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“IT PLEASSED GOD.”

R. A. UNDERWOOD.

THERE is danger of our not giving the holy calling and work of the ministry that prominence in the educational and general training of the young among us that its importance and exalted character demand.

The Word of God places the Gospel ministry in the forefront in God's plan of saving the world: for in His wisdom, it has “pleased God by the foolishness of preaching to save them that believe.” 1 Cor. i: 21. Would to Him that the importance and need of the minister in carrying the last message of salvation to every nation, kindred, tongue, and people might be fully sensed by all classes among us. We must have physicians, editors, teachers and various helpers in different lines of work; but among all the callings presented to us in the Scriptures there is none that fills so high and exalted a place in saving the lost as is that filled by the ambassador of Jesus Christ. How sacred, how holy and responsible is the Gospel ministry! It presents the deepest and broadest field for study.

Mind coming in contact with mind in persuading men to be reconciled to God calls for sound judgment and the brightest intellect. All the powers of the soul should be sanctified and wholly given to be worked by the Holy Ghost.

The President of the United States recently called for 125,000 able-bodied soldiers. These must be exposed to danger; many will suffer and die on the field of conflict. Was the call answered?—Yes, and had it been for four times that number, there would have been no lack. If men will respond to their country's call, and cheerfully yield their lives in carnal strife, how much more should the call of Heaven be answered! Has not it “pleased” Christ to ask that the “*best gifts*” bestowed upon man be consecrated to the Gospel ministry?

The Mission Board is constantly perplexed to find ministers to answer the many appeals to carry the light to foreign fields, and our home conferences are sadly in need of efficient laborers of this class. Who will enter our villages, towns, and cities to do the work appointed to the Gospel minister? Who will allow the Holy Ghost to separate them, as he did “Barnabas and Saul for the work whereunto I have called them”?

God will call, yea, He *is calling* some to leave their former occupations in order that they may enter the ministry. Some doctors, lawyers, teachers,

mechanics, and farmers will hear and accept; and shall not *many* of the students in our colleges respond to the invitation of King Jesus?

Oh what a trust we have committed to us: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v: 20.

It would please the Master if the entire church did more to encourage suitable persons to devote their lives to this work. While the Lord calls men to the ministry, He does not always do so by impressing the individuals alone that they should become His ministers; we have known many who have been very useful in winning souls for the Master who were first urged into the field by their brethren.

We need one hundred ministers where we have one; and if God has called them, and they are faithful in everything, the Lord will raise up believers through their efforts, so that not only will the believers be saved, but means will come into the treasury to fully support the work.

The fruits of his labor furnish a good test of one's call to be a minister of the Gospel. No young man should long content himself to engage in this branch of the Lord's cause and receive support from the treasury unless he sees fruits as the result of his efforts.

Nothing in this life can compare in importance with the work of saving souls to Christ. The joy of knowing that a soul is saved for eternity begins when we become partakers of the glory revealed in us: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v:4. Worldly honor, position, and all that is of this world pass away so soon that life seems almost a dream. It is compared to the morning dew, to grass, and flowers that fade and die in an hour. Not so is the life devoted to soul-winning: "He that winneth souls is wise." Prov. xi: 30. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. xii: 3.

Who will accept the Lord's call to devote all to the sacred trust of standing in Christ's stead to persuade lost men and women to be reconciled to the King of Peace?



YOUNG men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.—*Mrs. E. G. White.*

THE MISSIONARY'S MOTIVE.

THE Gospel invites and secures new activities. It broadens the lives of those who receive it. Truth applicable to the people of every age and every clime, as is the Gospel, must necessarily possess extraordinary properties, and accompanied by the power of its eternal Author, as it always should be, must necessarily produce extraordinary results. The life of the recipient of God's holy truth is first cleansed and then reenergized. "If any man be in Christ, he is a *new* creature: old things are passed away; behold, all things are become new."

One of the brightest examples of a full and free acceptance of the Gospel is the apostle Paul. On the occasion of his conversion, nearly his first inquiry was, "Lord, what wilt thou have me to *do*?" He afterwards wrote: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." It was his deep sense of obligation to God and to his fellow-men for the light he had received that caused him to take the course he did. It was this, an expression of divine love that had come into his life, that made him a missionary. It is said that "to be a Christian, in the Gospel sense, is to be alive to God and His goodness, and also to men and their needs, as no other man than a Christian can be." In this sense Paul was a Christian, and being this sort of a Christian, he was a true missionary.

We often feel that we are not doing as much in the missionary work as we ought to do. We resolve to do more and better work, but we do not do it. Why? Because we are not better Christians. It is impossible to live or teach the Gospel until its saving power is felt in our own hearts. Soul-saving, both as to general and personal application, is accomplished by those who in naming the name of Christ depart from iniquity. The honor of God and the salvation of souls are the worthy objects of our complete consecration.

Many inquire for opportunities to do missionary work; they also ask *how* the work should be done? It is a strange fact that these inquiries are not those of the true missionary. There is a wonderful miracle in the revelation of Jesus Christ to the soul. "For the love of Christ constraineth us;" and *What?* and *How?* become secondary questions. Have you ever thought of the wasted energy that is required to manage unconsecrated Christians' work in both the home and foreign fields? Think of the loss of time and money to the cause of God on account of this defect. It is wonderful the amount of directing the unconsecrated Christian requires; he fails to discover his opportunities, and lacks the ability to effectually improve them when brought to his attention. Surely poor Christian work must be poorest of all work. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that *your labor is not in vain in the Lord.*" 1 Cor. xv: 57, 58.

"YOUNG men of ordinary ability, who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God."

MISSIONARY EFFORTS.

C. H. PARKER.

EVERY effort put forth, to bring success, must spring from self-sacrifice. No real success ever comes from any other source. All nature adds its emphatic testimony to this statement. Nature's Author made this expression when He was on earth: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Before the kernel of wheat can be a blessing to us, it must sacrifice its life, and as a result, there is the beautiful golden head filled with food for man. The plan of salvation was laid in self-sacrifice. The first missionary effort sprung from the same element: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." "And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was."

I believe that this principle solves the whole question of missionary work, at home and abroad. If each of us had the same spirit that the early Macedonian churches had, the earth would soon hear the invitation of "this Gospel of the kingdom," and truly the message would close with power in a short time. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Brethren, is it not time that we give ourselves to God, that our property and ourselves shall be under the direction of the Lord, to be used as seemeth best to Him?

This message that has been entrusted to our hands was laid in self-sacrifice. Think of the hardships and inconveniences that the pioneers of it passed through, that they might bring to us the glorious tidings of a soon-coming Saviour. These efforts were not in vain. You and I are reaping their results. But the question that should be paramount to us is, Have we the same spirit? It is hard for us to believe it, yet it is nevertheless the truth, that "there has been but little of the missionary spirit among Sabbath-keeping Adventists." Although we give liberally when calls for means are made, yet how many of us have really made sacrifices of our time and money? May God help us to plead so earnestly for the same spirit that He has, that we may be filled with the fullness of God, so that His work may no longer be hindered, but go forth to a speedy victory.

"Those who have a knowledge of the precious truth, and who are consecrated to God, should avail themselves of every opportunity where there is an

opening to press in the truth. Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? While God and angels are at work to impress hearts, the servants of Christ seem to be asleep. But few are working in unison with the heavenly messengers. All men and women who are Christians in every sense of the word, should be workers in the vineyard of the Lord. They should be wide-awake, zealously working for the salvation of their fellow-men, and should imitate the example that the Saviour of the world has given them in His life of self-denial, sacrifice, and faithful, earnest labor.

Every day of delay makes it harder to carry on the work of saving souls and giving the warning that we have to give. Hence the necessity of our being wholly consecrated to the Master's service. "We have no time to lose. The end is near. The passage from places to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct our way, so we shall not be able to do that which is possible to be done now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. I know from the light given me of God that the powers of darkness are working with intense energy from beneath, and with stealthy tread he (Satan) is advancing to take those who are asleep now, as a thief taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, and work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory."

PERSIA.

THIS "Land of the Lion and the Sun" contains 628,000 square miles. The extent of its territory is greater than the combined areas of Germany, France, the United Kingdom of Great Britain, Portugal, and Rumania. Owing to the roughness of the country and the lack of irrigating facilities only one-fourth of Persia is under cultivation.

The shores of the Caspian are low, moist, and hot, and support a semi-tropical vegetation. On the north the Elburz range of mountains—one of the chief of which is snow-capped Ararat—bounds the immense central plateau which has an altitude of about 3,700 feet, and possesses a climate "remarkable above that of all other countries for dryness and purity." In the west are the Zagros Mountains. In the south along the Persian Gulf is a region of intense heat.

