest will appear.

M. A. CONNELL.

"WHERE SHALL WISDOM BE FOUND, AND WHERE IS THE PLACE OF UNDERSTANDING?"

I MEAN in doing the work of canvassing. Here is a thought which may be found on page 387, of "Gospel Workers":—

"You want to be walled in, as it were, with Jesus; and as you hold yourself in this position, it will have a telling influence upon the people; remember, that the work is to present the truth as it is in Jesus, and you will have success."

Not that you are going to get an order from every person you canvass, for "although many will not hear you, yet there are those who will hear." And now let us listen to what the Lord says next:—

"There are honest inquirers after truth, who are far from being satisfied with the spiritual declension in the churches at the present time, and are hungry for the bread of life."

Fellow-canvasser, it is your duty, it is my duty, to hunt through the highways, or the byways, not for pleasure, but to hunt for precious souls, and put truth into their hands that will give them answers to their inquiries. Will you do it, and do it perseveringly? Or when it comes to the place where dear self meets mortification, and is called upon to take some denials, shall Christ's dear name and sake stand aside, that this same vile self may be pampered and indulged?

Dear brother or sister, is it not choosing time with us now, and are we not making selections that will be as lasting as eternity itself?

It seems to me that we, as a people, are treading very closely upon the borders of the valley of decision.

It seems to me that the Lord desires to know whether we are willing to accept the mission to which he has called us,—to sound the loud cry of the third angel's message.

Truly dreadful must be the state of one who knowingly shuts his eyes to the solemn mission of this hour, blindly setting up the wicked idol of self, and standing away from God's work. Where can such find any shelter when the Master shall say, "Give an account of thy stewardship"?

O, the hour of desolation to that soul who is finally cut off, and cut loose from a connection with God's great work! My brother or sister, you may well think that your present wandering life among strangers, and often far away from home, is a far better lot than it would be were Christ to say, "Let him alone, he is joined to his idols."

Dear buffeted one, put thine hands to thine ears against the sordid claims of this selfish heart, and flee for thy life into the vineyard of thy Master, and stay there till the gospel is ended, and then comes the eternal resting time.

F. W. MORSE.

PROGRESS OF THE WORK IN ONTARIO.

In January, 1892, I came to this province to look after the canvassing work. At that time there were six workers in the field, and they are all at work at the present time. They have continued faithful through heat and cold, and the Lord has blessed them wonderfully. We spent some time with them and looked over the territory, and then went back to Michigan, and visited some of the churches in the interest of the canvassing work.

With the help of Brethren Wellman and Crothers, we were successful in getting 125 to attend the school in Lapeer, Michigan, and at the close of the school forty-eight came to Ontario. Some of that number were minute men, ready to run when the work went hard, and remained only a short time. But the work continued to grow, and we understand it was the most successful year we ever had in the province.

In March, 1893, we held the second canvassers' school in Battle Creek, I think the largest ever held. At the close, seventy-five of them came to Ontario. We believe our canvassers are doing better work

than in any previous year; for some are accepting the truth from the work that is being done, and we can praise the Lord for what he is doing for us. It is not the greatness of the work, but the quality. We can say we are thankful that we have reached the time when most of our workers are willing to sell the books on their merits. If we do not take as many orders, we know that our deliveries are better; for we do not have to force people to take the books they have ordered; they are anxious to get them, and the canvasser feels less confusion when he goes with the book. It would have been better if we had done the work this way years ago, even as the Spirit of God has told us we should do.

B. HAGLE.

NOTES FROM THE FIELD.

BROTHER C. F. PARMELE, who has been agent of the Atlantic Conference during the past three years, is now engaged in canvassing in New York City. Brother R. G. Patterson takes Brother Parmele's place as State agent.

BROTHER S. F. REEDER has been chosen State agent of the West Virginia Conference. On account of sickness, Brother U. P. Long has returned to Baltimore, his former home.

SEVERAL months ago the New Zealand Conference requested the Foreign Mission Board to send them an experienced man for State agent. Brother W. M. Crothers, State agent of Missouri, has been chosen for that field, and will start early in November.

CONSIDERABLE difficulty has been experienced in some places on account of the enforcement of city license laws. In some parts of Manitoba and Indiana, especially, the canvassers have been put to great inconvenience on this account.

THE prospect is very encouraging that a large number of Conferences will hold seasons of instruction for their canvassers during the coming winter, varying in length from six to twelve weeks.

THE contemplated workers' institute to be held in Dist. 2, at Atlanta, Ga., will be an occasion of great value to every canvasser who attends. It is now expected that every canvasser in Dist. 2 will attend this institute, which will continue six or eight weeks. We are unable to give the exact date of its commencement, but it will probably be the last of December or the very first of January. At the present writing, the former date seems to have the preference.

WE regret to have the tabulated report appear with so many blank spaces in it; but as we are dependent upon the tract society secretaries for the material to make up the report, we can only publish such as are furnished.

REPORT OF THE CANVASSING WORK FOR OCTOBER, 1893.

