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WHERE IS THY BROTHER?

I. H. EVANS.

NEARLY six thousand years ago death had entered the human family. A man had been slain. God made inquisition for his blood. Meeting Cain, He inquired, "Where is Abel thy brother?" Cain replied, "I know not; am I my brother's keeper?" God answers, "The voice of thy brother's blood crieth unto Me from the ground."

Abel had been sacrificed to the jealous rage of an unregenerate heart, but he triumphed in faith. Paul crowns him at the head of that list of the martyred host whose lives are an inspiration to endure and suffer for Christ's sake.

But the query, "Where is thy brother?" is a question every Christian may well put to his own heart.

Said Christ, speaking to His followers: "Ye are the light of the world." Said He to the disciples: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Paul writes: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the Word of God." "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." "No man can come to Me, except the Father which hath sent Me draw him."

In these texts we are plainly taught that God uses His Church as a channel through which His Holy Spirit may win souls to salvation. But unless the Church yields to the influence of the Spirit; unless it becomes a laborer together with God; unless it goes to seek and save that which is lost, the Spirit is paralyzed until it can find some human instrument through which to operate.

God intended the Gospel for all the world. It was to be proclaimed as a wit-

ness to all nations, and will He not hold His Church responsible for every lost soul that might have been saved? Suppose God should inquire this very day for the souls of men that are lost, but that might have been saved had His Church been true to its great trust—what answer would you make? If He should make inquisition for every soul lost through the indifference and neglect of His Church, what would be our reply?

O Christian, "Where is thy brother?" Dare you answer, "I know not?" Can you speak the truth and say you are ignorant of his condition? Does not every Christian know that the great mass of humanity is out of Christ and that the very souls he meets day by day in the regular routine of business, in his social relationship, are still servants of sin and on the broad road to ruin? Of the eighty millions of people in the United States there are only eighteen million who belong to the Christian Church. Where are the other sixty-two millions?—Out on the highway of sin. Many of these eighteen millions of His professed followers are far from Christ, and really have no knowledge of the new birth.

Should God ask of you, "Where is thy brother," and circumscribe the limits to a small radius of only five miles from your own home, would you be guiltless? Can you answer: "Lord, I have lived the Christ-life. My light has shone. I have sown deeds of love. I have borne the fruits of the Spirit. I have given liberally of my means. I have spoken when Thy Spirit moved me. I have done what I could, unprofitable servant though I am?"

"Where is thy brother" in the Dark Continent? One hundred and ninety-five millions, and but a few thousand under Christian influences! The millions and millions are left to live and die in sin and heathen darkness. They can never know Jesus as their Saviour; they have not heard of our sin-pardoning God; they can never understand the operations of the Holy Spirit unless some one be sent. For has not the Father said: "How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?" If God should make inquisition at thy door for the soul of every poor lost African that might have been saved had you used diligence in giving of your means and of your personal time and talent, what would be your answer?

Think of India with three hundred million lost and perishing human beings; of China with more than four hundred million; of Japan with forty-two million; of the islands of the Pacific with many millions more of heathen in more than Egyptian darkness; while around the Mediterranean are over two hundred million Mohammedans, to say nothing of nearly three hundred millions of Greek and Roman Catholics, who all need the light of heaven to shine in their hearts.

What answer can the Christian Church make when God asks, "Where is thy brother?" What are we doing with fine homes, and farms, and rich stores, and bank accounts to our credit; with churches noted for their grandeur and elegance; with furnishings in our homes and churches as rich as money can buy; with a well-paid ministry, and often such an abundance of laborers as to cause jealousy and envy if we ourselves or our friends are not promoted as we think we or they deserve, while a thousand million of poor heathen are living with no knowledge of the ways of salvation, and must soon pass into eternity and be lost forever?

One hundred thousand heathen go down into a Christless grave every day—unsaved, lost for time and eternity.

Does some one say, "Where are they?"—They are everywhere; north, south, east, west; in every clime, in every zone; they are in every tribe and nation, and kindred, tongue, and people. This is a lost world, and only here and there can we find a man who truly loves God with all his heart.

"Where is thy brother," O fellow Christian? Is he on the road to ruin? Are you trying to save him? Have you sent some of God's soul-hunters after him? Are you using every means at your command to rescue him? May God help us to awaken to a sense of our duty as well as to a realization of the greatness of our opportunity!

Does some one say, "I can not go. I am too old. I am not learned?" Then give your sons and daughters. Give your means. Give till you feel it. Give till you have sacrificed as Jesus sacrificed for you. "He beggared Himself to enrich us." Heaven, with its glory, was nothing when souls were lost and perishing. Let His followers awake, or on their ears will fall the words, "Depart, I never knew you." Let us rally to the rescue of the perishing, that when the Lord shall inquire, "Where is thy brother?" we can answer: "Saved, Lord; saved from the path of sin."

THE restless millions wait

That light, whose dawning maketh all things new;
Christ also waits, but men are slow and late.

Have we done what we could? Have I? Have you?

A cloud of witnesses above encompass us;

We love to think of all they see and know;

But what of this great multitude in peril,

Who sadly wait below?

Oh! let this thrilling vision daily move us

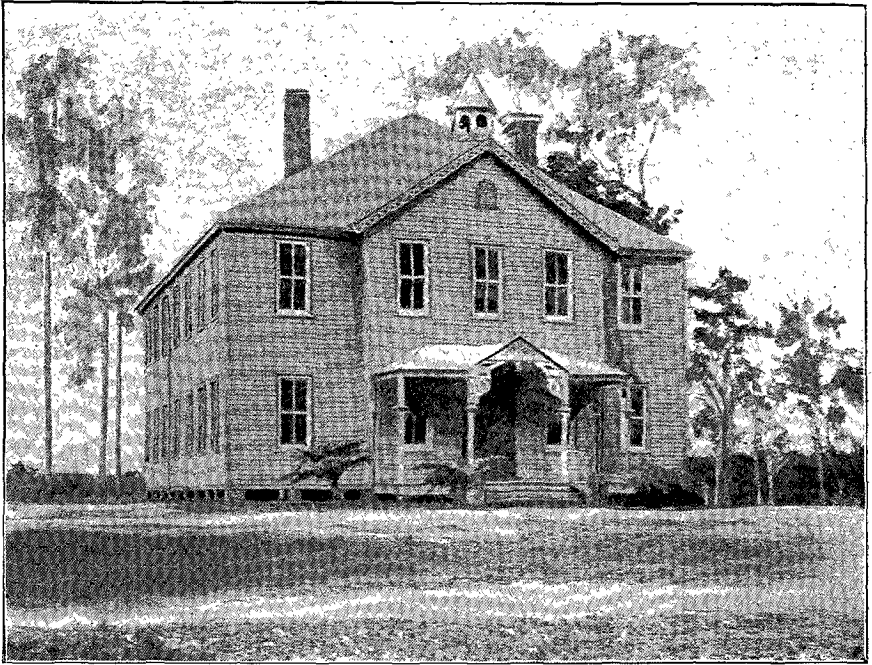
To earnest prayers and deeds before unknown;

That souls redeemed from many lands may join us,

When Christ brings home his own.

—Selected.





COLLEGE HALL, AVONDALE SCHOOL.

AUSTRALASIAN UNION CONFERENCE.

WE have just received copies of the "Union Conference Record," which contain quite complete reports of the fourth session of the Australasian Union Conference of Seventh-day Adventists, held July 7-23, in the Avondale School Hall, New South Wales, Australia. Believing that our readers would be interested in many of the proceedings of this conference, we have thought to give them in a condensed form the benefits of some of the information to be gleaned from the published reports.

On the first page of the "special" number of the "Record" we read: "The fourth meeting of the Union Conference of Seventh-day Adventists is in its situation unique. Usually it is considered expedient to hold such conventions near a center of travel and habitation. But the place selected for this meeting was a short time ago a dense bush without human habitant. During the past four years busy hands have been at work making an opening into which a training school for Christian workers has been placed. A considerable tract of land was secured, and suitable buildings have been erected to accommodate one hundred and fifty students, with teachers and managers.

"It is here in the comfortable quarters thus providentially provided that the

Union Conference of 1899 is now domiciled. The site is a rounded knoll of ground on the bank of Dora Creek, an inlet from the sea about three miles west of the point where the stream is crossed by the Sydney and Newcastle railway. This point is distant from Sydney seventy-five miles, and from Newcastle twenty-five miles. Carriages and rowboats meet trains and convey passengers and baggage to the place of meeting.

“One might expect to meet with more or less discomforts under such circumstances. He hardly looks for the same comfortable fare that one would receive in the urban homes of our cities. But it would require a critical mind to perceive any lack in the way of accommodation or hospitality. The birds of the forest have not yet been driven from their homes; their music still resounds in the morning air. The atmosphere is fresh with the smell of the wood; leaves and blossoms are still the natural adornment provided by nature. But inside the commodious buildings glow warm fires in the chilly evening and morning; creature comforts abound. Kindness and civility acceptably fill the place of luxury. Here in the groves, God’s first temples, His people meet to worship and to counsel. Here already we feel the power and influence of the Holy Spirit. Here we anticipate still greater blessings in the copious outpouring of showers of grace.”

The following were present as delegates: J. H. Woods, C. P. Michaels, S. McCullagh, N. D. Faulkhead, R. Hare, W. Knight, A. W. Anderson, Mrs. Anderson, J. Johanson, G. James, Mrs. Robinson, Miss Gregg, and Miss Schewie, from Central Australia; D. Steed, G. Teasdale, J. H. Camp, A. Mountain, S. H. Amyes, W. H. Covell, J. Hare, and Mrs. Caro, from New Zealand; C. B. Hughes, H. C. Lacey, G. W. Morse, A. H. Piper, M. Hare, F. Martin, R. J. Newiss, E. A. D. Goodheart, W. A. Colcord, from New South Wales; Queensland was represented by G. C. Tenney; West Australia by J. Hindon; Polynesia by E. H. Gates; Samoa by F. E. Braucht M. D. and D. A. Owen; Raratonga by Dr. Caldwell; Tonga by E. Hilliard; and A. G. Daniells, W. C. White, A. T. Robinson, E. W. Farnsworth, G. B. Starr, W. D. Salisbury, S. N. Haskell, E. R. Palmer, E. R. Caro, and G. A. Irwin, were delegates at large.

The daily program was as follows. Bell for rising, 5:00 A. M.; Bible Study, 5:30–6:30; Breakfast, 7:00; Committee work, 8:00–10:00; Convention work (Education), 10:00–10:50; Convention work (Missionary), 11:00–11:50; Conference, 12:00–1:20; Dinner, 1:30 P. M.; Manual labor, 2:30–4:30; Committee work, 5:00–6:30; Evening service, 7:00–8:30; Retiring, 8:45.

Each field and department and institution received its share of attention. Much time was spent in the consideration of the health and temperance and medical missionary work. Plans were laid for the erection of a sanitarium in the vicinity of Sydney, and more than nine hundred pounds was pledged toward this enterprise.

Our brethren were urged to do all in their power to encourage proper young persons to attend the Avondale School, where they can receive a training that will fit them to become Christian workers. The need of church schools is felt, and steps are being taken to provide suitable teachers for this branch of education. The “Record” contains a number of communications from Mrs. E. G. White on the

general subject of the training we should provide for our youth. She was present and spoke on different occasions during the conference.

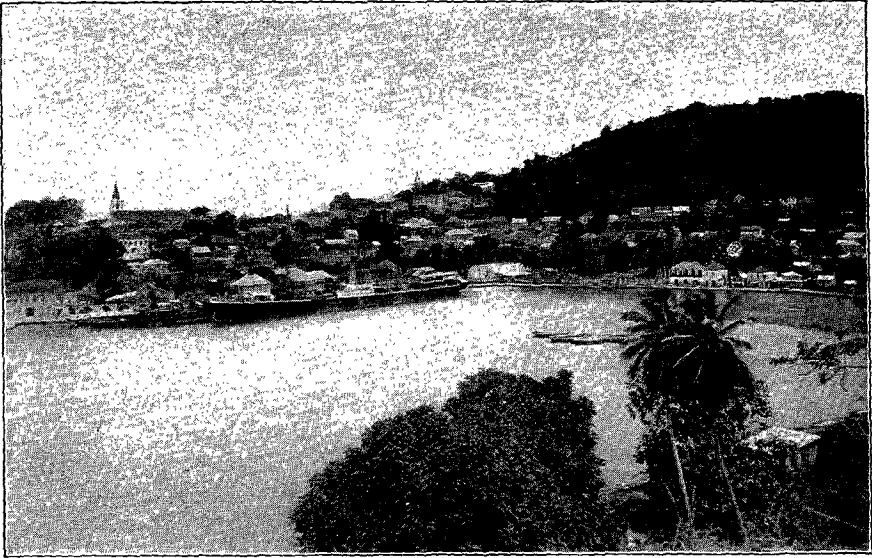
The consideration of the publishing work took up considerable time. Our ministers and conference workers were urged to make the circulation of our literature an important feature of their work. It was recommended that the tract societies and conferences take under consideration the advisability of placing in the unentered cities a missionary laborer who shall make his work self-supporting by the sale of our publications, and that as far as possible his efforts be followed up by the Bible reader, and those who can carry on other lines of Gospel effort. The tract societies were also urged to encourage their general agents "to devote a portion of their time to introducing our trade books for sale in the bookstores throughout the colonies."