Wherever there is water, which is usually supplied by irrigating ditches or subterranean canals, the soil produces in abundance. Persian wheat and grapes and peaches are very fine. Rice, maize, millet, and barley are grown. The nectarine, apricot, pear, almond, orange, lemon, pomegranate, melon, mulberry, fig, and the

wonderful singian-date do well; but the apple, cherry, and plum are inferior in taste. Wild nuts and berries, good honey, sugar-cane, tobacco, silk, opium, cultivated and wild flowers, the domestic and wild animals of the temperate zone, and trout and salmon are found.

The mineral resources of the land are largely undeveloped, but the turquoise-mines of Khorassan are said to be the richest in the world, and the Persian Gulf pearl-fisheries have been a source of wealth for centuries. Some localities are rich in gold-dust, while coal, iron, copper, lead, mica, marble, mercury, manganese, asbestos, arsenic, and sulphur have been discovered in greater or less quantities.

Persia has not been modernized in the same sense as has Japan. However, the enlightened Shah, Nazir-i-din, who ruled from 1848 to 1896, made treaties of commerce with the great nations of earth, and guaranteed the privileges and rights of foreigners residing in his domain. Steam power, the telegraph, and the railroad have been introduced into the country. Post-offices and a postal service have been established. Some of the mechanical arts are being developed and there are many signs of improvement. Yet the mollahs, or religious teachers, have done much to retard progress, and they are steadily opposed to the introduction of foreign arts and inventions. Poor roads clog the wheels of commerce.

The estimated number of the Shah's subjects is 9,000,000. The Moham-medans are divided into two chief and opposing sects—the Sunnites and the Shiah. The former acknowledge and the latter reject the authority both of the first three caliphs succeeding Mohammed, and of *Sunna*, or tradition. There are 8,000,000 Shiah, and 800,000 Sunnites in Persia. Of the ancient fire-worshippers only 9,000 remain. There are 45,000 Armenians. The Jews and Nestorians number 25,000 each. The strength of the Babis—a religious party founded about fifty years ago—is considerable. Many of their doctrines are derived from the Word of God, and they profess to believe in the truthfulness of the New Testament. Some of them think Christ has appeared again in the person of their prophet.

Persian boys and girls are taught to be cruel, and to be dishonest. It is not uncommon to find only two or three men in an entire village who are able to read. But education has of late received a new impetus. A royal college with European professors has been established at Teheran, and good schools have been opened in Ispahan and Tabriz. The Koran is looked upon as the chiefest of text-books. Some of the native poets are held in high esteem. As for history, geography, and true science—we can say little in praise of the way they are generally taught in this eastern land. Girls become skilful in the use of the needle, and they are expected to learn how to conduct the affairs of the harem. All must know the requirements of society. A nobleman may request his fourteen-year-old son to receive and entertain visitors of rank, and he will conduct himself in as dignified and becoming a manner as would a man of mature years. It is almost useless to remark that all Persians are expert horsemen. Poor clothing, improper food, and lack of attention cause an awful mortality among the children, and the carelessly kept public baths do much to spread disease.

Superstition and immorality are rank. A belief in good and bad omens, in charms, in the "evil eye," is universal. Astrology wields a powerful influence over the rich; it is consulted by the poor. These who understand this art are frequently good astronomers. They can tell when there will be an eclipse, and know that there is nothing supernatural about it. But this phenomenon is thought by the ignorant multitude to portend something evil. During an eclipse of the sun in 1882, a Mohammedan became so frightened that he sought out one of his Jewish neighbors, and paid him a debt; I suppose the Jew would welcome many an event of this kind.

Woman's lot in Persia is hard. She is the absolute slave of man. Free divorce, concubinage, polygamy, and temporary marriage are in vogue. The *houris* (beautiful maidens to be provided for the faithful) of the Mohammedan Paradise show in what they find an ideal heaven. Profanity, obscene stories and poetry, sodomy, treachery, highway robbery and theft, gambling, wife-beating, the purchasing of official rank and of justice, political corruption of the grossest kinds, tyranny, lying, and dishonesty are on every hand. The people are taught that it is right to deny their faith if safety demands it. Unlawful gains are purified by the *mollahs*. If a thief overpowers me, and compels me to say that what he is stealing from me is lawfully his, that makes it so. The following story illustrates this: "The mother of a thief was dying, and she enjoined her son to obtain for her a lawful shroud. He sallied forth at night, attacked a traveler, and found in his saddle-bags a piece of linen. Seeing this, he exclaimed, 'Praise be to God, who has not suffered me to return disappointed and ashamed to my mother.' Then he began to beat the owner of the linen, saying, 'Make this linen lawful to me with thy whole heart.' On his return he told his mother that the man had more than a thousand times said with tears and groans, 'I make it lawful to thee.'" Their mutual fear of each other has greatly retarded the progress of the country, for few large companies can be formed among them because every man suspects that his neighbor would swindle him out of whatever capital he might invest in any undertaking. This is one reason that so little internal improvement has been made.

However, it would be unjust to look over the good traits of character possessed by this people. Considering their limited opportunities for acquiring knowledge, they are intelligent and clever. They are loyal to the shah. Although sometimes insincere, they are gentle, affable, and courteous in manner. They are industrious, contented, hospitable, and charitable.

In 1747, the Moravians, the first Protestant missionaries to this land, opened a mission among the fire-worshippers, but the country was in such a disturbed condition that they had to retire. The well-known Henry Martyn entered Persia in 1811. He manifested great boldness in confessing Christ, and left behind him a translation of the New Testament and Psalms in the Persian language. William Glen, of Scotland, translated the Old Testament into this difficult tongue. Neither he nor Mr. Martyn lived to see any large harvest from their labors in the land of the Shah. The mission of the American Board to the Nestorians, opened in 1834, was ably conducted by Justin Perkins and Dr. Grant for a number of

years. These earnest men were blessed of God. Their efforts have been ably seconded by many laborers who have followed them. They at first tried to reform the Nestorian Church, but in 1856 it was decided to organize an evangelical body. This mission is now under the direction of the Presbyterians. The Church Missionary Society sent out Robert Bruce in 1869. He began operations in Ispahan. Protestants have also devoted themselves to the evangelization of the Armenians. There are in Persia over 3,000 Protestant communicants, and 10,000 adherents. The sick have been ministered unto, the orphan cared for, the hungry fed. Those who have received the new faith have done so in the midst of persecution and trial. The government is very oppressive and intolerant. "It must be admitted that in Persia and Turkey *the mission outlook* is not bright." But God still lives, and we are to go forth in the face of difficulties, judiciously seeking to let all the world know the truths of His Holy Word.

ARGENTINE AND URUGUAY.

F. H. WESTPHAL.

WITH pleasure we report that the work in the Argentine Mission is onward. June 30, I held two meetings with the original Crespo church. Satan had tried to divide some hearts, but the power of God's Spirit healed the wounds. The following Sabbath and Monday we held meetings with the Mereno and Comorera divisions of the Crespo church. The presence of the Spirit of God was felt in a marked manner.

The brethren are realizing more the importance of the tithing system than before. They have at this meeting paid 2000 pacos this quarter. This is about \$800 United States money.

We also presented the question of starting an agricultural school, and one brother offered to donate forty acres of land, and erect buildings upon it for such a school. Early in August the representative brethren in this field will meet for the purpose of considering this important step, and we hope that there will be a deep interest developed in the educational work. We have already commenced a school. Mrs. Westphal has charge of it, and we have also secured the services of a sister from Santa Fe. Some who are not of our faith are sending their children to this school.

May 13-17 we met with the church in Buenos Ayres. We also had a meeting of the Mission Committee and considered the needs of the work in that city. It was thought best to make an effort for the English- and Spanish-speaking peoples living in Buenos Ayres. Elder Leland, assisted a part of the time by Brother Town, will endeavor to reach the English, and Brother Snyder and his wife will continue their work for the Spanish. Sister Post will help Elder Leland as soon as she returns from Neuva Palmira, where she has been doing medical missionary work that resulted in the conversion of one precious soul.

Brother McCarthy is working in the Chaco with a good interest, and Brother Opegard is laboring with good success in the city of Buenos Ayres.

We were made sad to learn that one of our faithful colporteurs died soon after the general meeting at Las Lumas, but we rejoice that he fell at his post of duty. Some months ago he embraced the truth, losing a good, paying position on account of the Sabbath.

From Buenos Ayres, Brother Vuilleumier and I traveled to Montevideo, the clean and pretty capital of Uruguay, where we spent four days, holding two meetings daily. While there General Diego Lamas, the leader of the revolution, was thrown from his horse and instantly killed. Thus suddenly was the life of a



TRAVELING IN URUGUAY.

great man ended. He had been trained to fight with cruel weapons. How different the hope of those trained to use the weapons of the Spirit of God, which are not carnal, but mighty to the pulling down of strongholds.