	STATES.	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.....											
	Maine.....											
	Maritime Prov....											
	New England....	19	12½	170	880	146	\$338 75	240	\$571 15	\$23 51	\$594 66	
	New York.....											
	Pennsylvania.....											
	Quebec.....											
	Virginia.....											
	Vermont.....	7	3	21	155	288		86	233 95	5 18	239 13	
	West Virginia.....											\$633 79
No. 2.	Alabama.....											
	Cumb. Mis. Field											
	Florida.....											
	Georgia.....											
	Louisiana.....											
	Mississippi.....											
	North Carolina.....											
	South Carolina.....											
	Tennessee.....	13	5		459	60	139 00	195	444 00	30	444 30	444 30
	Indiana.....	21	21	252	1,467	287	562 75	414	1,000 50		1,000 50	
No. 3.	Illinois.....	6	6	67	558	344	813 75	106	232 50		232 50	
	Michigan.....	15	15	172	1,401	95	251 50	311	734 25		734 25	
	Ohio.....	12	12	133	872	219	532 75	161	454 00		454 00	
	Ontario.....											2,865 55
	South Dakota.....											
	Iowa.....		27	441		46	124 75	938	2,367 80	142 93	2,510 73	2,510 73
	Manitoba.....											
	Minnesota.....											
	Nebraska.....											
	Wisconsin.....											
No. 4.	Arkansas.....											
	Indian Territory..											
	Kansas.....											
	Missouri.....											
	Texas.....											
	Colorado.....											
	California.....											
	North Pacific.....											
	Upper Columbia.....											
	Australia.....											
No. 5.	New Zealand.....											
	Great Britain....	40	33	625	3,503			984	2,000 45		2,000 45	
	Central Europe.....											
	Germany.....	5		84	560			124	221 80		221 80	2,222 25
	Norway.....											
	Denmark.....											
	Sweden.....											
	South Africa.....	13	11	240	1,119	600	3,165 50	722	3,072 97			
	South America.....											
	Jamaica.....	6	4½	152		150	359 50	386	1,130 25		1,130 25	1,130 25
Totals.....	157	150¾	2,357	11,074	2,235	6,288 25	4,667	12,463 62	171 92	10,006 87		

IF canvassers ever manifested courage and real missionary zeal, it has been during the season of 1893. Agents for other works, who were working simply for what money they could make, have left the field because they could not succeed, while those who were carrying books containing precious truths for these times, have remained at work in spite of the difficulties, and God has given them a measure of success.

BROTHER R. C. CRAIG expects to start with his family for Buenos Ayres, South America, in October. The times are rather unsettled in South America just now, but the work is moving forward, notwithstanding the delay in getting Spanish books. The canvassers there have done faithful work, under difficulties, and the Lord has been with them.

THE report for Jamaica is for seven weeks.

THE HOME MISSIONARY.

PUBLISHED MONTHLY BY THE

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Price, 25 cents per year.

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

BATTLE CREEK, MICH., OCTOBER, 1893.

Do you notice in the EXTRA that Great Britain has the highest average per member in first-day offerings?

The October number of the Religious Liberty Library is "Christ and the Sabbath," 37 pages. Circulate it.

The life and energy from beneath, which is taking hold of Satan's agencies, is drawing them together in a confederation of evil. At the same time, the power of the Lord is working among those that believe, to draw them together in the unity of the truth. "Press together" is the word now.

It is very seldom that a copy of the Christian Statesman fails to have some reference to our work. A few weeks ago it published an excellent note from the Signs, which drew the parallel between their work and the statements of Revelation 13. Of course it did it to criticize; but it is pretty sure to open the eyes of some. More than one person has found the truth through the criticisms of its enemies.

In his address at the opening of the Catholic Congress, President Bonney, of the World's Congress Auxiliary, a Protestant by profession, voiced the prevailing sentiment:—

"Over the grave in which was buried the dead strife of former generations, the apostles of the new age have clasped hands in a new pledge of fidelity in the pursuit of learning and virtue, and the life that is called charity."

Are you not reminded of those words which we have heard so often, "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power," etc.?

LADY SOMERSET, of England, leader in British temperance reform, wrote to Dr. Barrows, of the World's Fair Religious Congress:—

"Out of the nucleus of influence afforded by the Congress may come an organized movement for united activity based on the

fatherhood of God and the brotherhood of man. The only way to unite is never to mention subjects on which we are irrevocably opposed."

Chairman O'Brien, of the Catholic Congress, enumerates some points on which Catholics can unite with others, as in opposing materialism, irreligion, intemperance, gambling, and "desecration of the Sunday." Isaiah 8 tells how futile will be such union.

A LETTER recently received at this office from a Conference President, states:—

"The earnest appeals are so numerous that we cannot meet one half the calls. At none of our meetings, at the different points we visit, can all the people get into the house. We can truly see that the Lord is going out before his people."

This is truly encouraging. We are glad to say that the testimony of this Conference President is being echoed from all parts of the land. Surely the Lord is working for us, and great opportunities are presenting themselves to us. We should be asking ourselves the question day by day, Are we walking in the light, and advancing with the cause of God in its rapid progress?



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, Niagra 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 Tue. 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.