The mission fields in other lands than Australia were not forgotten, nor the part which the Sabbath-schools are to have in the "cultivation of the spirit of benevolence, and the stimulation of an interest in missions," since it was recommended that "the offerings of the Australasian Sabbath-schools for the third quarter of 1899 be devoted to mission work in Fiji; the offerings for the fourth quarter, to the mission work in the Cook Islands; for the first quarter of 1900, to the work among the New Zealand Maoris; and for the second quarter of that year, to the work in Tonga." Special collections will also be taken in the Sabbath-school for philanthropic enterprises, such as the Avondale Health Retreat, the charity work of the Christchurch Health Home, of the Sydney Sanitarium, etc. Then, too, each conference was recommended to place before its church-members the benefits of laying aside each week a certain per cent. of their income to be used as free-will offerings.

Befitting acknowledgment was made to our American churches, and to our brethren in Africa and elsewhere, for the financial help they have rendered the cause in Australasia.

The above are but a few of the questions which were considered at this important meeting. We rejoice with them for the presence of God which graced their assembly, and we trust His guiding hand will continue to be with our work and workers in this field.





HARBOR, PORT OF SPAIN.

TRINIDAD.

E. W. WEBSTER.

AT present there are about one hundred and thirty Sabbath-keepers scattered in at least thirteen different places in this island. For nearly three years we have had a church at Couva and one in Port of Spain; and last Sabbath we organized the third one in Trinidad at "Adventist Road," on our mission farm. Although this church numbers only ten members, yet we trust it is the beginning of a good work in that section of the country.

Of the forty-five acres composing this farm, which was given by Sullivan Wareham, of Montana, about twelve have been cleared and planted to rice. This company of believers was organized in their accustomed place of worship—Elder Johnston's "karat" house, which has a dirt floor, and is provided with neither doors nor windows, except that one whole end serves for both. Near by is another "house" just like this, and in it live those who have helped him open up our industrial farm.

For months these faithful, self-sacrificing brethren have lived and labored to establish the work on such a basis as would attract the attention of the people, and give them a proper idea of what we are trying to accomplish. There has been no complaining—only cheerfulness and joy; but it does not seem proper to allow a minister of the Gospel to carry on indefinitely an enterprise of this kind, when there are so many consecrated farmers who could as well do this. We know that there are such among us who would delight to step into this place and let the minister be free to follow his appointed calling.

The Foreign Mission Board has tried to secure the man and the means for this very place, and we believe God will give us both. It would be a sad thing for this work to stop now. Who among our dear people are impressed of God to give themselves and their means to this important field?

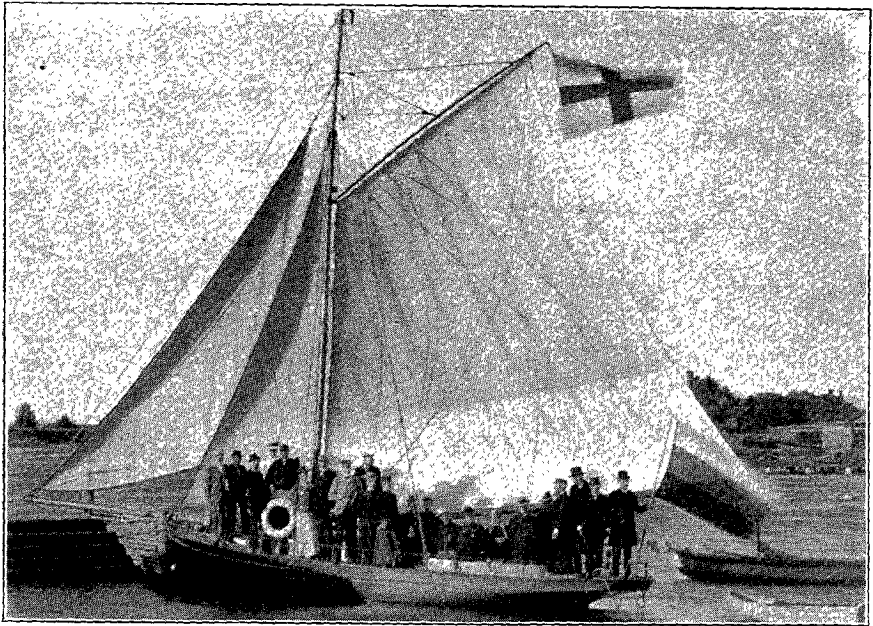
The Couva church school is being pushed as fast as possible. From the ten lots of land purchased of the Crown when that church was built, we have sold five and one-half lots, and expect to soon have a neat school building erected. We must have a teacher who has been trained in the Lord's method of instructing the young; but the Couva church will not be fully able to support such an one. There is also a similar call from Port of Spain. We have not yet heard whether a person has been found for this place, but we believe God is laying upon some one a burden for it. God will impress some to go, and others to support those who do go. If He has spoken to you about these calls, correspond with the Foreign Mission Board concerning the matter.

Although the canvassing work has gone hard from the first, good has already been accomplished by it; but there is much more to be done in this line. We are now taking steps to reorganize and systematize the work. Trinidad has not been thoroughly canvassed for our literature, and Tobago and Grenada, near by, have had very little, if anything, done in them. We do not know of a single Sabbath-keeper in Grenada, and there is but one in Tobago. What shall we do for these fields? We have but five or six canvassers, and some of them do not give all their time to this work. O, how we need self-sacrificing, consecrated colporteurs in this field!

Better days are in store for us at Port of Spain, but we badly need a decent place to which we can invite those who have become interested by reading. Some of the "first" people in the city have been studying with one of the brethren, but we do not have a place that such people would come to a second time—we do not have a place to which we care to invite even the laboring classes; and we cannot have without paying about \$25 a month for rent. That is twice as much as we are now able to give. It seems almost hopeless to try to accomplish anything in this city unless our facilities are enlarged. And it would be almost criminal to allow the present interest among the better classes to stop, which must be the case if we do not soon have a place to which we are not ashamed to invite them. Are you willing, dear brethren, to let this condition of things remain unchanged? or will you send more means to the Foreign Mission Board, and request them to forward it to us that we may place the work here on such a footing that we shall be able to care for those who become interested in the message?

We are not discouraged: we rejoice to see how the truth is now working its way into the homes and hearts of all classes. But we are pained to be compelled, for the lack of a little money which we believe it would be a pleasure for some of our dear brethren to give, to have no better mission than we now have. As for ourselves, we can put up with any inconvenience for the truth's sake, but it is too bad for the truth to suffer and languish in such repulsive quarters—just for the lack of a few dollars each month.

We trust that our brethren will pray for us in the work here, and that they will do as the Lord may lead them to do with reference to sending us help.



OUR FINNISH MISSION BOAT, THE "CALIFORNIA."

IN THE EUROPEAN FIELD.

A. O. OLSEN.

WE are glad to render an encouraging report of the situation and the cause in general. Our annual meetings have been interesting and profitable. The attendance throughout has been better than in any former year. In every conference we have been able to record an increased growth. The field that has had the greatest increase in membership is Germany; there they have had a net gain of three hundred and thirteen souls.

We are entering upon the year before us with courage and confidence. There is a good degree of unity and harmony in the work, and all our laborers seem determined to manifest a greater earnestness and a deeper consecration to the cause of God.

The last general meeting I attended was in Finland. The number present at this gathering was not very large, as we have only a small representation of believers in that country. This was my second visit to Finland. We were very much encouraged by what we saw and experienced there, and the present outlook is hopeful. I think we may expect to see a more rapid growth in the work there in the near future. Elder Hoffman, our only minister in the country, is of good courage, as is also Brother Carlsson, now holding a license. At one time it was

feared that the health of the latter would fail, but at present he seems to be getting along nicely in this respect. They expect to begin the new year's labor with twelve canvassers in the field. Brother Sandberg will be in charge of the depository, and the canvassing work.

I remained one week at the meeting; Brother Sherrig will stay a few weeks longer to assist in further developing the canvassing work. It is expected also that he will return some time during the winter to conduct a canvassers' school, as this seems to be necessary.

I am now here in Copenhagen for a few days; I will next go to Switzerland to attend the annual meeting of the Southern European field. I am very sorry for the condition of health in which Elder Holser finds himself. I will call on him while en route to Lucerne, and will thus have an opportunity of talking to him about the present condition of affairs in his field, and will learn more about the real state of his health.

Although we are glad to speak so encouragingly of the cause in general, we are sorry to say that the city of Christiania is experiencing a financial crisis. A large firm went into bankruptcy, and this shock affected the whole business situation. Other firms failed. This has made it very hard for our publishing house. We are working and praying that we may be able to pull through the present money stringency.

We are of good courage, and praise the Lord for a good degree of health and strength.



HIGH TIME TO ENTER CHINA.

W. E. HOWELL.

IN addition to all the evidences heretofore pointed out that the time is ripe to enter China with the Third Angel's Message, there now appear those which ought to remove all doubt from the minds of the most hesitant. Chief among these are three: 1. A call from an individual of wealth and social standing; 2. An invitation from one most intimately associated with our work here; 3. A Macedonian call from China itself.

Heretofore those who have been watching for external indications that the Lord was opening the door of this vast empire that the truth might enter in, have, aside from God's Word, found their greatest encouragement in the political and social conditions that are gradually obtaining in the "celestial kingdom." But now, from whatever cause it may arise, we are not without proof that other conditions are becoming favorable.

The first and second evidences pointed out above, may not be of a distinctly

moral nature; that is, the motive underlying them may be merely a commercial one, inasmuch as the commercial predominates over all others among the Chinese, almost to a man. But the third item cannot be so interpreted. Note them in order:

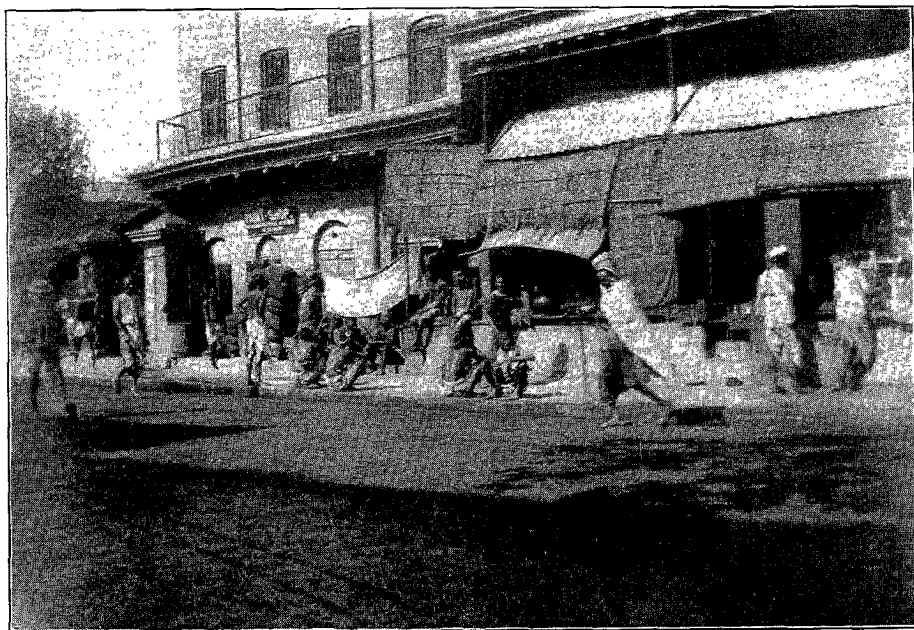
1. Recently a Christian Chinese friend, formerly a pastor, now a Bible teacher, brought to me the request of a wealthy Chinese who desires a lady teacher to go to China to tutor his children and those of his brother, about fifteen in all. He was told by my friend that a Christian lady would be sent who would expect to teach the children the Gospel of Jesus; to which he replied, "Jesus all right." He also said there were others beside his own children and relatives that would want to be taught. He offered to pay a teacher fifteen dollars a month and furnish one room.

2. A few weeks ago Mr. Wong Kwai, Chinese vice-consul at Honolulu and chiefest supporter of our school, said to me: "About three years more I go back China. I like you go with me make a Chinese school there. I like go now, but cannot leave my business; in about three years more I go." I have learned since that it is his intention to remain permanently in China; and that he has already sent in his resignation as vice-consul, to take effect next year. It is the custom of the Chinese to return to China as they grow old, to spend the remainder of their life in their native land; and as he is a large plantation and property owner, it would naturally require some time to adjust his business for final departure.

3. Just after the close of our school term in June, one of our young men who has been in the school from its organization, came to me one day with his face all aglow, saying: "Professor Howell, I have some good news to tell you. I think it will make you very happy." He then told me that a brother of his had just returned from China with the information that a village very near to his own was asking for some one to come and teach them the Gospel, requesting him to send a teacher or a preacher from here if he could. He also said his own village would want some one soon to teach them the Gospel; that his own father had put away his images and believed in the true God; that other neighboring villages also desire the Gospel.

Does not this bring forcibly to mind the crying of the man of Macedonia to Paul in the night vision? Certainly it could not be more miraculous for a Greek to call for the Gospel than for a Chinese. Verily it seems well-nigh incredible that the Chinese should call across the sea for the truth to be taught them. And is it not worthy of more than passing notice that this call has come first to those who believe themselves to be special depositaries of the truth for this time?