After the Sabbath we took the train for San Jose, where we remained in a hotel over night, intending to take the stage in the morning. About 3 o'clock in the morning we were awakened by a loud noise in the hotel and streets. It seemed to us that another revolution had broken out. Revolutions are very frequent in these southern countries. Upon making inquiries we learned that a special train would carry all passengers free of charge to view the remains of General Lamas. Special trains and boats loaded with passengers from Buenos Ayres and other places were in the city to attend his funeral. It seemed to us that if enthusiastic men and women could manifest such profound interest to see

a dead chieftain, God's people should be all aglow with enthusiasm to see their King—a living Saviour—crowned with glory and honor, and to hear from His own lips the "Well done."

After the crowd had dispersed, we took the stage shown in the picture, drawn by six horses that are changed every hour. The horses are driven up hill and down hill at full speed, and when the roads are bad—as they were upon this occasion—it often seems that the coach will be turned over.

We held some meetings with our little church there, and found them of good courage. They again had some tithe for the Master. Brother Vuilleumier remained to hold a series of meetings among the French Waldenses, who were very much interested by books scattered there a few years ago by our canvassers. If they could then have been visited by the living preacher, much could have been done with but little labor. There are four ministers and a Waldensian college in the colony. Elder Vuilleumier will need much of the blessing of God.

COOK ISLANDS.

J. D. RICE.

SINCE writing last we have baptized two, one a little girl, and the other a gentleman lately from Tahiti. He is quite highly educated, and is studying the truth with us that he may be prepared to intelligently present it to others. We believe he will develop into a strong worker. Thus God is still raising up helpers for the work in this field.

We expect soon to have literature to use among the people, when we hope for better results. We will also be able to work more directly for the natives, as we are getting hold of the language, and building and school work will not occupy so much of our time.

Quite a portion of "Steps to Christ" has been translated and sent to the "Echo" office to be printed in separate chapters, and distributed as tracts. Select articles from the pen of Sister White have been translated, mimeographed, and circulated in the group, and read in the native churches. As far as we have learned they have been well received.

Public schools close at the end of this month, and what will be done for them hereafter cannot now be determined. Our last mail from Auckland, N. Z., says that a high commissioner's court has been ordered and will soon be here. So we expect that shortly something will be done to indicate which way things are going, and we can then plan more definitely for the future of the educational work. If public schools are not reestablished, or other arrangements made by the government, we think of opening our private school after a reasonable vacation.

"THE cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest."

ITEMS FROM TURKEY.

H. P. HOLSER.

DURING the first part of the year, the chief interest in our work in Turkey centered in Cilicia and Syria. From the time of Paul, Cilicia has been a province of special interest to Christians on account of containing Tarsus, the native city of the greatest of the apostles. The surrounding provinces—Pamphylia, Pisidia, Lycaonia, and Cappadocia—are also of interest, having been the scene of the first two missionary tours of Paul.

These regions are specially dear to the Armenians, who founded a kingdom here in the eleventh century, and held this territory till the fourteenth century. They look to this country as did Israel to the land of promise. A remnant of this kingdom still exists in the small Armenian republic of Zeitun, a district in the Taurus mountains, containing some twenty villages, hemmed in, like some of the Waldensian strongholds, by almost impassable mountain barriers. The Turks have never been able to fully subdue this little republic; during the late Armenian massacres, long and desperate efforts were made in vain to rout the Armenians of Zeitun. In consequence of their peculiar relations to these regions, the Armenians are here under unusually rigid police surveillance.

As in the days of the apostles, so now the truth finds good soil here. Soon after Wm. Miller began to preach the first angel's message in America, American missionaries entered this field, and to the present have kept up quite an extensive work. Besides the usual field efforts, special attention has been given to education; quite a number of schools have been established, the three chief ones being at Marash, Aintab, and Tarsus. Some attention has also been given to medical missionary work.

During the last four years, the third angel's message has been introduced in these regions, and in proportion to the efforts put forth, encouraging results are seen. In January, February, and a part of March, Brother Baharian labored in Cilicia, at Adana, and Tarsus, baptizing five at the former and two at the latter place. He next labored at Marash and Aintab, and then came to Aleppo, the chief town of northern Syria, occupying for this region the same place in trade as ancient Antioch. From Aleppo, Brother Baharian writes as follows:

"April 13, I left Aintab and that day arrived at Kilis, where I spent one day. April 15, I came to Aleppo. Here I found Brother Bedros, who has kept the Sabbath for four years. . . . This brother has had much persecution from the Armenians. Lately, the Armenian priest called him, and gave him three proofs for Sunday-keeping. Brother Bedros objected to them. Then the priest became angry and gave him two more powerful proofs—two strong blows in the face with his fist. He evidently had no better.

"As you know, the language of the city is Arabic, and Brother Bedros knows the language. . . . There is an urgent call for tracts in the Arabic."

Later, he writes: "April 25, two brothers were baptized in Aleppo, when an Armenian priest met us by the water. We had some talk with him about baptism. . . . April 27, I left Aleppo for Alexandretta, [a port on the

Mediterranean near where Alexander the Great fought the battle of Issus] and in two days arrived there; and lo, Brother Asdour [an Armenian worker called to Cilicia from Broussa to continue the work begun by Brother Baharian] had also been there ten days. At Smyrna he took a Turkish steamer for Mersine; but being sick, he was obliged to land at Alexandretta. At first, the police hindered him, but a member of the commission of the wharf dealt kindly with him, and permission was given him to land and remain till he was well. I was glad to meet him there. Sometimes sickness brings good. Twelve days we remained together, studying the Word of God. A sister and a brother were baptized. We had good meetings always. Now we have four members at Alexandretta. . . . In this journey, only thirteen members were added."

Brother Baharian is now at Constantinople, and Brother Asdour is in Cilicia, laboring at Tarsus and some villages farther into the interior. Steps are in progress to print Arabic tracts at Beirut. Although both the laborers mentioned are Armenian, they have met very little hindrance from the Turkish officials in these provinces where in general Armenians are under such grave suspicion. This is another token of the Lord's special care for His workers in Turkey. It is a source of joy to see the lights kindled in Cilicia and Syria multiplying and increasing in brilliancy; may these interesting fields soon be all lighted with the glorious truths of the Gospel.

TRINIDAD AND ITS NEEDS.

E. W. WEBSTER.

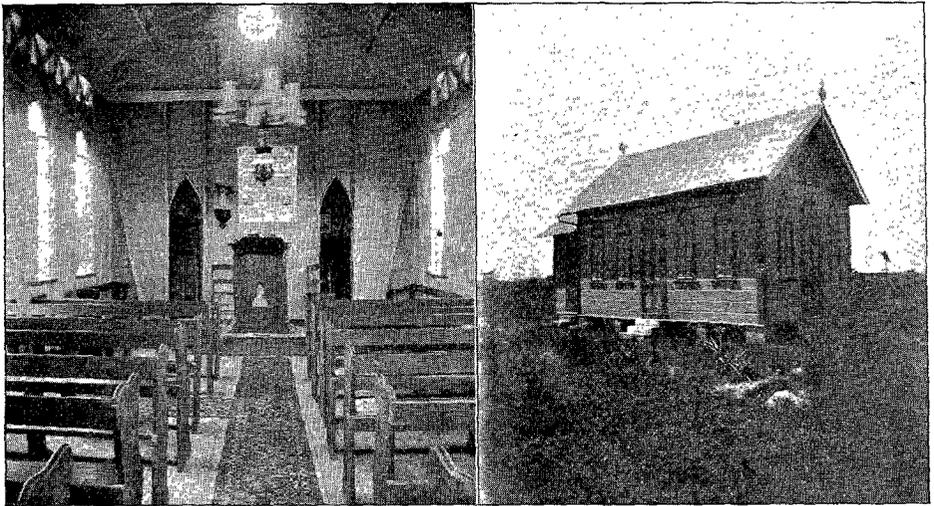
THIS is the only Seventh-day Adventist church building in Trinidad. It was dedicated January 17, 1897, the building and the standing room in the yard and street being filled with attentive listeners. It was a great victory for the cause, and since then we have been looked upon as having a standing in the island, being the only "missionaries," so far, who have a church building of their own, more than one or two thatched "chapels," and the people begin to say, "They have come to stay."

The building is small, seating 150 comfortably, but is the neatest little church in the island. It is 18 x 26 feet, with a vestry on the east end 14 x 8 feet for the kindergarten, and for changing clothing after baptisms; also for the Sabbath-school and tract society supplies. The baptistery is under the rostrum, being filled with rain water from the roof, which is corrugated galvanized iron over a matched ceiling. In the gothic heads over the doors and windows is perforated zinc, and under the eaves is an openwork of "exes," while the windows are "jelouses"—blinds, swinging outward and to one side on pivots set at top and bottom near the one edge—all to admit as much air as possible. The framework is not covered on the inside, but is planed, the whole interior having a neat appearance. There are ventilators in each gable, the room being open to the

rafters and the ceiling above them. The building is set on cement pillars, is about two feet from the ground, with cement steps and landings; and there is a graveled walk in front, with flower beds.