I said to the young man, "I truly am greatly rejoiced at this good news; and now I want you boys to make haste in preparing to help teach these people who are calling for the Gospel." He replied, "I am very glad too, and I wish to help teach them." It seems almost too wonderful to believe that the Chinese are actually asking—not for the "Ingliss langage," but for the *Gospel*. Ought we not to respond immediately, even if there are no more than a Lydia or a jailor and their households to be saved? O, how long must we wait? How long did Paul wait?



SHOPS IN CALCUTTA.

OUR WORK IN INDIA.

D. A. ROBINSON.

THE outlook for the medical work in our Indian Mission is far more encouraging now than it has been since we have been here, if we only had sufficient help to carry it forward. We need additional nurses who have had a good experience, and are enjoying good health. They should be capable of instructing others, and then we shall soon have a corps of laborers that have received their training here. If India receives the help it ought to have, we believe you will have to send us some workers you do not know how to spare.

From the start, every phase of our work has had to meet the most bitter and unreasonable prejudice that I have ever seen in all my life. But many are coming to see that our methods of treatment are sensible and rational; of course, with limited means and limited help and poor facilities, our medical work has been greatly crippled. We ought to have a first-class location on one of the best streets in Calcutta, where we could accommodate a score or more patients. A short time ago four patients were most anxious to come into the home, and one of them was willing to pay nearly twice our regular rate, if he might only receive accommodations; but these had to be turned away, because we could take and care for no more than the four or five that were already with us. The doctor's office is in one part of the city, while our little home is about a mile distant; this causes much

inconvenience, as the workers have to go back and forth. The medical work should be placed on a good, substantial basis, by giving it the necessary nursing force, and proper quarters.

Our orphanage needs assistance. We have been trying to get the children out of Calcutta, but so far have been unsuccessful in this. We cannot do for them in the city as we ought; they should have a home in the country. When this work started, it began by individuals pledging to support one or more children. Our papers in America stated that ten dollars would support one child in India for a year. The result was that different individuals in the home field pledged that amount, and the money was forwarded to us.

Now, in the first place, situated as we were, ten dollars did not begin to meet the expense; we did not have all the facilities in the way of teachers, buildings, etc., that were employed by old societies which had been operating here for years. Besides, I have yet to learn of any place where they can support a child for this sum. I have made many inquiries, and I do not believe it is done anywhere in any mission in this land. Take the one item of food, to say nothing of rent, clothing, teachers, and care, and ten dollars does not provide it in any mission concerning which I have been informed. The truth is that it requires nearer two and one-half times that amount. Food supplies cost decidedly more than they did a few years ago. When prices once get up, they decline very slowly. We have tried to correct this false impression, but it is still in the minds of our people in America.

Our idea of supporting a child includes more than simply giving him something to eat, and yet we do not care to undertake to bring up the Indian boy after Western plans; but he must be educated, he must have at least the simple clothing of this country, he must have a place in which to live, and should receive care and attention, if we wish to better his condition.

Some who have started to support a child on the ten-dollar plan, find that it is more than they can do, and have to discontinue it. Now, it would appear to us that a better way would be to have an orphan fund out of which the orphanage should be supported. Let those who desire to contribute to that, do so, and drop the individual plan. That would seem the most satisfactory way, for it would make our work much more simple and easy. Under the present system, we have to keep an account of the doings of each child, that we may be able to tell the one who is supporting him all the details concerning his history, which is no easy task, considering the other duties that fall to our lot. If the present plan could be changed, it would be much appreciated by our workers here in India.

We wish we could have the money to enable us to send out a thousand free copies of the "Oriental Watchman" each issue. It would cost us about three hundred and sixty dollars a year. There are hundreds of individuals back in the hills, on tea estates, and away from civilization, where but little reading matter is circulated, and where it is impossible for us to go at the present time. Our funds have been so limited we did not dare undertake that this year, although we have sent out a few copies. If this could be done next year, beginning with January, 1900, we would be exceeding glad.

Our Sunday meetings are still in progress in Darjeeling, and there are a few

people in this place who are interested. I have now held eleven meetings, and each time the "Standard" has published quite a full report of the study. At first two columns were devoted to this subject, but now we are allowed four. This is creating quite a stir here in the city. It is reported that these things will appear in the "Standard," and then be printed in book form and scattered all over India.

QUEENSLAND.*

G. C. TENNEY.

FROM a comparatively short and limited acquaintance with Queensland, I am led to the opinion that in the variety and abundance of her natural resources she has the advantage of her sister colonies. Her broad expanse of territory, covering an area of over six hundred and sixty-eight thousand square miles, embraces the means of great wealth. Here is a vast area of fertile soil, rich in mineral deposits, bearing here and there immense forests of valuable timber. Much of the country is covered with rich pasturage, and vast flocks and herds feed on the plains and hills. Already the yield of gold is phenomenal. But the pasture lands lie for the most part untouched by the hoof of cattle or sheep, and the mineral wealth is as yet unknown. The want of water and the prevalence of droughts, as in other colonies, check seriously at times the course of prosperity, and produce distress. The inroads of disease in animals and fruits are also becoming very marked and painful.

The inhabitants number a little less than half a million. A great portion of the people live in towns on or adjacent to the coast. I am unprepared to speak of the climate from actual experience. The summers are said to be hot, especially on the lowlands along the seaboard. It is also reported to be unhealthy in those regions, and observation confirms this to some extent. Yet the country abounds with robust people, who have lived here in health for years. It is probable that some lose their health in the process of acclimatization by not being as prudent in labor and habits as the case requires. Pulmonary and zymotic diseases are not uncommon. Back from the coast runs a range of hills where, I am told, the summer climate is salubrious, and frosts in winter are of frequent occurrence.

Although the political situation makes the people outspoken and somewhat inclined to independence in those matters, experience and observation show them to be a candid and courteous class, ready to listen and capable of deciding for themselves in matters of religion and conscience. The sentiments of religion prevail among the people, though there is a mixture of the adventurer class who worship no god but mammon, and regard no person but Number One.

* "Queensland," "West Australian Mission," and "Echo Publishing Company, Limited," are condensed from the reports read at the conference.

Our work has merely made a beginning. From the first it has been subject to frequent change of laborers, which naturally serves to unsettle the work and disturb its progress. Well directed efforts have, in nearly every case, proved fruitful of good results. Large quantities of books have been sold in the colony by our canvassers, and through this means present truth has been to some degree brought to the attention of the people. In not a few cases books have providentially reached those who read them and cherished the truth they contained. Such have followed the light, and are still longing for more. The books have been, and are still to be, a power for good.

We have two organized churches in Brisbane, each of which contains nearly fifty members. There is a church of sixty members at Rockhampton, and one in Toowoomba of thirty-six members, making a church membership in the colony of about two hundred. Some of our brethren live in remote parts of the country, and scattered here and there are isolated Sabbath-keepers not identified with any church. Small companies of unorganized Sabbath-keepers, most of whom have no membership, meet for Sabbath services in Charters Towers and Townsville, near Gatton, and possibly in other places. Of Sabbath-keepers all told there are not far from two hundred and twenty-five. Of laborers, there are one ordained minister, two licensed preachers, one Bible-reader, five active canvassers, and one secretary. The tithe for nine months ending with March was £459 9s. 1d. This does not include the tithe paid by the new church in South Brisbane, which has been organized during the past year, and where a comfortable meeting-house has been built and paid for.

There is every encouragement for the vigorous prosecution of our work. Its influence is extending, and the knowledge of it makes a favorable impression on the minds of very many. The territory is naturally divided into three districts—North, Central, and South Queensland, and these are almost as distinct as though they were separate colonies. Communication between them is difficult and expensive. There are Sabbath-keepers in each district, and it is quite essential that laborers should be located in each.

It seems to me that the most urgent demand is for the establishment of our medical and philanthropic work. This is needed for the sake of the cause, for the sake of the suffering people, and to give to our work before the community at large its real character. Our medical missionary work clearly reveals the true nature of the Third Angel's Message. It is upon these great principles that God has especially blessed us with the light and knowledge for the want of which the people are in perishing need. In no country is the influence of this beneficent work for humanity more urgently needed than in Queensland. Bad habits of living are working the destruction of many, and they feel the need of reform. But we have not even the promise of one qualified medical laborer. We still hope and pray, and believe that the time is not far away when we shall see this work started on a proper basis.

Much might be said in regard to the needs of the Queensland field, but we believe that God knows them all better than we do, and we pray that He will put it into the hearts of His servants to do what should be done by way of supplying them.



GROUP OF CHURCH AND SCHOOL AT CORDOVA.

RECOLLECTIONS FROM CORDOVA.

JOHN MC CARTHY.

It has been almost a year and a half since we first wended our way to the province of Cordova. In times past this district has been much neglected by the evangelists of different religious denominations chiefly because of the fact that by all authorities it is acknowledged to be the hotbed of Jesuitism. However, despite the discouraging reports we had received concerning Cordova, we resolved to proceed thither, relying upon divine power for our strength and aid.

From the very first the Lord's presence was manifested and night after night the good tidings of free salvation were preached; we could see that many were hungering and thirsting for present truth. The inhabitants of Malbertina were principally of Swiss origin—the majority of them having been born in French cantons of the Alpine Republic. The people were very immoral. They were also religious as described in 2 Timothy iii: 1–6.

We had many a hard battle to fight, many a difficulty to surmount. Our knowledge of the French tongue, which is spoken by the greater number of the people there, was at that time very incomplete; but even in this the Lord came to our aid, and He wonderfully helped us in learning to speak this language. As a result of two months' labor, sixteen took their stand on God's side, received baptism and were organized into the first Seventh-day Adventist church in

Cordova. Since that time we have moved to this province. The people are in great need of spiritual help. Eight or nine others have recently embraced this glorious message and been baptized into the Malbertina church.

There was no day-school in the neighborhood, and the people requested Mrs. Mc Carthy to inaugurate this line of work, which she gladly did, that we might the better gain an entrance into the homes of those who are not in the truth. During last year, the children made remarkable progress in every direction, passing very satisfactory examinations. However, the principal object of the school has not been forgotten; during forty minutes each day the Scriptures are taught, and in this way young minds are receiving daily spiritual food, and their hearts being so molded that a little in the future, they will accept the everlasting Gospel which they so love to hear.

Although the church is not very large, numbering about twenty-five members, they will probably pay in gold, between four hundred and fifty, and five hundred dollars tithes this year. Many have been slow to adopt the tithing system, but at the present time all are of one accord in giving unto the Lord that which is His.

When the accompanying picture of the church and school was taken many of the church-members and school children could not be present.

Pray that the Lord may keep this little company faithful in the midst of bitter persecution and opposition from those who do all they can to imitate Sanballat and destroy the people of God. But our God is the Lord, strong to deliver and mighty to save, and He knows how to keep until the great day that which is committed into His hands.

WEST AUSTRALIAN MISSION.

MRS. A. L. HINDSON.

THE West Australian Mission is the youngest, and farthest removed from the headquarters of the Union Conference. It is over two thousand five hundred miles from Sydney, or twice as far as New Zealand; and although three-fifths of the journey may be made overland, it takes nearly twice as long to reach Sydney from Perth as from Auckland or Wellington. It is the largest of the Australian colonies, but the inhabited portion is only about one-fourth of the colony, and is comprised in an area of about one hundred and fifty miles in width, and twelve hundred miles in length.

Although it was settled as early as 1829, for a long time it made very little progress, but within the last few years, since the discovery of gold in various parts of the colony, thousands have flocked to her shores. Its resources are being rapidly developed, and to all appearances West Australia is likely to prove one of the most prosperous colonies of this continent.

The climate, especially in the south and southwest, is a most genial one, and

its reputation as a health resort is fast becoming established in other colonies. Indeed, we have met persons from England and India who have been sent to West Australia to obtain the benefits of the climate.

Many towns containing one to three thousand inhabitants are springing up, and there are four cities with a population of from twelve to twenty-eight thousand.

Perhaps there is no part of the world in more urgent need of Christian work than this; in the gold-fields especially—and these contain a large proportion of the people—there is a crying need for Christian influences and Christian labor. At the present time but little is being done to help the thousands who have gone there to seek for the gold that perishes.

The Third Angel's Message was introduced into the colony six years ago, by Brother F. W. Reekie, who went there to canvass for our religious books. At that time he and Mrs. Reekie were the only Sabbath-keepers in West Australia. More than a year ago, other canvassers joined them, and their work has been greatly blessed and prospered. The territory has now been systematically and thoroughly worked for nearly all of our subscription books, and a good foundation is laid for aggressive evangelical labor.

Public efforts were begun by Elder J. O. Corliss in Perth, the leading city of the west, in 1896, when the Mission was formally opened. At the time of the last Union Conference, 1897, there was a church organization in Perth with a membership of thirty-one. Steps were then taken to increase the staff of laborers, and to place the work on a more solid footing. Brother Craddock, a licensed preacher, was sent to assist in preaching the Word, nurses came to represent the medical branch of the message, and plans were laid for organizing a tract society.