The entire cost of the building and land was not far from \$550.00. The ten lots, each 50 x 150 feet, were purchased from the Crown for \$150.00, the usual price for one lot—it being sold to us at this price without competition, for church purposes. One lot is sold, and the others are for sale—or for buildings for a church school.

This church is centrally located, and is a good place for general meetings for the whole island. It would do your hearts good to hear the expressions of appreciation from the brethren. The accompanying cut, from photos taken by



INTERIOR.

EXTERIOR.

Elder Johnston, will give a good idea of the appearance of the structure. The church is next to an open cane field in the edge of the village, is of easy access, and the fresh, cool breezes are unobstructed. We now need a larger building in Port of Spain.

In order that our brethren in the States may have a better idea of the conditions and needs of the people on this island, and may therefore be enabled to see where help is greatly needed, and led to assist us, we have thought to make a statement of a few facts that will throw light upon this subject.

The natural resources of the island, and the productiveness of the soil are very great, and if the people knew how to avail themselves of these, and were taught how to make the bounties of nature contribute to their support, a different state of things would exist. The masses are extremely poor. There are, however, wealthy people in the island, and there is money enough to amply provide for all its inhabitants; but the wealth is in the hands of those who rule, or is controlled by the merchant and land kings, many of whom do not care to have the working classes become independent, and the majority of the latter are unwilling to take

the trouble to get a start for themselves as long as they can barely exist from day to day on what few cents they may earn by doing "odd jobs."

There are one hundred men for each job of work—except it be on land; and that is not a work that many care to take hold of; not because it is hard, but, "that is a work for coolies."

When the natives accept the truth, it makes a great change in them. They become ambitious to support themselves, and are generous to help spread the message. I never saw a people more faithful, as a rule, to pay their tithes and make offerings. For the first six months of the year the tithes amounted to \$213, and the offerings and collections were \$37. Of those who have thus far identified themselves with us only a few families are able to help the work along materially—the rest are all poor, and many of them are in destitute circumstances. Perhaps it might not be amiss to give a few examples of faithfulness under these adverse conditions.

One brother, before he united with us, was employed on the government railroad at a good salary. He has a large family to support. Upon accepting the truth, he lost his position, and when his bills were paid, he had \$6.00 left with which to hire a small piece of land and keep his family until the first crop had matured enough to give them something to eat. We furnished him a few tools and he went to work with a will, and has continued at it in the face of difficulties that few would surmount. Once or twice he has asked for a little money with which to buy bread for his family, and several times we have found them without food, and they had had none for more than two days. Once he fainted for want of food, having worked hard all day with nothing to eat. We wonder how many have done that for Christ's sake. You may ask, "Why did he not work at something that would bring him ready money?" Ah, that is one thing in America, and quite another thing here. This brother is doing all he can to get into a place where he will be independent, but he is in a state of utter dependence now. It was a joy to take him, his wife, and two little daughters down into the water and baptize them all the same day. They are not indolent, but as worthy as any we have on the island.

A sister who has her living to make and rent to pay is endeavoring to do so by selling fruit. She goes five or six miles into the mountains early in the morning before light, gets a tray of fruit, puts it upon her head and walks from house to house through the town until it is sold, which sometimes is late in the afternoon. She is not well or strong, but is laboring beyond her strength that she may not be dependent upon those who are quite as needy as herself. Her landlord is very exacting. A sister whose husband is dead is doing the same thing.

Another sister who has worked for the railroad company for more than fifteen years gave up her position to keep the Sabbath. Before beginning to keep the Sabbath she had leased a lot, and was building a small house for herself; now she is not able to finish it, and there is danger of the frame being sold to pay the land rent. The other day she asked me for \$10 with which to pay the rent and save the house, but I was obliged to deny her. She sews a little when she can get it to do.

I have not mentioned nearly all of the needy cases in this city, and there will surely be others as the work advances. All these people love the truth as well as any for whom I have ever labored. There are other cases scattered throughout the island that are just as needy, but I will not stop to specify. It would only be adding to what I have already said.

But you perhaps are asking what can be done. That is one of our perplexities, and we are writing this to see if there are not some of our good people in the States who can help us solve it. We believe the solution of the problem is this: if we had an industrial school with land onto which families could move and work it while the children were in school, and where the children also could be taught how to work the land to good advantage, they could live comfortably, and keep the school running at the same time. Perhaps it would be better to lease the land than to buy it. Then the lease and buildings would be the greatest expense; but of course there would be the cost of transporting farmers, teachers, and agricultural implements from the States. But I think this outlay would be fully met in two or three seasons if the work were properly managed.

Aside from the foregoing, if we had two or three farmers who would locate at different points on the island, and employ some of our poorer brethren, or let them work the land on shares, teaching them how to do it, I am sure that it would remunerate them, and be a great help to the cause of God. This seems to be the only way out of the difficulty. We shall do what we can to accomplish this end, of ourselves, but we will not be able to accomplish what must be done unless we have the help for which we here call. We would not think of putting all of our brethren who live here onto such farms—only those who are not able to care for themselves by the trades they now have—unless such a plan would be to the advantage of their children and of the cause.

I will not say more at this time, but, leaving this in the hands of the Holy Spirit to use as it may seem best, pray constantly that those may be found who will be just the men for these places. May God bless this to the starting of the accomplishment of His work in this line in Trinidad.

BETHANY INDIAN MISSION.

M. W. PATON.

As this mission is new and unknown to many of our readers, I think it will not be uninteresting to give a brief account of its rise and progress. When we consider the kind of material to be worked up into a Christian fabric, we may well ask, "Who is sufficient for this thing;" but as the work advances—although sometimes slowly—as we can see the light chasing away the darkness, and order and beauty springing out of chaos, we cannot but exclaim, "What hath God wrought!"

When I came to this district in 1894, the third angel's message was not understood by any one that I knew of, so I made it a point to scatter our literature. One man ordered "Daniel and the Revelation," "Great Controversy," "Man's Nature and Destiny," "Steps to Christ," "Marvel of Nations," "History of the Sabbath," "Spiritualism a Satanic Delusion," and some tracts. One would think such a man would be a good Sabbath-keeper. Alas! poor man, he is of the class that feels it hard to obey the command of Jesus, "Go thy way, sell whatsoever thou hast, and give to the poor." (Mark x: 21). He is not an exception.

Another man, an aboriginal Indian, bought "Daniel and the Revelation" and "Great Controversy." I explained to him the third angel's message, and he received it gladly. In February, 1896, the Lord had gathered two Indians and one white man to form the nucleus of the present church. Our place of meeting was under the spreading branches of a large mora tree, with the earth for our floor and the grass for our carpet. I was enabled to scatter some "Signs," "Reviews," and tracts on the Sabbath question, because an unknown, but good Christian lady, kept me supplied with papers. I use them here as I did when in Nickerie, with the result that some heard, and others will hear, the truth.

We soon found that a house would have to be built to accommodate the Indians that would come to hear the message. Accordingly, we built a small house—20 by 12 feet—to be used as a dwelling and meeting-house. As the result of labor on an adjoining island (Wakenaam), an East Indian catechist embraced the faith. By this time, eleven were ready for baptism, so I informed Elder W. G. Kneeland, then of Georgetown, who came down and rendered valuable assistance and effected an organization of believers.

During Brother Kneeland's visit we traveled to several points on the river Essequibo and its tributaries in a korial—not at all a comfortable boat. We found a number of Caribbean Indians, totally ignorant of God's Word and His claims upon them. We did not know where to begin, but prayed the Lord to teach us what to do. Then the Spirit suggested to us to begin where God began (creation). We took a stick and marked off on the ground seven strokes for seven days. Then we told them that God blessed and hallowed the seventh day, but that they were resting on the first day, when they ought to be at work, for God worked. We convinced them that the first-day Sunday rest was man's, and the seventh-day rest was God's. When asked whom they would obey—man or God—they said they would obey God; and the following Sabbath, true to their promise, they came out boldly, and have stood firmly ever since.

The Indians are fond of intoxicants, as a rule; but we are thankful to say that all those who have been baptized have, with but one exception, shown signs of reform. However, they need to live upon Him.

As our number increased, the necessity for a larger place of worship became apparent. First of all, we must have the land. I proposed, and it was agreed to, that 100 acres of land be leased from the government for twenty-one years. In October, 1896, I paid fifteen dollars, and soon after, nine more, making twenty-four dollars in all. Fifty acres of this land were to be set off for a mission

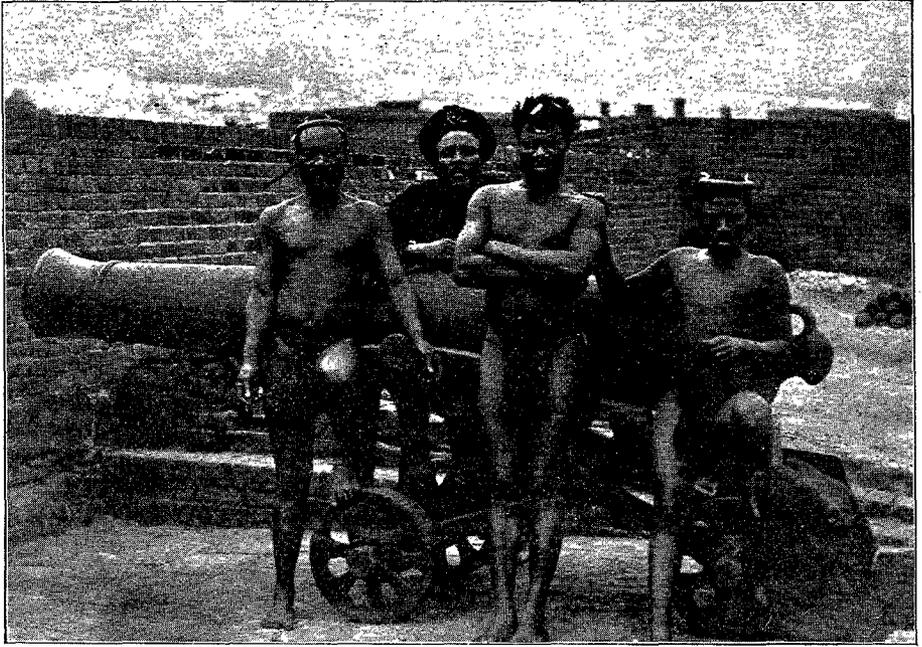
farm. In November, the Indians began cutting wood and thatch for a chapel, and on December 5, a building 30 feet by 18 feet was ready for dedication. It is known as the "Bethany Indian Mission of Seventh-day Adventists." An interest was also awakened at Wakenaam, a large island where I go every second-day, to distribute tracts and hold Bible-readings when practicable. On October 4, 1897, Elder Van Deusen visited this part of the field and found ready for baptism a minister and his family of five. Wakenaam requires more attention than I can give.

At this date we have a membership of 21 aboriginal Indians, 1 East Indian, 7 natives. Awaiting baptism are 2 Europeans, 2 Indians, and 1 native. About one dozen others are following. This mission is yet in its infancy, and requires nursing in more ways than one. The want of proper and steady work is very much felt here, and our Indians have been obliged to go from the mission to get work among Sunday-keepers. The season was so wet that very little could be done in the way of planting for themselves, or hunting and fishing. The Arrowauks are industrious, but the Caribs are indolent, and, consequently, dependent; but if I had the means to employ them on the mission farm, it would be good for all parties concerned. Infants want help. Who would help us with only fifty pounds? We would pay it back with interest. We have excellent land for rice cultivation, bananas, etc., but it takes about \$25.00 to put in an acre of rice, etc., although the return would be double the outlay. Who will help the poor Indians? They are looking to us for something to do, so they will not be compelled to go among the Sunday people. I am pained that when I lead people out of Sunday into the Sabbath, by the grace of God, I am not able to assist them to obtain a livelihood. Elder D. U. Hale visited us, and we are glad to receive him.

Since the establishment of this mission the Lord has proved Himself to be indeed the "Lord that healeth." Four among the Indians were healed of bowel complaints. The case of one was so bad that her friends and relatives—even her own mother—left her to die. This poor creature had heard that Jesus is a good doctor. She requested that the elder be called and prayers be offered for her. It was done, and she recovered, to the astonishment of the rest, and the glory of God. Their old custom is to make a hideous noise in the night, calling on demons to recover the sick. But this practise is not among us any more, thank God. We hope in time to see others giving up their *pewaru* and *casseru* drinks, and their *shakshak*.

Essequibo River.

"We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our short-comings and mistakes; but we are not to be discouraged. Pray more frequently. Believe more fully, and try again with more steadfastness to grow into the likeness of your Lord. As we distrust our own power, we shall trust the power of our Redeemer, and we shall praise God who is the health of our countenance."



KING KHAMA'S BODY-GUARD.*

OUR MATABELE MISSION.

W. H. ANDERSON.

By any mail I expect to hear that several have arrived at Cape Town and will be on at once. My brethren "Intensity has taken hold of everything." We must move quickly. Doors that were once wide-open are fast being closed. Already two very important places are closed to us by being occupied by others, and now the third is closing. Will we slip in before the door is shut?

There are near us three native chiefs of great influence. One is the head of the Matabeles. Another is considered the most progressive man in the nation. One, Gambo, has begged us for a teacher, but we had to say no. Now the Methodists have sent one. The London Missionary Society has opened a station near another. Negotiations are pending for occupation of the third field. We had hoped that before this time we might have a man there; but now our men are gone, and we have none to fill the ranks.

It was Elder Tripp's plan to have Brother Armitage or myself go there as soon as any one came to connect with the work here. This, with many other plans, has been checked; but I do hope to see them carried out in the near

* King Khama rules a strip of country south of our Matabele mission. He is a Christian. He allows no intoxicating liquors sold in, or transported through, his domains. He recently visited Queen Victoria.

future. I hear the cry, "Where is the money?" Send the men and let them earn the money here. I will tell you how easy it can be done: A trader seven miles from us has earned in the last three months 200 pounds. Why was there not an Adventist to gather up the riches of the Gentiles? The profits from our shop here to-day have been about \$20. I have cleared \$150 a day in the shop. But those days are past: we must be content with smaller things now. There is still a chance for self-support. Only send the men. They ought to have been here three months ago. The trading season will be over by September; then their chance is gone for one year.

I cannot tell you how I feel in this matter. We must do something at once. We have had sickness; we have worked hard, even overworked, but oh! don't think of that and don't let others think of it. Tell them to look at Jesus, and not at what we have gone through. There is no such thing as sacrifice in the light of Gethsemane and Calvary. Christ was the sacrifice; we have nothing to sacrifice, and never will have. He gave freely; only let us take, and dispense what has been given to those who have it not and do not know how to get it.

Shall we deny these people what Christ has told us to give them? He says, give it now. We are already sixty-five years in the last generation of men. How long must we wait? The book of Acts has shown something of apostolic methods; now let us see apostolic faith and apostolic power. If you could only hear the prayers that ascend nightly from these who but one year ago were as the others about us, for men and women to teach "father" and "mother" the Gospel, I believe your hearts could not resist the appeal. I believe in Carey's motto. He said, "Expect great things of God," so he attempted great things for God. According to his faith, so it was unto him. Modern missions, and missionary work are the results. Shall we not do the same? Does not the love of Christ constrain some one enough to cause him to give himself to the work here?

A Brother Grundberg has just arrived here from Sweden. He came at his own expense. He has been connected with the work there as a canvasser and Bible-worker for two years, and has spent one year in school in Denmark. He came to this place to work. We need your prayers. We need men. We need the presence of God.

LATER. Last week I took Brother Grundberg to see the farm owned by Mr. Burton. It consists of 200 acres, located near the village of one of the chiefs mentioned above. We have long desired to place some one there; and as the way was closing, I thought it best to step in before it was too late. Mr. Burton donated the farm to the mission, if we desired it. We decided to take it if we could get a title from the government. Brother Grundberg will probably go down there in about a month. We have our grain all harvested, and will commence active preparations at once for building.

We had a very interesting meeting with the natives on Sabbath, on the resurrection of the dead. When I had finished, one old chief turned to his people and said that was wonderful teaching, and did his heart good, and he wanted all his people to hear it. He is pleading for a teacher for his village. This is the man Elder Olsen visited while here. I think he must have promised

him a teacher, for he has been at us ever since, asking when his missionary will be here. I hope we can do something for him soon. His young men have worked a great deal in Buluwayo, and some of them have been in school there. Many of the natives in town attend school and pay a regular tuition. We should have a school there for both white and black, as the education is at present almost entirely in the hands of the Catholics.

I wish I knew how to say something that would move the people to action in behalf of these natives. They are waiting for it, they are even anxious for the truth. We don't know how far the message goes, for they are great travelers. Who will put the words in their mouths, that they may go home and tell their people the things they have heard?

PUERTO RICO.