During the last Union Conference term, public effort has been confined almost exclusively to Perth and Fremantle, and has consisted of Sunday evening services and company and family Bible readings. Our membership has increased to fifty. Sister Appledorf has devoted a considerable portion of her time to the work in Fremantle, which is twelve miles from Perth, and is the second city in size in the colony. Several there have united with the Perth church. Sabbath meetings and a Sabbath-school are being conducted in the home of one of our sisters, and there is an encouraging outlook for the spread of the truth in that city.

There is a small company of Sabbath-keepers in Preston, a farming district one hundred and fifty miles from Perth; and scattered throughout the country are a number who have begun the observance of the Lord's rest day through reading; they have not had the privilege of uniting with the church, but they love the message, and consider it a privilege to contribute of their means for its support. With scarcely an exception, the church-members in this field pay a faithful tithe—they average £3 18s. 9d. per member. Although our numbers are small, yet the cause in West Australia has been almost self-supporting during the past year.

Since the last conference session, the sales of subscription books have amounted to £1,319 2s. 6d., and trade books to £147 11s. 1d. The average number of "Bible Echoes" distributed each week has been two hundred and twenty-four copies.

But our efforts have not been confined to the distribution of literature. We have been engaged in medical missionary work. Prior to the organization of what is known as the Helping Hand Mission, some of the brethren had been doing acceptable service in caring for the sick and relieving the wants of the poor. The opening of the mission gave a new impetus to the work. In weekly missionary meetings plans were discussed, and means devised for helping the many needy cases that came under our observation. From the first the Lord greatly blessed these efforts, and they resulted in good. Each member of the church was assigned certain streets in which he was to make a house-to-house canvass, searching out the needy, and interesting those who were able to assist in the work. Our mission was started at an opportune time, for never before has there been such need and destitution in Perth as during the past year. Our efforts have been recognized not only by the poor, but others engaged in, or in sympathy with, similar lines of philanthropic work, have recognized us, and rendered all the assistance possible. At different times the leading papers have made favorable mention of the mission, and they have also published our quarterly reports free of charge. The donations for this enterprise have been given almost exclusively by the public.

One of our most difficult problems was to provide employment for the unemployed. Finally we decided to open a Helping Hand Laundry, and during the first quarter it turned out £66 worth of work; at present it is taking in about £7 each week.

Within the past few months a number of changes have been made in the laborers. Pastor Pallant has been sent to take charge of the Mission; Brother Chapman to act as Canvassing Agent; Sister Walker to engage in Bible work, while the former Secretary of the Mission and Tract Society has been superseded by Sister Annie Higgins. At present we have the assistance of one minister, one licensed preacher, two Bible workers, one canvasser, and two nurses. We need two more canvassers, a church building at Perth, a camp-meeting to give the work in the colony greater publicity, and assistance to establish the medical work on a better basis.

NAINI TAL, INDIA.

F. W. BROWN.

How the time does fly! Six months ago to-day we landed at Calcutta. It may be that because I have been so little time in the message is the reason why the past half year seems to be so full of changes and of drawing the lines about God's commandment-keeping people. However that is, evidently the lines are being drawn by a master hand, although I can see where he fails very often, but I suppose it is not so much the imperfection of his plan as it is the manifestation of

the Power that is working against him that comes in at unexpected times and places, using unexpected individuals to accomplish unexpected results.

I never have known such mean and uncalled-for opposition to truth as I have seen here in India, and this opposition is growing and spreading. Even from those who should be friendly comes this bitter spirit. All sorts of untrue reports are circulated about us and our work. There has lately been printed in one of the religious journals of this country an insidious attack upon our canvassers and the "Oriental Watchman," our Indian paper.

Our canvassers are doing a good work. Reading matter is being scattered broadcast, that is, as broadcast as the sower can throw. O, that we could flood India with our literature. If we had one hundred copies of the "Signs" each week, and postage to send them out, we could put the papers where they would do good. I am doing all the personal correspondence that time will permit.

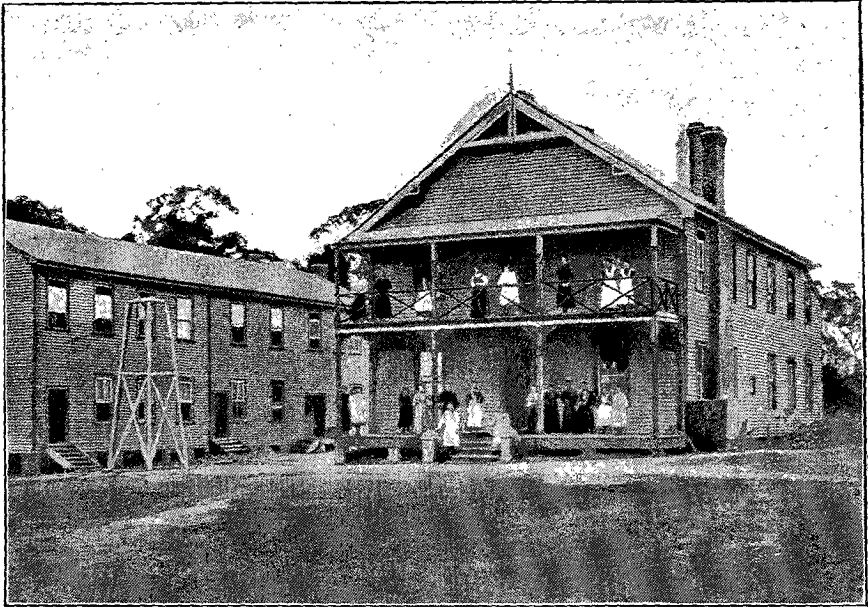
One of the sisters whom I recently baptized, was told by a leading Sunday-school worker who is known all over India, that within a year she would have such trouble she would wish she had never seen a Seventh-day Adventist, and would be glad to leave us. Evidently the enemy has his plans well laid and will soon spring them on us.

The year 1900 will develop wonderful things in this message. Most all the church people here have an idea that next year will mark the commencement of a new era, and it will be an easy thing for their leaders to lead them to take strong measures; for many feel as a prominent Christian soldier, an officer, expressed himself about us a week ago: "If they will not keep Sunday, they ought to go to jail." This sentiment is wide-spread, and will soon be expressed in legal language. Are we ready for this? Has the message gone as far as it should before these steps are taken?

O that we all might think less about the results, and labor as hard as we can, scattering the truth. If there ever was a time in the history of the message when money was needed—and men and women, too—it is now. There ought to be right here in India a scattering of literature like the leaves of autumn. If we now had English literature in abundance, we could do a greater work than we possibly can without it. The little we have been able to do in this direction has accomplished a great deal of good. Some classes can be reached only in this way.

Our work up here in the hills (Naini Tal) goes on slowly, but surely. Nearly every week we have an experience of unusual interest with some family or person that have just learned of the truth. The number to whom the message is being carried is increasing week by week. Some, after a short time, are turned away by what they are told. Personal work is most successful in this place—in fact I believe it is successful anywhere. There is nothing like quietly sowing the seed where you find ground ready to receive it; then later cultivate this and sow a little more.

We learn that the prospect for famine is far more gloomy than ever. The plague is increasing in Bombay and Poona, and taking on two new forms—more deadly than any of the preceding ones, and it is also appearing in Calcutta. We are well, and of good courage in the work, and anxious for the Lord's coming.



GIRLS' HOME, AVONDALE SCHOOL.

SETTLEMENT AND INDUSTRIAL SCHOOL AT COORANBONG.

W. S. CAMPBELL.*

SOMETIME in 1894 three gentlemen called upon me for advice as to where they could find a suitable tract of agricultural land to establish a small colony of persons who belonged to a denomination of which I had never before heard the name. I felt much interested and surprised at the information they gave me with respect to their intentions and the work that had been effected by members of the denomination in the United States, as well as, to a more limited extent, in other parts of the world.

Later, I learned that they had purchased a large tract of land in the vicinity of Cooranbong. The nearest railway station is Morristet. The country around this town and the railway hereabouts is miserable enough in appearance to give any prospective settler the blues—poor iron-stone gravel and sandstone, with tea-swamps, low scrub, and generally a poor quality of timber. Near Cooranbong the land has a far better appearance than that contiguous to the railroad, although the few inhabitants located there seem to make but little use of it, except for the grazing of a few cattle and horses. Sheep seem to be utterly unknown here. There is good timber to be found in the ranges surrounding the valley—

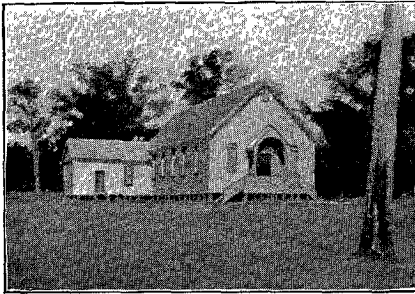
*Condensed from "Agricultural Gazette," New South Wales.

ironbark, spotted gum, tallow-wood, blackbutt, and here and there in the gullies some of the soft-wood brush timbers.

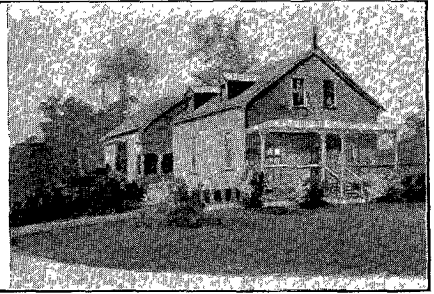
In these beautiful brushes the sweet-noted bell-birds abound, although visitors who roam about our forests in the daytime are liable to be mistaken as to the presence of birds. Just about sundown, or near daybreak, and for some time afterwards, are the times to hear the birds, who are merry enough, noisy enough, and some melodious enough—to say nothing of the laughing jackass!—to please any one. During the day nearly all the birds are resting or dozing.

The Avondale Estate is about half a mile north of the village of Cooranbong, and it is intersected by the road to Maitland, along which Mr. Fegan, M. P., and myself walked to the settlement. After crossing a fresh-water creek, which flows through the valley, the first clearings and houses appeared. A few trees—such as oranges and peaches—and several kinds of vegetables, pumpkins, melons, tomatoes, sweet potatoes, and so on, were all apparently succeeding as well as could be desired.

A few hundred yards further, and some little distance back from the road, the church comes into view. In an illustrated descriptive pamphlet of Avondale School I find the following. I know of no other instance of such speedy and effective church-building: “One year ago the Word of the Lord came to the Avondale Church ‘to arise and build, and that without delay.’ The next morning the men were clearing the ground for a new church, and in eight weeks a large, pleasant chapel, with seating capacity for four hundred, was dedicated, free from debt.” It is a handsome building, well painted, and most effective in appearance amongst the trees.



AVONDALE CHURCH.



RESIDENCE OF MRS. E. G. WHITE.

A short distance still further along the road is the main entrance to the settlement, through which we entered, and very soon arrived at the residence of Mr. White, opposite to which is that of his mother, Mrs. E. G. White. Here I was surprised to find an orchard of well-grown fruit-trees of different kinds.

Here we met Mr. Hughes, the business manager, and he took us for a drive through a thickly-timbered country—blackbutt, “red gum,” etc., over an extensive tea-swamp, through a slip-rail, up a gentle rise, and then to my great surprise, on the summit of an extensive knoll, appeared a number of large wooden buildings

arranged in crescent form, fronting an open space termed a "campus." Partly around this elevated knoll meanders Dora Creek, an affluent of Lake Macquarie. This clear salt-water creek is exceedingly pretty under the shade of the overhanging trees.

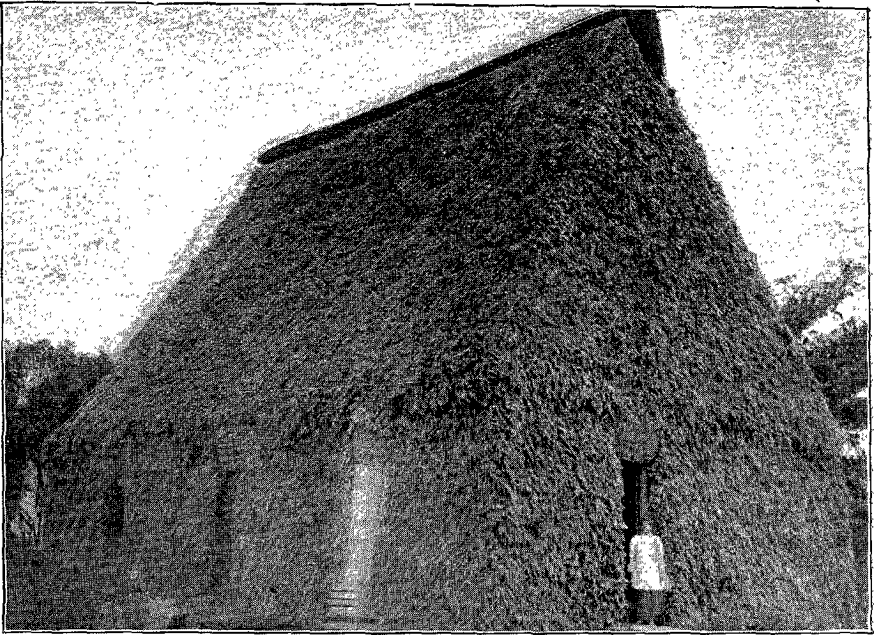
Mr. Hughes took us through the buildings, which are extensive, well built and comfortable. There is a large two-storied building for girls; another extensive one for meals, with a separate laundry and kitchen at the rear. Some distance away is a three-story dormitory for boys, and between the boys' and girls' residences is a two-story college hall. Further along the crescent are an extensive workshop and outbuildings, and just at the foot of the knoll, still further on, is a huge building intended, primarily, for the manufacture of those kinds of foods found to be the most suitable for a vegetarian's diet, for the Adventists are vegetarians, as well as non-smokers, and temperance people, and very healthy-looking they are, too.

On the eastern side of the knoll, and extending into a level area, originally a tea-tree swamp, lies an orchard of ten acres. The task of clearing the heavily-timbered land and draining the swamp was hard work, a deal of which was performed by the students and the staff. About one thousand fruit-trees of various kinds were planted, and within three years they began to bear most satisfactorily. Vegetables of all sorts thrive here admirably, and maize has given remarkable results.

All hands work at the farming and gardening, for each pupil is required to perform some sort of manual labor for two and a half hours every day. It will doubtless be of interest to quote from the "Calendar" a few of the necessary requirements of the pupils, or the various subjects in which they are expected to become proficient. In the domestic departments, ladies who complete any part of the school work must be prepared to pass examinations in the following subjects: Preparative, cost, composition, and dietetic value of hygienic foods; table service, and care of dining-room; the making and care of fires; care of kitchen and appointments; dish-washing, measuring, principles of boiling, steaming, stewing, baking, and cooking of grains; preparation and preservation of fruits and vegetables; and bread-making in all its branches.

Examinations will be required in the science of housekeeping, which will embrace the following subjects: sweeping, dusting, and chamber-work; every lady will be expected to be a competent laundress, to be able to wash and iron all kinds of clothing and house linen; to cut her own patterns, and to sew, fit, make, and mend all kinds of ladies' and children's garments. Special attention will be given to hand-work, patching, and darning.

In the industrial department the propagation of fruit and ornamental trees will receive consideration. The large orchard and vineyard afford a splendid opportunity for practical instruction in pruning, cultivating, and spraying trees and vines, as well as the gathering and preservation of fruit. Standard books on the above subjects will be studied. The good success which has rewarded the cultivation of the cleared land encourages the managers to provide instruction in farming and gardening. In addition to the ordinary lines of work, drainage and the clearing of new land will be in progress. There will also be instruction in poultry-keeping, bee-keeping, carpentry, printing, etc. There seems every reason to expect that this establishment will turn out good, useful men and women, well able to hold their own in the various callings of life to which their inclinations may lead them.



CHIEF'S HOUSE, FIJI.

THE WORK IN FIJI.

C. H. PARKER.

It has been almost a year since we arrived in Fiji. Through the Lord's blessing and constant care our lives and health have been spared, and our hearts magnify Him for His goodness and love.

We are sorry we have not acquainted ourselves more rapidly with the native language; but since we have settled among the people, we are acquiring it faster.

Since getting our house in shape, and starting our garden, I have been doing what I can to remove suffering and pain. Administering to the wants of their bodies seems to be the nearest way to reach the hearts of the Fijians, and it is true that "it is a most blessed ministry." Often am I reminded of the Saviour's life, as I see the sick standing by their houses waiting for me to come along. They have the utmost confidence in our power to help them. I treat on an average of six persons a day, dressing some of the worst sores and eyes that one could look upon; but this is Jesus' work, and it is sweet for His sake, and then we are so glad to see suffering and pain relieved. A man whose little boy's eyes were being treated said: "This people have a great love for us, to come and wash such eyes as these of my boy." Many of the natives have various kinds of

stomach trouble, and they think there is nothing like the hot water treatment to relieve their pain.

We are glad to report that a scribe and his wife have taken their stand for the truth. He is a well-educated Fijian. The circumstances connected with his accepting the message show some evidence of God's power over the human heart here. Two or three weeks before he became one with us, this man was quite bitter against the truth. The chief and his wife have given up whiskey and tobacco, and to-morrow, with another native and his wife, will follow their Lord in baptism.

The success attending our work is causing bitter opposition. One of the leading ministers in this field called on me, and like the priests of old, he demanded, "By what authority do you do this?" I answered his question by simply reading the direct passages of Scripture bearing upon the points mentioned. He was afraid of the Bible. I offered it to him a number of times to read from it the passages which would substantiate his position, but he did not care to take it. What a strong fortress the Word of God is when we are pressed by the powers of darkness!

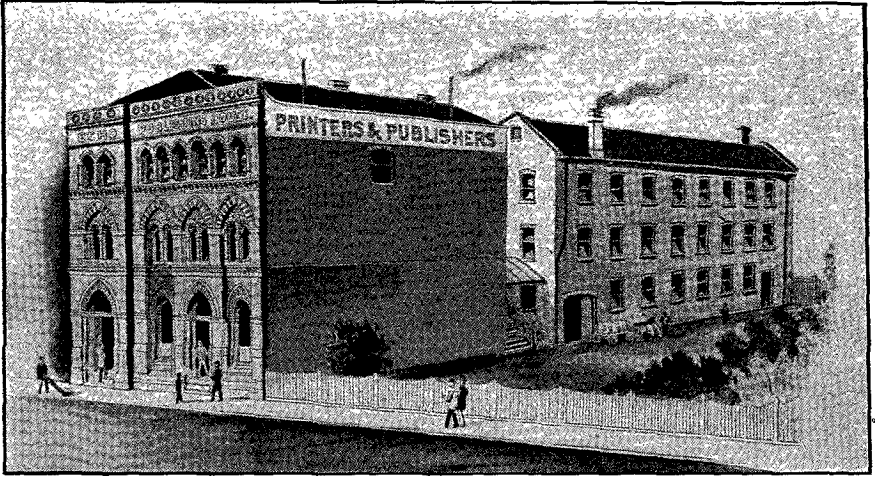
Our opponents are warning the natives all over the islands, telling them to beware of us, for we are false teachers. The same minister mentioned above had a talk with two of our native brethren, but they were masters of the situation from the very first, and he did not open his Bible to prove them in error. This they urged him to do, but he refused; so they read the reasons of their faith to him. A crowd of native ministers had gathered round, and they got the benefit of what was said.

The present indications are that the message in this field will advance rapidly. It can be plainly seen that God is beginning to cut short His work in righteousness. Sometimes the way seems dark here, and hedged up on every side. Then the hand of God beats back the darkness and throws down the barriers that surround us, and He whispers to us the blessed words: "Go forward; lo, I am with thee."

May we have the prayers of our brethren and sisters in the home field, that God may especially bless our efforts here, that His cause may triumph gloriously.

QUIET WORK.

QUIET work is likely to be undervalued. People have hardly yet learned that it is the lightning, and not the thunder, that strikes. A brass band in the street attracts more attention than all the choirs in the churches. Christ said that the Christian should let his light shine; He did not say that he should let his own boasting, or that of his friends, be heard. . . . The inspired writer of Ecclesiastes says that "the words of the wise men are heard in quiet," and Paul exhorts, "That ye study to be quiet." The loudest voices do not speak the wisest words. Be anxious rather that your work should be approved in Heaven than talked about on earth.—*Sel.*



PLANT ECHO PUBLISHING COMPANY.

ECHO PUBLISHING COMPANY, LIMITED.

W. D. SALISBURY.

IN June, 1885, a party of eleven arrived in Australia for the purpose of spreading a knowledge of the Third Angel's Message in this country. Among the number was a printer, who came with the object of starting a paper for heralding the truth more widely. A printers' furnisher, to whom the nature of our work had been explained, made us a donation of £25, and offered to let us have the necessary material to begin the publication of the paper, and accept our bills for the amount. In a bedroom of one of the workers the first type was set on what we then termed "The Bible Echo and Signs of the Times." Our first form was taken in a hand-cart to a neighboring printer, and a small edition was run off.

Near the close of 1885, we took a building which had previously been used as a shop, at the rear end of which was a stable and coach-house. The press that had been purchased, and a small gas-engine, were set up in this place. A few more persons who had become interested were connected with the work. We secured a small amount of job-printing, and also started a paper called the "Advertiser," the advertisements of which went a long way toward paying the wages of the persons employed. This was also the headquarters of the Australian Branch of the International Tract Society.

Here we remained until 1889, when the Echo Publishing Company, Limited, purchased land on Best Street, and erected the first part of the building we now occupy, while in 1898 the back part was added. At the beginning of the present year eighty-three persons were employed in this institution. Ninety-four and a half tons of paper have been purchased and paid for during the year, at a cost of

over £2,000. We have a good connection with the large business houses in the city of Melbourne, and are receiving our share of commercial work. We have done more of our denominational printing than any preceding year. We have published two editions of our first subscription book—"Coming King,"—and so far none of them have been returned to us on account of bad work, and the retail value of our book sales in this department for this year is £10,788. We expect soon to get out an edition of "Desire of Ages," and also of "Christ Our Saviour." Previous to 1894 the circulation of the "Bible Echo" was less than one hundred thousand per year, but now it is nearly three hundred thousand. During this year "Bible Echoes" and other papers to the value of £1,388 have been circulated. Who can tell the amount of good that has been accomplished by these silent messengers?

Beginning with January, 1898, a new journal, the "Herald of Health," made its appearance. We believe it has come to stay, and is deserving of a wide circulation; already, over forty thousand copies have been sold.

We desire to thank God for the degree of prosperity that has attended the work during the past year, and for the union and harmony that have prevailed among the employees. Our colaborers have responded promptly to every call for extra work, and have been faithful in every emergency.

THE TRIP OF THE "PITCAIRN."

E. H. GATES.

WE reached Samoa after a trip of eleven days from Raratonga. On going ashore we were met by Dr. Braucht, and taken to the sanitarium. The harbor of Apia presented a very warlike appearance, as six war-ships were visible. When we went ashore we found the town filled with soldiers, and noticed on corners of the streets Gatling guns and Nordenfelts.

Although there was no fighting at the time we were there, we saw some of the dreadful results of war. Up in the hills were many native fortifications. Shells had been thrown from the war-ships three or four miles into the country, some of them striking the house formerly occupied by the famous writer, Robert Louis Stevenson. The Mataafa natives had looted nearly all the buildings occupied by white people in the part of Apia where our sanitarium is located, and for some distance into the country. But the special protection of the Lord seemed to be over the sanitarium. Although it was almost on the battle-field, and bullets flew thick around it, and shells passed over the house, no injury was done except that a rocker on the veranda was struck by one stray bullet. The mission family all felt that God had especially protected them.

The mission has been greatly prospered in the past, but at the time of our visit little was being done on account of the war. We learned that the Medical Missionary Board had planned to remove Dr. Braucht to New Zealand,

and were it not that another physician had been promised, we should have felt that it was a great mistake to take him away. Professor Lake and his wife, who reached the island early this year, are rapidly acquiring the native language, and hope in the near future to begin school work. This is the kind of labor that will tell in that field.

The way is open in Samoa for self-supporting missionaries, and we hope soon to see such persons located here. I had the privilege of a short visit with the young King, Malaetoa, who is a boy only seventeen or eighteen years old. The commissioners representing England, Germany and United States, were present, and had already begun their investigation of Samoan matters. I do not apprehend that they will have an easy task. Since leaving there I learn that the king has resigned, which was probably the best thing he could do. Matters are at present far from settled, and since the departure of the commissioners the natives are again taking affairs into their own hands. We hope the time will soon come when, in God's providence, wars will cease from the earth; but we cannot reasonably expect this until the Lord shall come the second time.

Our journey from Samoa to Tonga was long, though not stormy. On Sabbath, June third, we sailed into the harbor of Nukualofa and were met at the wharf by our brethren who are laboring at that place. The young King, George Second, was married two days before we reached there, and we found the town full of natives from the other islands of the group, who had come to celebrate the royal wedding.

Our brethren in this field, Elder Hilliard, Dr. M. G. Kellogg, Brother Butz, and their families, are hard at work. They are now quite familiar with the native language, and are better able to labor for the Tongans. As it seemed to be best that one of their number should labor in another island of the group, we sailed in company with Brother Butz to Vavau, a few days after our arrival in Tonga. Here we met several whom we had known eight years before, at the time of our first visit, and who had been reading and studying the books we then left with them. The governor of this island and a prominent white man of the place, promised to use their influence to secure us land on which to build a mission house. We hope that in the near future a good work may be done in Vavau.

As I had received an invitation, while at Samoa, to attend the Australasian Union Conference, and seeing that I should fail to reach Fiji in time to take passage on the steamer from that place to Australia, I left the "Pitcairn" here and took a steamer by way of Tonga, for Auckland, New Zealand. The "Pitcairn" started for Fiji, June thirteenth, reaching that island three days later. From Tonga, in company with Elder Hilliard, I took a steamer for Auckland, spent a few days with the brethren and sisters in Auckland and the vicinity, and then took ship for Sydney, reaching there July 1, after a very stormy passage. In company with Elder Daniells and others I went by train to Cooranbong, July 4. This was my first visit to Cooranbong and I was greatly pleased to see what has been accomplished there in the providence of the Lord.

The Conference was well attended by delegates from all parts of Australasia. Here I was permitted to meet with Elder George A. Irwin, President of the

General Conference. All who were present felt that it was one of the best meetings they had ever attended. I had expected to go from this meeting to Fiji, and then to America; but finally decided to remain in Australia, making this the headquarters of our work for Polynesia. For several years I have believed that this should be done. We are now getting out translations of tracts and books in the Raratongan tongue, and hope soon to prepare matter for the other island languages. The Union Conference voted to use the donations of the Sabbath-school offerings for one year in carrying on the work in the Pacific Islands. For this we feel very thankful.