THERE is no history of Protestant missions and missionary work in this island. Hitherto the attitude of the Spanish government has been such as to handicap the movements of those who would go to carry the pure Word of God to the inhabitants of Puerto Rico; but since it is to become a part of the United States, the American Bible Society has decided to begin scattering the Scriptures among its people as soon as possible, and the Moravians are considering the advisability of quickly entering this new field. We should lay plans for carrying the third angel's message to this fair part of the world at once. There will be much opposition to meet, and many obstacles to overcome, but trials and hardships do not dampen the ardor of men who are fighting for their country, and we should not be unwilling to suffer for the advancement of the Gospel.

The island is 90 miles long, 36 miles wide, and contains an area of 3,550 square miles. It was discovered by Columbus in 1493, and about fifteen years later was invaded by the Spaniards from Haiti.

The natives were reduced to slavery, and compelled to work in the mines. Their conquerors claimed to be immortal, and for a time the ignorant Indians believed this falsehood. At length the chief, desiring to know for himself if this were true, ordered his men to seize one of the Spaniards, and hold his head under the water for two or three hours. The man died, of course. They watched his body until decomposition set in, and they were then sure that it was no harder to kill a Spaniard than it was to take the life of any other enemy.

Encouraged by this new revelation, the Indians rebelled against their cruel taskmasters. The contest was unequal, and the aborigines, numbering about 700,000, were exterminated in a few years. To supply the places thus made vacant, African slaves were imported.

But all did not go well. In 1515 a scourge of ants destroyed everything in their way. Ere long smallpox made havoc among the colonists, and from time

to time the island has been devastated by the wrath of man, or by the destructive forces of nature. Dark is the tale of woe and of misgovernment and of tyranny the fair isle has suffered since the arrival of the white man. Its history has been one of tragedy and romance, and has abundantly justified the epithet applied to the Spanish nation by one of its friends—the officials sent out to rule the Puerto Ricans have shown themselves worthy of being called “a ruling, dominant class, hostile to popular independence, and of no startling excellence as to morality.”*

Puerto Rico is said to be drained by over 1,300 streams and rivulets, and there is an abundance of water-power. Some of the rivers are navigable for a distance of five or six miles. Although apparently well watered, at times there is drought in the southwestern portion of the island, for the clouds precipitate their moisture before crossing the high hills and the mountains lying in the northern districts.

Tropical vegetables and fruits and forests flourish. When polished, the wood of one tree has the appearance of veined marble. The high-priced sugarpine is well known in the markets of America. Medicinal plants and gum-bearing shrubs are found in abundance. Gold, copper, iron, lead, and coal have been discovered, and some of the salt-ponds have been worked by the government. Puerto Rican horses are able to travel for miles without fatigue; they are highly prized in the surrounding islands. The principal exports are coffee, sugar, and tobacco.

The climate is said to be “the healthiest of all the Antilles.” In the highlands and mountains the air is invigorating, while along the coast and among the lowlands the weather is sultry and less refreshing. The winters are delightful.

The population is estimated at 806,000. Perhaps one-third of these belong to the African race who, strange to say, are not engaged in agricultural pursuits; they live in and around the seaport towns, and are fishermen and boatmen and common laborers in the cities and villages. The farming and stock-raising are in the hands of the simple-minded and hard-working native peasants. The Spaniards monopolize the commerce and trade of the island. The Puerto Rican was looked upon with jealousy by the government as soon as signs of prosperity and wealth began to appear, and the tariffs and taxes which he has been compelled to pay have driven him out of mercantile life.

However, there are some things more valuable than money, and many of the young men from this island have secured these: they have attended our American schools, have witnessed our civilization, and have obtained new ideas of civil and religious liberty. In order to protect themselves against the officers of the Spanish colonial government, some took out papers of American citizenship, and we hope that all these may have a noble and important part to act in bringing about a better order of things in their beautiful island home. While in the United States they were successful students and displayed good mental ability; and it will be their privilege to help in uplifting their fellow countrymen, and assist in ushering in a new day of light and life.

* “Catholic World,” August, 1898.

A YEAR'S LABOR IN JAMAICA.

W. W. EASTMAN.

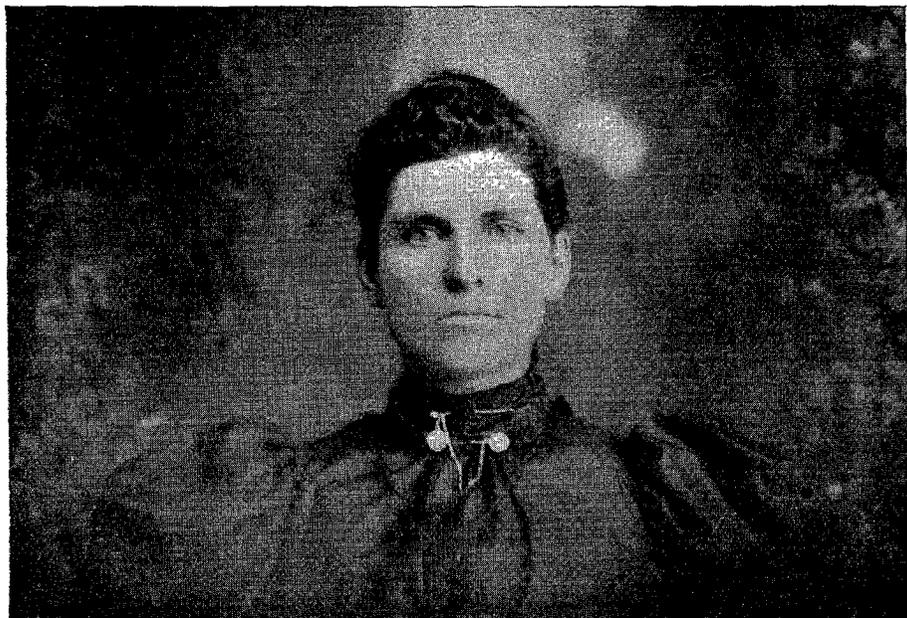
I THINK I can safely say that the last year has been one of the busiest years of my life. The readers of the MAGAZINE have read of the progress of the cause in this island and have doubtless noted the hand of Providence in the rapid increase of believers. At this writing the work is by no means abated; on the other hand, new interests are springing up in various parts of the island so fast that it is quite impossible for the few laborers here to do justice to the work in hand.

The rapid advancement of the truth in this field is largely due to the fact that a large amount of our literature has been sold in the island; further, the canvassers who have scattered the printed page have not been afraid of their colors. One instance will serve to illustrate this. A few weeks ago one of our canvassers came to a shop-keeper in the country parts to sell him a book. The man remarked that he had bought a book [“Prophecies of Jesus”] which taught that the seventh day was the Sabbath and that he believed it.

The canvasser then and there unfolded to him the Sabbath truth more fully, and told him of the work that was being carried on in the island by Seventh-day Adventists. As a result the man, his wife and father, and all the household began at once to keep the Sabbath. Being a man of influence in the district, this in turn created an interest among his neighbors to learn about the truth. The canvasser returned and held a few Bible-readings with an increasing interest.

In a short time the writer visited them and held a few meetings and so signed the covenant to “keep all the commandments of God and the faith of Jesus.” A number of others promised to do so in the near future. Thus the work goes, not by might or army (margin) but by the Spirit of the Lord. One great difficulty in the island is to prepare places for meetings, where these different companies can worship God according to their newly-found faith. They are almost universally poor in the extreme. They have already invested their mites in erecting buildings for the popular creed, and now, under the general financial depression of the island, with the government pressing them for a burdensome tax, they have but little money to use in erecting churches. They are usually quite willing to work as far as they are able and also to contribute such materials as they can, so that a good, neat building may be completed for about \$200.00. Our building at Southfield, which was commenced in March, was retarded for lack of water to mix mortar until a few weeks ago, when rains set in. The work has started up and is being pushed on to completion as rapidly as possible. While Elders Hall and Haysmer have been carrying on a tent effort at Port Antonio, I have been trying to oversee the work of building at Southfield, at the same time carrying on meetings at two other places alternately every two weeks on Sabbath and Sunday, at distances of 33 and 40 miles respectively. It was hoped that strength would be given to continue till Elder Richardson and wife and Brother Enoch and wife should arrive, when the much needed help could be given. But on the 24th of June while on my way to fulfil my appointment,

when in the act of stepping from my wheel, being very much tired and worn, my muscles seemed to give way and I sprained my ankle and shall be, for a time at least, unable to walk. I am now at home recovering slowly but not forgetting to pray that the Lord will send forth more laborers and much needed means into the already ripened harvest-field. Oh who will consecrate not only their means but themselves also to the greatest work ever entrusted to man—that of carrying the life-saving message to our dying brothers and sisters!



MRS. RACHEL FLOWERS.

FOR the last fifteen years Sister Rachel Flowers has been engaged in active service for the Master. Her labors began in the State of Missouri. In 1885, she attended the Bible Training School in Chicago, and after that engaged in city mission work. In February 1893, in company with her husband, she went to Trinidad, where Elder Flowers was soon taken away by yellow fever. She returned home in October of that year, and in 1895 connected with the mission in Guadalajara, Mexico, laboring there until last summer, when she came to the United States on a visit. Since January of the present year she has been engaged in Bible work in Kansas City, Missouri.