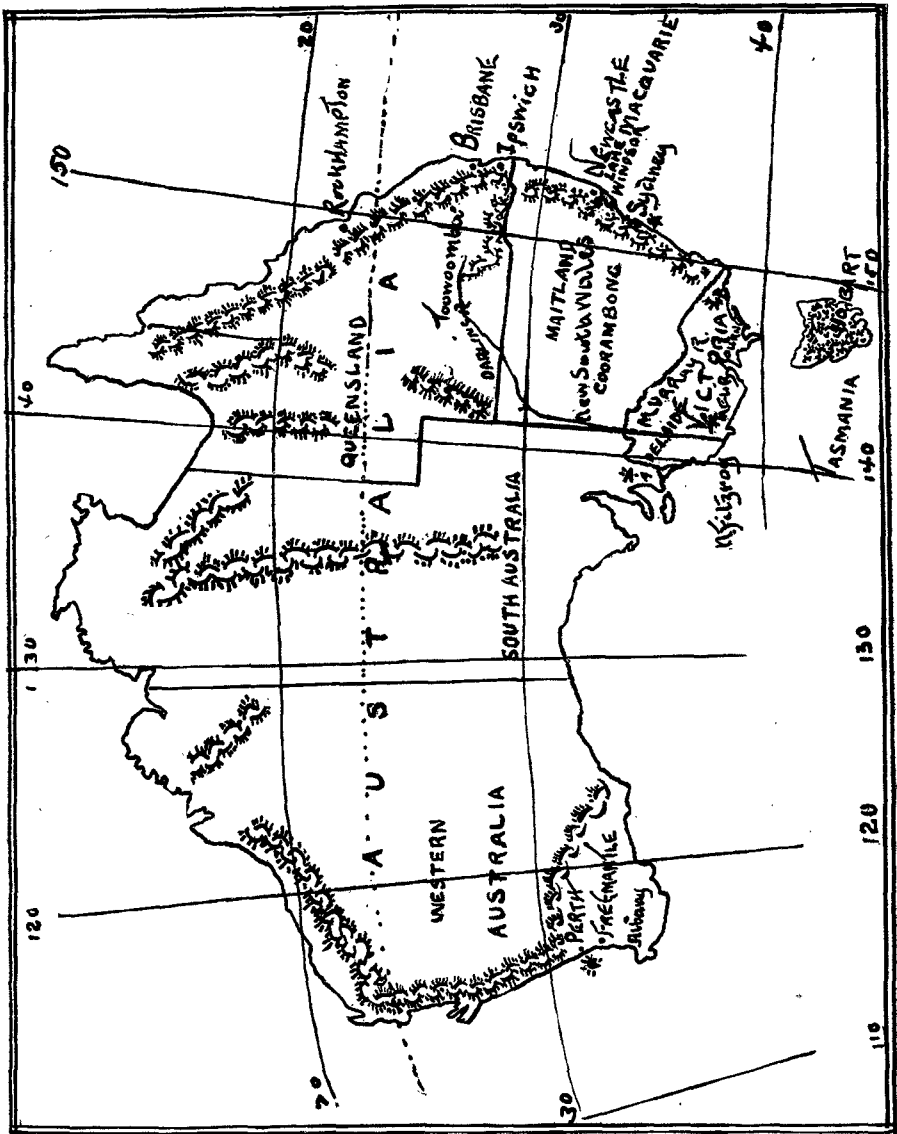
The providence of the Lord is plainly preparing the way for the extension of our work into the Melanesian field. A Wesleyan minister in Fiji, who was a missionary in the New Hebrides for ten years, has lately accepted the truth. We are hopeful that this may result in opening up the work in that field. I have also received word from the island of New Caledonia, that the government has offered to give us land on which to establish a medical institution. From this it seems that the Lord is going out before us to open the way in those dark regions. We hope the people of America will let their sympathies go out to these benighted regions where so much help is needed.

AUSTRALASIAN CONFERENCES.

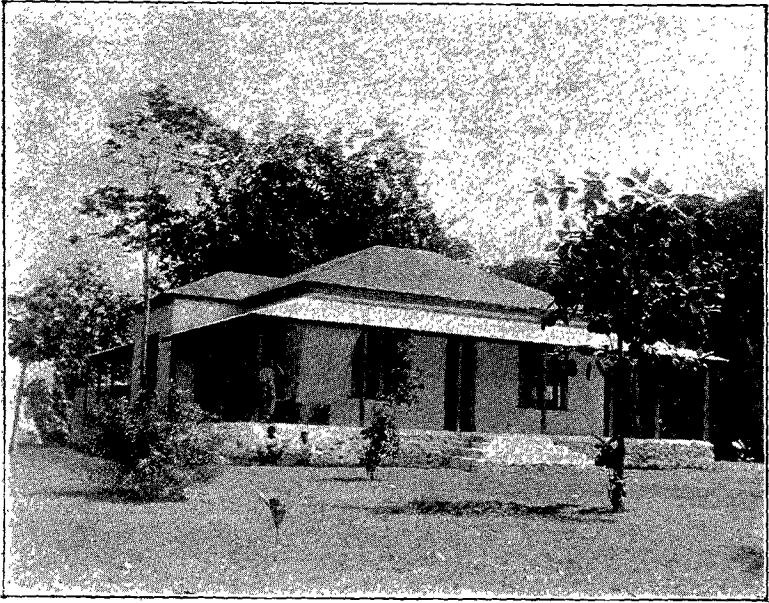
ASIDE from the Queensland and West Australian mission fields, a report of which will be found in this number of the *MAGAZINE*, there are three organized conferences that should be mentioned: New South Wales, Central Australia and New Zealand.

New South Wales has an area of 310,700 square miles. Its population is 1,132,234. Summer Hill Sanitarium, in charge of Dr. Caro, is in this colony. The Avondale Health Retreat, which is in process of erection, as well as the Health Food Factory and the Avondale School, are located here. Nor should we forget the medical work Dr. Rand is doing in Newcastle. During 1890 present truth was first preached in New South Wales, and now our church membership is 448, and three ministers, three licensed preachers, seven Bible workers and fifteen canvassers compose its laboring force.

The Central Australian Conference embraces Victoria, whose area is 87,884 square miles, and whose inhabitants number 1,175,460; South Australia with an area of 903,690 square miles, and 330,000 people; and Tasmania, containing 26,215 square miles, and a population of 177,343. Victoria has seven organized churches, with a membership of 431; in South Australia, 175 brethren and sisters are distributed among three churches; while the same number of churches in Tasmania contain 168 members. Laboring in this conference are three ordained ministers, nine licensed preachers, three Bible workers, and eight canvassers. Of our institutions we should mention the Echo Publishing Company, in North Fitzroy; the Helping Hand Mission in Melbourne; and the Sanitarium, and Helping Hand Mission for Women in Adelaide.



New Zealand's area is 104,471 square miles; its population, 626,658. At Christchurch is a medical mission. In Napier, the Bethany Home is being blessed of God in its efforts to help the fallen. Throughout this field are twelve organized churches, and about 450 members. There are four ordained ministers, one licensed preacher, three Bible workers, and three medical missionary nurses who devote all their time to the work.



MIZEPA, OUR RARATONGAN MISSION.

IN THE COOK ISLANDS.

J. D. RICE.

LAST January there appeared in the public print here these words: "As Raratonga, or rather the Cook Group, advances there are many old laws that are being found not now applicable, and many customs of the past that have to be put aside to meet the necessities of the present. Among the latter is the observance of Sunday. As every one knows, owing to an error of the early missionaries, no allowance was made for difference of time when coming here; hence we have been keeping Saturday as Sunday. This is proving very confusing, and to vessels, annoying and expensive. We prohibit them from working on the proper Sunday, and force them to work on their Sunday. To the Union Steamship Company this is extra expense, apart from delay, as by the Seaman's Union the company are forced to pay additional to their crews when working on Sunday. However, we are glad to hear that this is likely to be altered, as a bill is to be brought before parliament next session to have the correct day kept as Sunday, and we learn that the British Resident here favors this step."

About a fortnight since, the *Arikies*, or chiefs of the island, held their council meeting, and prepared their address for parliament. Among other things they propose, is a change of the rest day to Sunday, with heavy penalties for any violations thereof. Parliament will be open for business next Monday, I hear. It remains to be seen what they will do. We are visiting the members personally,

as well as furnishing them with proper reading matter on the issue. We are also placing in the hands of the people of Raratonga such literature as we have prepared on the subject. We will endeavor to send this, by friendly members of parliament, to the inhabitants of other islands in this group. We have already distributed quite a number of tracts on Aitutaki.

This quarter has been one of interest. The Lord has wrought in behalf of suffering humanity. We have been busy caring for the sick. One poor woman who sent for us about three weeks ago is now rejoicing in hope of recovery. She had been confined to her room for a year, and suffered much from dreadful eating sores on her feet. The queen of this district has been greatly relieved by the use of the electric battery and our simple treatments. For a month or more she had vainly sought relief from other sources. We have had marked evidences of God's hand at work on hearts, both in our efforts among the natives, and also in ship work. We must patiently sow the seed and await the harvest.

The earnest efforts of our enemies to plant seeds of doubt in the minds of the natives make the work move slowly. They are told that we are the "devil's church." They come to us and inquire if that is true. They acknowledge that we care for their sick, and teach their children good things, and preach to them the Word of God only.

Quite diligent efforts are being made by the religious teachers here to convince the people that Sunday is the true Sabbath. The minds of the natives are being stirred up on this question. May God give us wisdom to so present the truth now that the honest-hearted may be gathered out. May we have your earnest prayers that the work in the South Seas may prosper, and that we may be faithful to our sacred trust.

COLOMBIA, SOUTH AMERICA.

F. C. KELLEY.

SINCE our arrival in this country last May, the rate of exchange has been continually rising, and a revolution has been expected. The government has officially declared that war exists in two departments of Colombia, and, according to the decree, this department and Bogota are under martial law. Last Friday I witnessed the arrest of two editors of one of the city papers, and to-day I was told by the assistant editor, who is a friend of mine, that they expected to have the paper suspended.

The majority of the business men with whom I have talked, seem to think that the government is causing all of the trouble. It is a well-known fact that there is not one cent in the nation's treasury, and that the government is unable to borrow because it can offer no more security. For some time, so I am informed, the public expenditure has exceeded its income by about \$200,000 a month. Even the army is beginning to become dissatisfied, as it must be paid whether any other department is or not, so the government feels that it must have money.

But there is nothing it can do but to issue more paper money, and it has not the power to do that without the permission of congress, unless there is war, or a strong probability that there will be one. The liberals know that in a few months more the present regime must come to an end, so they are keeping quiet, and taking the insults that are being heaped upon their leaders.

The following will show how the officials are trying to provoke an overt act of war: Last Friday five or more liberal leaders were taken to prison in the most illegal manner possible, and as persons cheered for them and their party, they too were arrested. Then the police were ordered to charge with fixed bayonets, the crowd who were mere onlookers. Many were knocked down, but this did not seem to satisfy the officer in charge, for he ordered the police to fire into the crowd; but this was not done. These things occurred although there was not, and had not been any disturbance of any kind in the city. It seems that the government is bent on making it appear that there is war, but the question is, Where is the enemy? This state of things is amusing to the outsider, and it would be to all, were it not for the stagnation of business which results from such uncertainty.

Exchange has reached 500 per cent. premium, and some have paid more than that. With a new issue of paper money, which is certain to occur, as the government has no other way to obtain money, exchange will rise so that there will be nothing left of a Colombian dollar. I have tried to so arrange my affairs that I could live on \$100 a month, but this continual rise in exchange, and the war scare, hinder me in obtaining scholars; and when we do get them started, they have to stop because of a lack of funds with which to continue their study. Two of my pupils left me this morning on this account. If our people think they see hard times in the States, I do not know what they would call it here. Were it not for the primitive way in which the greater number of the people live, and the favorable climate with which God has blessed this land, many would die of starvation and want every day. I am told that already there is much hunger among the lower classes, and it is only because they fear the bayonets of the soldiers that there are no more riots.

It would seem that civil war is near at hand. The country is ripe for it. Bad government is responsible for this sad state of affairs. The people do not desire war. They have shown remarkable fortitude under the persecutions that have been heaped upon them for many years. My heart bleeds for the inhabitants of Colombia every time I stop to think of their misery and wretchedness, which cannot be described in words, but must be seen in order to be appreciated.

I hardly know what to do under the circumstances. I have a strong desire to remain here, as I am now quite well acquainted and have a little start in the work which lies so near my heart. Then, too, the climate is good, and I am contented with the country, and can get along with its customs and inhabitants. I had built up quite a good business, but I could see that it was pushing me out of my religious work, and as I thought that I could support myself by teaching English, and have more time for direct missionary labor, it was my desire to do that. Had it not been for the unforeseen events mentioned above, I could have done this nicely. But it would be hard for me to think of leaving, as there is so much need

here, even for the kind of work that God could do through me. In the past my plans have been only for the success of the cause of God in Colombia.

LEAVES FROM MY DIARY.

F. I. RICHARDSON.

(*Continued.*)

MAY 17. At 2:30 in the afternoon we bid farewell to Naples, and take the train for Rome—that glorious city, so full of interest to the student of prophecy; that stage on which have been enacted many of the most important dramas of human history; that great and mighty capital containing some of the most famous monuments of ancient and medieval, of pagan and papal, times. Arriving at the station in the northern, or “Strangers’ Quarter,” late in the evening, we stop at a hotel, and do not try to see any of the places of interest.

May 18. Engaging a well-informed, English-speaking cabman, we ride out to see the city. First we will notice the Colosseum, perhaps the most notable ruins in Rome. It was begun by Vespasian in A. D. 75, and finished by Domitian twenty-one years later. The labor on this enormous pile (it is six hundred and fifteen feet long, and five hundred and ten feet wide) was performed by captive Jews, whom Titus brought to Rome after the siege of Jerusalem. Large portions of the walls of this building still remain, and where they retain their original height, it is one hundred and fifty-five feet. Over the walls was stretched a canvas awning. The arena measured two hundred and seventy-eight by one hundred and seventy-seven feet. The seats were arranged in four tiers, rising one above the other around the arena, and would accommodate eighty thousand people; there was standing-room for twenty thousand more. Remains of the balcony occupied by the Emperor may still be seen. From the many rooms beneath its floor, wild beasts and gladiators were led into the arena. The opening carnival of the Colosseum is said to have lasted for one hundred days during which time fifty thousand animals were sacrificed. In this same theater thousands have yielded up their lives as a noble testimony of their unflinching faith in Jesus Christ.

A short distance from here is the Arch of Constantine, erected from the spoils of older monuments to commemorate the Emperor’s victories over Maxentius and Licinius. It has three arches and eight columns. Its inscriptions are supposed to represent Constantine’s attack upon and victory over Maxentius.

From this arch starts the famous Appian Way, that old Roman road over which Paul traveled while journeying from Puteoli to Rome in charge of the heathen soldiers. This road is lined with celebrated ruins, chief of which are the Baths of Caracalla—next to the Colosseum the most noted ruins in ancient Rome. Begun by Caracalla, these baths were finished by Alexander Severus. They

covered nearly one hundred and fifty thousand square acres, and accommodated sixteen thousand bathers at once.

The Catacombs are subterranean burying-places consisting of passageways cut in the rocks, perhaps thirty feet underground. They run in every direction, and cross each other at every angle. Here the early Christians met for worship, and here they buried their dead. Some writers assert that about one hundred and seventy thousand Christians have been laid to rest in these tombs.

Going west from the Arch of Constantine by the sacred way, to the top of the hill, we reach the Arch of Titus, erected by Vespasian in honor of the capture of Jerusalem. This structure is still in a good degree of preservation. That which makes it of special interest is the representation of men bearing the treasures from the temple, and among these is seen the golden candlestick. Thus do we have evidence that there was such an article, and that there was a temple, and temple services as described in the Old Testament.

On the side of the Capitoline Hill are two churches, one built above the other. Underneath the lower church is the old Mamertine prison—a room hewn in the solid rock. According to tradition, the apostle Paul was confined here by Nero, and while in this place, converted Processus and Martinianus, and that he was taken from this prison to his death. Roman Catholic tradition teaches that Peter was imprisoned here also.

Turning from ancient to medieval Rome, we visit St. Peter's, probably the noblest structure in the world. This building stands on the ground formerly occupied by the gardens and circus of Nero, and it is claimed that this is the spot where Peter suffered martyrdom. Covering nearly four acres of land, this great edifice cost fifty million dollars, and it requires thirty thousand dollars annually to keep it up. It was consecrated in 1626—just one thousand and three hundred years after the foundations were laid, but one hundred and seventy-six years from the time it was started in its present form. The church is built in the form of a cross. The nave is six hundred and thirteen feet long, and the transept is four hundred and seventeen feet wide. The height of the arched ceiling is one hundred and forty-two feet, including the vault. From the pavement to the extremity of the cross which surmounts the great dome is four hundred and twenty-six feet, and people may ascend in what appears from the ground to be a flagstaff to the copper ball which will hold sixteen persons at once. Beneath the dome in the center rises a splendid bronze canopy to the height of ninety feet, covering the confessional, or the tomb of Peter. Near the main entrance, in the middle of the floor, is a dark circular stone on which the emperors were formally crowned. A short distance from the stone, in the floor, are given the lengths of the great Christian cathedrals in the world—St. Paul's, of London, being next to St. Peter's.

A little farther on and to the right is the statue of St. Peter sitting cross-legged with his foot protruding in a very convenient position to accommodate the almost unbroken procession of people who pass by and solemnly kiss his big toe: in this manner the great toe and portions of other toes have entirely disappeared.

To the right as one enters the church, is the celebrated Sistine chapel in which the popes are elected. It is a rectangular hall one hundred and fifty feet long by

fifty feet wide, and its walls are painted with the finest frescoes in existence. On the vault may be seen the creation, the fall, the deluge, the brazen serpent, the punishment of Haman, David and Goliath, and Judith and Holofernes. In the curvatures are Old Testament prophets and five sibyls. On the left wall are incidents in the life of Moses, and on the right are scenes from the life of Christ.

The grandest work of all, however, is Michael Angelo's "Last Judgment," which is painted on the wall behind the altar. Seated with the great Judge is the Virgin, and they are surrounded by saints, patriarchs and prophets, while below the Archangel summons the dead to judgment. In the left-hand corner the dead are coming forth from their graves. Among these the artist has placed himself, with his hand resting upon Dante's head. The righteous are ascending from the judgment into glory, while the lost are being plunged into perdition at the left of the Judge. Among these unhappy ones is shown a monk contemporary with Angelo, and against whom he had an ill feeling. It is said that the monk remonstrated, but the artist would make no change. He appealed to the pope, but the pope said that if the artist had simply sent him to purgatory he could help him, but since he was bound for final perdition nothing could be done; and so it remains to this day.

Adjoining the chapel is the wonderful Vatican—the more than palatial home of the pope. The earliest notice we have of a building on the site of this magnificent palace is in the time of Liberius, A. D. 352, when that pope built a house where once stood the gardens of Nero, close to St. Peter's. Other popes have continued to add to this structure until it has become the most sumptuous palace in the world. Besides the museums and galleries, it contains over four thousand rooms; it has eight grand staircases and two hundred smaller ones, and twenty courtyards. In all there are eleven thousand rooms, and twenty-three thousand windows. To attempt a description of this vast pile would be almost an endless, as well as an impossible, task; so we will stop only to say that in the library and art gallery may be seen the treasures of the ages. Some distance to the rear of the church is the sculpture gallery, which contains more than one mile of corridors crowded with the most celebrated works of art from every country and every age. It is said that in trinkets, ornaments, and various treasures, there is more gold in St. Peter's and its surroundings than is in circulation in the entire kingdom of Italy.

The bas-relief on the principal door of St. Peter's represents the Saviour consigning the keys to Peter, by which it is claimed that Christ made him His representative on earth. It is also believed that this right to represent Christ has been handed down from Peter to each succeeding pope, and so Leo XIII is now His earthly representative.

As we drew the comparison between Christ and His so-called representative, we remarked: "What a contrast." This man lives in the largest and most sumptuously furnished palace in the world; Christ had not where to lay His head. The pope has a host of servants who attend to his slightest wish, while Christ came not to be ministered unto, but to minister. This man is nearly, if not quite, the wealthiest man on earth, but Christ had nothing.

The church of St. Paul, built by the early Christians on the site of the martyrdom of that apostle, is four miles outside the old walls of the city. There are in its interior three fountains which tradition says sprang up miraculously in the three places which were touched by the head of that saint when he was beheaded. Here we had pointed out to us the seven hills of Rome.

There are ninety Roman Catholic churches in this city. They contain and represent in their structure almost incalculable wealth. Their priests serve in great pomp, clothed in splendid robes which glisten with jewels and gold. The Church of Rome is well established in her ancient seat.



IT MEETS THE DEMAND.

FROM STATE OFFICERS.

“THE plan suggested for missionary work through the Missionary Reading Circle I favor, and will do all I can for its success. We are greatly in need of just this kind of an organization among us. I will write our Secretary in the interest of this matter, as I think he can attend to it, and together we will do all we can to help in carrying out the plans suggested.”

“Your letter in regard to the Missionary Reading Circle is just at hand and I need scarcely say that I am very much interested in the plan. I am just about to start for our State camp meeting and will take the letter with me and bring the matter up. I hope to be able to help in this good work.”

“These lessons are just what we have needed for some time.”

“I am thankful indeed to see this work started and will do all in my power for its advancement. I have been writing our church elders and expect to see the Circle taken up in all our churches. . . . May the Lord lead in this good work. The salvation of our children depends upon more effort on the part of the parents. Our children must be trained that they will develop into missionaries for Jesus.”

“I have been truly hoping that there would be some systematic plan developed by those at the head of the work, by which our people and others could be induced to study points of truth, and by which a greater interest could be created for foreign mission work. I assure you that I am in full harmony with the plan suggested, and greatly desire to see it put into operation. I shall take hold of it with zeal and believe that the results will reach beyond our expectations. Our president is very much in favor of the plan also, and desires to see this branch connected with the other part of our work.”



HOME DEPARTMENT.

ONCE A YEAR.

THAT is not very frequent, is it? And yet it is as often as general contributions are solicited for the support of the International Tract Society. Practically, this annual donation is the Society's only means of support. On account of the greatly increased efforts in circulating literature in needy fields in America and other countries, the donation this year must assume a position of importance not hitherto reached in the history of the organization. We can assure our readers that the work waiting to be done, justifies a liberal donation to meet present demands. Remember the date—the fourth Sabbath in October, the 28th day of the month; and let each save a double portion for the occasion.

“GO YE ALSO INTO THE VINEYARD.”

MRS. E. G. WHITE.

FOURTH SABBATH READING—SABBATH, OCTOBER 28, 1899.

EACH of us has a work to do in the vineyard of the Lord. Talents are committed to our trust, and we are responsible for the use we make of them. The Christian life does not consist merely in the exercise of meekness, patience, humility and kindness. One may possess these precious and amiable traits, and yet be nerveless and spiritless, and almost useless when the work goes hard. Such persons lack the positiveness and energy, the solidity and strength of character, which would enable them to resist evil, and would make them a power in the cause of God.

Jesus was our example in all things, and He was an earnest and constant worker. He commenced His life of usefulness in childhood. At the age of twelve He was “about His Father's business.” Between the ages of twelve and thirty, before entering upon His public ministry, He led a life of active industry.

In His ministry, Jesus was never idle. Said He, “I must work the works of Him that sent Me while it is day; the night cometh, when no man can work.” The suffering who came to Him were not sent away unrelieved. He was acquainted with each heart, and knew how to minister to its needs. Loving words fell from His lips to comfort, encourage, and bless; and the great principles of the kingdom

of heaven were set before the multitudes in words so simple as to be understood by all.

Jesus was a silent and unselfish worker. He did not seek fame, riches, or applause; neither did He consult His own ease and pleasure. When the day's labor was done, and He had dismissed His disciples that they might seek needed rest, He often retired to the lonely mountain or the silent grove, and spent the night in prayer, offering up His petitions with strong crying and tears. Not for Himself were these vigils kept, but for those He came to save. He was standing between the living and the dead; His heart was moved with compassion for those who "fainted, and were scattered abroad, as sheep having no shepherd."

Our Saviour went about doing good. He did not shirk care and responsibility, as many do who profess to be His followers. There are positions which they could fill to acceptance, and where they could do good work for God and their fellow men; but they shrink from the work, for it would cost them pains and effort to do it well. If they were sure their work would be perfect, and they should receive only praise, they might be induced to take it up; but their hearts are filled with pride, and they will run no risks of failure and blame. They will not endure hardness as good soldiers of Jesus Christ, and so are weak where they might be strong. Were Jesus upon earth now, He would say to thousands whose names are on church books, "Why stand ye all the day idle?" "Go ye also into the vineyard."

Every Christian should study the life of Christ, and should labor as He labored, with the same unselfishness and devotion that characterized His whole life, from His cradle in the manger to the cross of Calvary. The claims of Christ upon our service are new every day. However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God. We have not weeks and months to lay at His feet; to-morrow is not ours, for we have not yet received it; but to-day we may work for Jesus. To-day we may lay our plans and purposes before Him for His inspection and approval. Work, then, while it is day, remembering that the "night cometh, wherein no man can work." This is God's day, and you are His hired servant. No matter how far His plans and purposes may be from harmonizing with yours, you should do his bidding, answer every call, patiently take up every duty lying in your path.

On the part of every member of the church, there should be patient continuance in well-doing. Ministers have their work to do; but they cannot do that of the lay-members. God wants workers in His vineyard, and every one who has become a partaker of the heavenly gift is under obligation to respond to His call. There is unused talent among us, which should be employed in ministering to others. Some with limited talents are doing a far greater work than others who pride themselves upon their intellectual gifts. God will accept the efforts of those who put to good use the ability which He has given them, and they will be rewarded by and by according to their works.