August 10, Mrs. Flowers sailed from New York on the 'Grenada,' of the Trinidad Steamship Company, for Port of Spain, Trinidad, whither she goes to enter the Spanish Bible work. Now that duty seems to call her to labor again in this field, Sister Flowers goes there cheerfully, believing that the Lord will go with her as He has promised. It is our prayer that God may greatly prosper the work and workers in this island.

LETTERS.

MEXICO.

Two families are just commencing to keep the Sabbath; and, best of all, the heads of the families seem to be converted. I attended some general conventions for all Protestants in Mexico held at Toluca recently, and find that our work is prospering as much as the work of other Boards in this country.

DAN T. JONES.

Guadalajara.

JAMAICA.

We are well and feeling as hearty as ever. The terrors of the tropical sun have not materialized, and we like the climate. It is hot about two hours and a half from 8:30 to 11:00 in the morning, and then a cool breeze springs up, and we are able to get out in the afternoons. We perspire very freely, but do not suffer.

Three have already taken their stand, and several others are in the valley of decision. The Lord comes very near, and we have precious seasons here. We have already received many blessings, and feel strong in the Lord and courageous. We trust in the promise, "As thy day, so shall thy strength be."

GEO. F. ENOCH.

Port Antonio.

AUSTRALIA.

During the late week of prayer many of our people gave all they could to the mission fund. Some sold their jewelry and quite a number have given watches, rings, silverware, and various other articles. One dear old brother about 80 years of age gave a memento that had been in his family for 150 years. He has had it himself for 40 years. It has attached to it a gold sovereign bearing the face of King George II, dated 1758.

We have never before received so many gifts from our people here. This is evidence that their interest in mission work is being deepened. If we continue thus, we have no doubt but that contributions from this field will be largely increased.

A. G. DANIELLS.

251 St. George's Road, North Fitzroy, Victoria.

TAHITI.

We are sorry to hear that the prospect is so poor for us to get help for this group. We sincerely believe that we could work to ever so much better

advantage if we only had the additional workers for which we have asked. As it is, we shall go on trying to do the best that we can alone, but we have not given up hope of getting additional help in the near future. When we see so much here that ought to be done, it is hard for us to keep from working more than we are able to in this climate.

B. J. CADY.

Papeiti.

Elder Cady has lately gone to the island of Rurutu and will be absent two weeks or more. There are quite a number of Rurutu natives living near us, and we have quite an interest among them. Many come to our house frequently, and I talk to them as best I can. They are very anxious to know the news. They all speak highly of Brother Stringer's folks, but that is as far as it goes. They say we have the truth, and it ends there.

The brethren in Paea will soon begin to build their church. Here in Papeiti we have been disappointed in getting land on which to build, so perhaps will not have our much needed church until we have more money. We need help more than anything else, and hope that some one will come soon. The health of Elder Cady and his wife is a little better, but she is in a very weakened condition. We hope she will be better soon.

JOSEPH C. GREEN.

Papeiti.

BRITISH GUIANA.

I have been thinking much of the work here. There are Europeans other than Portuguese, 4,558; Portuguese, 12,166; East Indians (coolies), 105,463; Chinese, 3,714; Negroes, 115,588; aborigines, 7,463; mixed blood, 29,029. For the whites we are doing nothing, for the Portuguese nothing, for the Chinese nothing, for the coolies nothing, for the aborigines a little, and for the black and mixed races we are doing the most. This census includes only the more civilized Indians.

Near the heads of the rivers the forests are full of wild Indians. They are a very timid race, and are seldom seen. They answer readily to kind treatment, and teaching. Brother Paton has shown not only what may be done with them but how it must be done. They have but vague ideas of worship—even of the worship of their native gods. They are far behind the wild African in this respect, and must be taught what it is to have more reverence for one thing than for another, as well as to believe in God. They know little of how to work, and this must be taught them. They are about the most thriftless people I ever met, and they must be taught the habits and practises of industry. The worst of it all is, they have but little mental capacity to begin with. Nevertheless, there are thousands of these simple children of the forest roaming about, and these are calling for a Saviour from the curse of sin. My soul cries out, What can be done for them?

We must establish missions among these Indians, and send to them faithful men who will teach them everything that pertains to life.

To do this will take money and time and patience. It will be like attempting to train children. Such a mission might be self-supporting after a time, but it certainly would not be so at first. If we could use plows here as in the States, support would soon come, but there is too much rain for that. There has not been a day since I have been in British Guiana—six months—that it has been dry enough to allow one to use a plow as we do in North America. All cultivation is done by hand, in the mud.

I expect to visit the Indians up the river soon, and then perhaps I shall be able to speak more intelligently concerning the conditions that exist among them.

D. U. HALE.

27 New North Road, Georgetown.

BARBADOS.

Some time ago I met a physician, a fine gentleman and a vegetarian, a native of Barbados, but educated in England in theology, law, medicine, and agriculture. He has practised in a health institution in France, and is in harmony with us in diet and in the treatment of disease. He is just back from Europe, and expects to remain here. On his way from Paris to London he met Elder Holser in Basle, and got somewhat acquainted with our people. He is not a Seventh-day Adventist, but says that the seventh day is the only day to keep. This doctor is anxious to have a sanitarium in Barbados as a centre for the West Indies, and thinks we ought to start in, opening up a house with Russian and Turkish baths—the leading physicians here recommend such baths, and send people to England to get them—and offers his service and help free. He said that we must also have the health foods here. We are working up quite an interest in the line of health reform, and many are giving up flesh foods. It seems that God is opening up the way for me to work among the better classes and influential men—one acquaintance leads to another.

I am often invited to speak in the fishermen's mission, and I am just home from a meeting there. The gentleman in charge of this mission is a nice, Christian man, with liberal ideas, and a broad mind. He has made a start in health reform. In a short time he expects to open up a regular sailors' home. Most of the furniture has been purchased, a house selected, and the balance of the money with which to pay for the building is expected from England. He has spoken to me many times, requesting that Mrs. Palmquist and I take charge of the home, and do ship missionary work. Although he knows that we are observers of the seventh day, he prefers to have us accept that work. Of course I cannot tell how these things will turn out. He expects to have the home opened before the year is ended.

I am having many precious experiences which money cannot buy, and enjoy rich blessings from God. I am often questioned in regard to my diet, and so on, and when the people learn that I am gaining in weight, they exclaim, "You are indeed a miracle." Praise the Lord for His grace to demonstrate His kingdom with power.

A. PALMQUIST.

BRAZIL.

We arrived in Rio Janeiro last November, and after considering the several openings for a teacher, it was thought best that we go to Taquary, Rio Grande do Sul. Another trip by steamer for about seven days brought us to the place of our destination.

Sister Graf had already rented a schoolhouse. Taquary is a nice place, healthful, and quiet. It has a population of about 1000 people. As not much business is going on, it is just fitted for the mission school which we expect to start. This state has more Germans than any other state in Brazil; therefore it is necessary to have a school here. At present we have two pretty good-sized churches, and two companies in Rio Grande do Sul, but there is much work to be done yet.

Elder Graf and brethren Berger are doing good service, but they have to work under great disadvantages because Satan is accomplishing more here than in any other country I have ever seen. The natives are lazy, and very immoral, and every one wants to get rich, no matter how he does it. The Germans are industrious, but very selfish in general, and they do not care much about Christianity. But we know that the Lord has a people here, and we want to find them.

Our work has to encounter a good deal of opposition. One of the German religious papers published here tries to make the people believe that we want to hurt them, and that all we are after is their money. About 20 years ago a sect called "Mucker" existed in this state, which forced the people to believe its doctrines. If the people would not believe, they were killed, and their houses were burned. The people are told that we are just like the "Mucker." And there are other false charges made against us, but all our workers are, nevertheless, of good courage. Satan is roaring, but we say, Victory, victory in the name of Jesus.

I have been engaged in teaching for about two months, and I am kept very busy. There are two promising young men in the school who want to work for the Lord; then we have some German, and some Brazilian children. I am very anxious to learn the Brazilian language, because there is much to be done among them. We need a paper in this language, and I believe it would be able to accomplish much good here, and then it could be sent to Portugal where we have no one to spread the message. To do this we have not the means, but I believe the Lord will arrange it soon.

JOHN LIPKE.

SOUTH AFRICA.

I have been teaching about three and one-half months. Words cannot tell how I enjoy my work, and how glad I am that I came to this place to labor. The work has been very hard indeed, and as yet we see but little practical results. The school is small, but if those who attend are well taught, I do not fear for its growth.