Many admire the broad, deep river which moves majestically in its onward course to the ocean. It is worthy of admiration; for it is doing its appointed work. But what of the thousand rivulets from the mountain side, which help to

swell this noble stream? It is true that they are small and narrow, but they are indispensable, for without them the river could not exist. They are unitedly doing their appointed work in fertilizing the earth, their path through fields and meadows can be traced by the living green that lines their banks. Thus they are carrying out God's plan, and adding to the prosperity of the world. The mighty river has worn for itself a channel through the everlasting hills, but in its place the brook is as necessary as the river.

We are not all called to do some great work. We may not all be engaged in laying large plans, in doing something that will make self prominent. There are small places to be filled, little duties that must be done; and much depends on faithfulness in these minor things in binding together and making effective the larger work. If the small duties are overlooked or neglected, the large plans will not accomplish the results designed, because the details upon which success depends have not received due attention. Christ says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

However zealously the truth may be advocated, while the every-day life and character do not testify to its sanctifying power, it will avail nothing. Such a course hardens the heart, and narrows the mind to a form of godliness without the power. Some who profess the truth, but know nothing of the transforming work of grace in the heart, become egotistical, critical, harsh, and repulsive. Others become plastic and yielding, and bend this way and that to please every one. When the heart is changed from sin to holiness, there will be a fear of offending God. Such a work of grace will prompt men to do justly, to love mercy, and to walk humbly with God. In their work as ministers, it will enable them to develop firm, decided principle, which cannot be bribed or swayed from integrity to obtain any earthly good.

The minister, as a laborer for God and a representative of Christ, is under sacred obligations to be an example to the flock of which he is an under-shepherd. He should care in a special manner for the sheep of his fold; he should watch for souls as they that must give an account. But all who love Jesus in sincerity and truth will be workers in His vineyard. It is one of the great sins of the church that there are so many who are doing nothing. They are cumberers of the ground,—withered branches, bearing no fruit. They do not exert a healthful influence in the church; for their spirit and example are contagious, and the lame are turned out of the way. Idlers in the church are Satan's most efficient helpers.

I have tried to present before you, dear brethren and sisters, the necessity of personal effort to save souls. Each individual member is responsible for the prosperity of the church. The world is full of work for the Master. Every day brings its burden of care and responsibility; and if just one neglects the work assigned him, some sacred interest suffers. . . .

The workers in the vineyard of the Lord have the example of the good of all ages to stimulate them. They have to encourage them the love of God, the ministration of angels, the sympathy of Jesus, and the hope of winning precious souls

to shine forever as stars in the crown of rejoicing. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—*Review and Herald*, Vol. 62, No. 1.

OUR SECOND SABBATH MISSIONARY MEETINGS.

MRS. A. E. ELLIS.

As the church is purely a missionary organization, it seems very fitting that in its regular Sabbath services the needs of our mission fields be especially remembered; and these missionary services, properly conducted, cannot fail to be a source of spiritual help.

One of our sisters writes: "We are so thankful for the excellent missionary lessons sent us for use each second Sabbath. They stir our hearts to the very depths. At our last meeting, as we listened to the letters and appeals from our missionaries, and realized how little we were doing to help them in their work, hearts were made tender and a spirit of consecration came in, such as I have seldom witnessed."

Another says: "Our last foreign mission meeting was a precious season. While we studied the Scriptures on the subject of 'giving,' the familiar texts seemed to take on new meaning. After the reading, the congregation united in singing 'I gave my life for thee;' and the measure of God's gifts to us, seemed almost overwhelming. Voices faltered in the hymn, and in the testimonies which followed many humble confessions were made, with pledges to greater faithfulness."

Many such letters might be given. One old brother said, "We have thought of ourselves so much, of *our* needs and *our* temptations, that we are spiritually 'dried up.' These lessons open our hearts and widen our minds. They are like the sunlight of God."

Truly, we have "looked at ourselves" till we are in danger of withering like the barren fig-tree, and for the same reason. It is time for us to obey the Saviour's injunction, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Some have expressed the fear that in thus taking the second Sabbath to consider our foreign work, we might detract from other interests, and that our fourth Sabbath meetings which have so long been set apart for home mission work, would suffer in consequence.

This is a strange thought indeed, and could come only from a very shallow conception of the missionary idea. The Bible makes no distinction between the spirit which moves the home worker and that which animates the one who goes to the "regions beyond." *The spirit of Christ is the spirit of missions.* Whatever the "foreign" missionary spirit is, that same spirit enters vitally into every department of the home work. Whatever tends to increase earnestness in the foreign work, acts with the same force on the work at home.

This spirit is like the leaven in the meal. It *will work*; and since there are multitudes of God's dear children who cannot be personal messengers to distant fields, who may still be as completely filled with the same zeal as those who do go, this zeal must express itself in any and every form of Christian activity within reach.

This thought is illustrated in a letter just received from a sister who has an unbelieving husband, a large family of children and many cares. She says: "I have been blessed in these foreign mission studies. There is so little I can do for these far-away fields, but I can *pray for them*, and try with God's help to train my children to be missionaries."

Another writes: "I enjoy the studies on our work in foreign fields, and it inspires me to go to work among my neighbors."

The sure result of a genuine interest in foreign missions is an increased love for the home work as well. This has truly been our blessed experience in Minnesota. Three years ago we adopted the plan of holding a foreign mission service the second Sabbath in each month. For years previous to this, we had regularly held the fourth Sabbath missionary meeting. Since that time the two services have been observed in our churches; and are so far from antagonizing each other that they are mutually helpful and interdependent. The interest in the foreign work, and the offerings for its support have steadily increased, and the home work was never more prosperous.

I believe the sentiment expressed in the "Missionary Herald" is true as well as beautiful: "There is no form of human need at home which would not be thoroughly supplied simply as a supplementary 'twelve baskets full' to the well-equipped, resolute endeavor first of all to feed the hungering millions of heathen lands."

May God bless our missionary services, and through them awaken us all to more earnest endeavors to hasten the coming and kingdom of our Lord Jesus Christ.



THE Lord will surely bless all who seek to bless others. . . . We are to learn from the Book of books the principles upon which we are to live and labor. By consecrating all our God-given abilities to Him Who has the first right to them, we may make precious everything that is worthy of our attention.

When entered upon with this spirit, the missionary work becomes an elevating and uplifting work, both to the laborer and to the person helped. Let every one who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in word, in spirit, and in works, he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the manners of the citizens of the kingdom of God.—*Mrs. E. G. White.*

THE MISSIONARY READING CIRCLE.

SECOND SABBATH MISSIONARY EXERCISE—November 11, 1899.

“My people are destroyed for lack of knowledge.” Hosea iv: 6. Knowledge born of the Spirit of God is a power for good. An intelligent interest manifested in any object shows that there is a corresponding knowledge. There can be no real or permanent interest in any cause in the absence of a thorough knowledge of that cause.

We can not expect to see our missionary enterprises reach that stage of development that they must attain, until we are brought face to face with the nature and demands of this work at home and abroad, and with the progress already made. It is unknown for an individual to make a liberal offering, or consecrate himself, for a work concerning which he has no knowledge. On the contrary, people have the greatest interest in those things about which they are best informed. This is illustrated by the experience of many pioneer missionaries who were led to consecrate themselves to the Lord for self-sacrificing labor among the heathen after reading the life of some missionary or hearing such an one speak.

By reading Cook’s “Voyage Round the World,” William Carey, the “father of modern missions,” was led to devote himself to foreign work. A map of the world, constructed by himself, hung upon the wall of his workshop and was his constant study until the way opened for him to obey the Saviour’s last commission in fact. A missionary meeting led John Williams to consecrate himself to labor in the South Seas. Robert Moffat, that noble missionary to South Africa, made his definite decision upon seeing a placard announcing a missionary meeting which brought to his mind the stories of the Moravians told him by his mother, and from that moment the choice was made. “Earthly prospects vanished: his one thought was ‘How to become a missionary.’” Judson made his resolve to become a missionary after reading Buchanan’s “Star of the East.” And we might enumerate many others.

How are we as a people—and especially those who are younger among us and who must go to these fields—to become interested in foreign missions? Certainly in no other way than by becoming so thoroughly informed relative to the Lord’s work that it will take the precedence of all other things.

These facts have led to the organization of the Missionary Reading Circle. Over and over again the message has come from the servant of the Lord, educate, educate, educate. We have attempted to become familiar with all the different phases of our work, but looking upon them as a whole the task has seemed insurmountable. In the effort to grasp it all, much of our reading has been superficial, and the information gained, of such a character as to be of little real value. For this reason the Foreign Mission Board and the General Conference have presented a simple plan by which all may obtain a more definite knowledge of the work, by devoting a short time each day to systematic study.

The plan of the Missionary Reading Circle proposed by the Foreign Mission

Board was originally embraced in the following resolution, which, although the majority have heard read before, we will repeat for the benefit of those who may not have been present at that time:—

Whereas, There is great need that our denominational work be rapidly extended into the regions beyond, and

Whereas, In order to accomplish this, laborers and means are necessary, and

Whereas, This makes it imperative that we educate ourselves, and especially our children, in regard to the needs of foreign fields and the requirements to become efficient workers therein,

Therefore we recommend,—

1. That a Missionary Reading Circle be organized in every state, church, and family.

2. That the State Missionary Secretaries recommended by the last General Conference be the head of such circles in their respective conferences.

3. That the MISSIONARY MAGAZINE be the principal organ of information for these Reading Circles.

4. That we encourage each family in the denomination to become a subscriber to the MISSIONARY MAGAZINE.

Since first introducing the Circle, the Berean Library feature has been included, and now the study of the message, and of the field, are being carried together. The plan of organization is the most simple that can be suggested, and is designed to be introduced into any home. It is the home that we especially desire to reach. What could be more beautiful than an entire family, father, mother, and children, studying together the message, and the great harvest field,—every nation, kindred, tongue, and people—to whom Jesus commissioned His disciples to carry the last message of mercy, saying that not until this was done could they expect His return.

One advantage in studying foreign missions in the home, is the fact that those who make no profession may be interested in it. There is a fascination in such a study that attracts and later leads to a definite interest. In the circles already established we hear of those who have opposed the truth becoming interested in the study.

While the Berean Library will be the basis for the study of the message, the MISSIONARY MAGAZINE will be used as the text-book for the study of foreign missions. Additional reading will be suggested for those who may have time to read farther. As the MAGAZINE is studied month by month, the student will gain a definite knowledge of the missions considered. For example: Last month we studied Japan, and this month the Reading Circle questions are based upon that field. After having read the MAGAZINE carefully enough to be able to answer all of the questions, is not your knowledge of our work in Japan much more definite than from a casual reading?

The object to be gained in writing the answers from memory is perhaps evident from the foregoing. Aside from the fact that the information gained will in this way become definite and be made one's own, the memory will be strengthened. In our age of papers and books and "helps" there is a loss of memory, be-

cause we depend upon these things. How many of our people complain that they can not remember the Scriptures. Such a study will develop the mind and may become a valuable educational factor in every church and family.

It has been arranged that each member of the Circle can carry both lines of study, or either one without the other, if he prefers. The conditions for carrying the foreign mission studies are that each individual either be a subscriber to the *MAGAZINE*, or have access to it, and send written answers to the questions appearing in each number to the State Corresponding Secretary, or whoever may have the oversight of the work in his conference. In each conference the head of the Circle will doubtless conduct at least a monthly correspondence with each member.

Will not every Seventh-day Adventist take advantage of this opportunity to become better acquainted with the message and the field? Let each member of the family, even the children, become identified with the Circle and take part in the study.

May this missionary movement beginning in the home widen out until the message shall be preached as a witness to all nations; then we shall realize the fruition of our hopes in the coming of our Saviour, and understand as we do not now, perhaps, that the only reason for the existence of the Church in the world today is because the work that the Master left has been so long neglected.

NOTE.—We would suggest that a social meeting follow the reading, in which the work of the Missionary Reading Circle can be talked over by the different members of the church together. The experience of those who have taken up the study will no doubt be helpful to others. As usual let the mission fields be remembered in prayer.

Should any questions arise which you can not answer, your Corresponding Secretary will no doubt be glad to assist you.

READING CIRCLE QUESTIONS.

OCTOBER STUDY. TEXT-BOOK—SEPTEMBER MAGAZINE.

ADDITIONAL READING—"THINGS JAPANESE."

1. Locate Japan. Give the population. How many laborers are stationed there?
2. How many churches have we in this Empire?
3. What has been the nature of our work thus far? How many are receiving instruction in our schools?
4. Tell something of the experience of the three Japanese who have embraced the truth since the work opened there. How are they now engaged?
5. What great obstacle confronts the missionary upon entering Japan? Describe some of the characteristics of the language.
6. What special advantage was gained in locating our school work in Tokio?
7. How has the Lord directed, through His servant, that the work should be opened in foreign fields?
8. Give an account of the interest that was aroused through the mailing of the first Japanese paper.

9. Tell something about Japanese child life.
10. What can you say of the outlook for the education of girls? What have we done thus far?
11. What opportunity presents itself here for the Christian woman to labor for her sisters?
12. In studying this field what have impressed you as the greatest needs of Japan? It may be of interest to those so inclined to compute the number of workers Japan would have if supplied in the same ratio as their conference. Try it.
13. How is the work progressing in Honolulu?
14. Give some interesting points from the year's work in Jamaica.
15. What two points in the life of William Carey do you especially consider worthy of imitation?

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