Our people in this place are noble, God-fearing men and women. My every want is supplied as far as lies in their power. I knew God's promises were true

when I was at home, but I never realized it as I do now. The many things which have tried me so severely have taught me what God will do for those who trust Him. Yes, we receive more than a hundred fold for all we forsake for Him.

King Williams Town is a very pretty place. It is about 100 miles from East London, and 900 miles from Cape Town. It is in the middle of Kafirland, and is one of the greatest trade centres of Southeast Africa. It is in a valley surrounded on all sides by hills and mountains so closely that one is reminded of the verse of David: "As the mountains are round about Jerusalem, so is the Lord round about His people." These hills are mostly covered with gum and milk trees. At present the grass is dry, but in the rainy season the hills will look much better.

The soil is sandy, and there are rocks a few feet below the surface. In well watered districts, however, it is very fertile. Oranges, lemons, pomegranates, limes, figs, grapes, apples, peaches, pears, and pineapples grow in abundance. Berries are not nice like our northern berries. Whether this is from lack of frost, or of the knowledge of how to raise them, I do not know. Our common vegetables nearly all grow here. Corn—mealies—is the staple article of diet among the Kafirs. This can be raised very well, but only a small portion of what is used is grown here. Corn-meal can be obtained from America, and is of a better quality than is made here.

There are no large industries in this part of the country. Scarcity of water makes it almost impossible for it to be otherwise. I have not seen a river as large as is the Kalamazoo in Michigan, and I came from Cape Town to King Williams Town by rail. Just after heavy rains the rivers "come down," and then in a short time they are almost dried up.

Drinking water is very poor. The only good drink I have had has been rain-water. It is necessary to boil all water; we both boil and filter it; this makes it quite good.

The houses are generally made of brick, plastered within and without and roofed with galvanized iron. The bricks are so soft that nails can be driven into them without difficulty. Partitions in the houses are made of brick, and the ceilings are of wood. The buildings are nearly all one story high, with few windows.

Most of the produce from the surrounding country is transported in ox-carts. On account of the high hills seven, eight, and even nine yokes of oxen are used. The greater part of the produce is made up of wool, wood, hides, fruit, and forage.

Successful teachers have a grand opportunity here. It is difficult to open a school, but when they are conducted in a proper manner, they will be patronized. The papers continually contain advertisements for governesses and teachers, and as a rule, they receive good wages.

Living is very expensive. The American-Spanish war has caused the prices on American goods to advance. Kerosene oil costs about 40 cents a gallon; it was only 25 cents at the beginning of the war. Wood and coal are so expensive that they are very little used for heating purposes even during the winter. The winters are not as cold as in Michigan, but we feel them because the days are hot, and the evenings and nights are so cold that I find it necessary to dress about the same as at home. During the summer, the nights also are hot.

ELLEN I. BURRILL.

King Williams Town.

TURKEY.

December 23, in company with Elder Holser, I left Constantinople for Cilicia. The first day of the new year was a day of double joy to me in Adana: it was Sabbath, and two young men had decided to obey the truth. Being active members of a Protestant church, an agitation broke out there, and several of our brethren were driven out of that church by force. We were complained of to the government as disturbers of the peace, preaching a new religion. The pasha of the city was intending to send me out by force when a friend changed his mind, speaking well about me, and I was permitted to preach in a quiet way. In a few days another young man also obeyed the truth, and four were buried in baptism.

The month of February was spent in Tarsus, where we had a few believers. There was a good interest. Every evening we held meetings, and from 30 to 50 persons would attend. Two were baptized in the river of Cydnus. In this city we had a worker who had been lately called to Broussa. His life in Tarsus had made such a good and deep impression that it was thought best to call him back there.

From Adana I went to Marash in the province of Haleb (Aleppo). There two brethren had been keeping the Sabbath for two years. They had obeyed the truth under great difficulties during the massacre. They devote a part of their time to preaching the message. This is a center of Protestantism. Besides three Congregational churches, there are an English High Church, and several Disciples, and many Catholics and Armenians. A Protestant theological seminary, an academy, and a girls' college are the chief establishments. I was glad that the light of truth had reached this place. As soon as the government heard that I was there, the pasha called me into his presence, and urged me to leave the city in two days. He told me that the Christians had been enraged at me, and that he was going to send me in company with a soldier to protect me on the way to Aintab. At first I refused to accept his offer, but he urged me, and so after two days we started for Aintab, 18 hours distant from Marash.

Aintab is my home. Here is a Protestant college from which I graduated nine years ago. I remained there three weeks. The people, especially on Sundays, flocked to hear the truth. Nowhere else in Turkey are there so many Protestants as in this city. I left Aintab and in two days reached Aleppo. Brother Asdour—our worker in Broussa—was called to work in the provinces of Cilicia and Aleppo. We expect that God will work effectually in Aintab through him.

Ten days were spent with the brethren of Aleppo. Two were baptized, making three in all. The language of the city is Arabic, therefore we need tracts in that tongue. Already a young man who speaks Arabic has accepted the Sabbath.

Now I am in Alexandretta. Three brethren, and one sister make up our church here. We hold meetings every day, and several strangers also attend.

Our work in Bithynia is strong; two workers labor there. Would that we had a good harvest this year. The relation of the government toward us has wholly changed. Several months ago a strict command was sent out to prohibit any new religion, especially that of the Sabbath-keeping denomination, lest some people work rebellion under the name of religion. So, from a human standpoint, we cannot travel or hold meetings anywhere. But God is our refuge. The work is His. He opens ways before us both to travel and hold meetings. Our worker in Marsovan has been exiled in chains, as the result of this new law. It seems that we shall have hard times unless the edict is changed. Wherever we go anybody can stir up the government against us.

Z. G. BAHARIAN.

Psamatia, Constantinople.

HOME DEPARTMENT.

FOURTH SABBATH READING.—September 24, 1898.

THE MISSIONARY'S MISSION.

CLARENCE SANTEE.

THE Saviour connects the true missionary with Himself, in the same way that He states the connection that exists between Himself and the Father. He says to His disciples, "As my father hath sent Me, even so send I you." John xx: 21. How was that?—"God so loved the world" that He sent His dearest and best-loved treasure. Does Christ send His best-loved?—"Even so send I you." Has He sent you?—"As Thou hast sent Me into the world, even so have I also sent them into the world." John xvii: 18. Was Christ left alone in His mission?—No. "I am not alone, because the Father is with Me." John xvi: 32. Then if He has sent you as the Father has sent Him, is there danger of your being left alone?—He says, "I am with you always, even unto the end of the world." Matt. xxviii: 20.

The Lord does not send unwilling missionaries. He says, "Whom shall I send, and who will go for us?" The answer comes, "Here am I; send me. And he said, Go." How long was this call and this commission "Go" to last? "Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa vi: 8, 11.

This has not been as yet, so the Lord is still calling, "Whom shall I send, and who will go for us?" Has He called you? Haven't you heard His voice? Haven't you heard it more than once? What will you answer?

God sends those who will rightly represent Him. He touches their lips with a coal from heaven, He cleanses from all sin, He gives the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of His." The Spirit of Christ led Him to ever remember the slightest favors, whether shown to Himself or to others. This was the basis of many of his parables. It led Him to forget the bitterest insults, and to those who were the most bitter toward Him He showed the most tender love, and sought the most earnestly to do deeds of kindness. This was the spirit that caused Him to single out this world among the many, to yield His all. Has He touched your lips, cleansed you, given you His Spirit?

The grandest work on the earth is the work of the faithful missionary. He does not battle to give a free inheritance to the fairest countries of earth; no, even Cuba, called "The Pearl of the Antilles," is a barren desert beside the fair inheritance the missionary offers in Christ's name to the slaves of sin.

Is the mission always easy? If it were do you not think that you would feel out of place among that grand army who have so nobly stood for Christ amid all that Satan could bring against them, and with Christ, Who suffered all for you? But amid all of the perplexities, you can say to the one to whom you are sent, that Christ's "yoke *is easy*" and his "burden is light." The chains of sin, only, are galling and heavy, ending at last in death. Rom. vi: 23. Christ's yoke (yoke signifies service) was obedience to God. John xv: 10.

The man who had lain for thirty-eight years at the pool, had long felt the burden there was in sin. Jesus told him that his sin was the cause. John v: 14. Jesus relieved him from the results of disobedience, put him back in the path of obedience; and do you not think that this experience, even for one day, was of more value and pleasure to him than all the thirty-eight years of the past? The mission of the missionary is to tell the people of this freedom, to show it in his life.

I have heard it said that God needs good people on this earth at present more than he needs them in heaven, and that this is the reason he leaves them here. This can as truly be said of missionaries.

In fact all "good people" are missionaries. Then while the nations are preparing for the last great struggle, while tempests and storms are weekly carrying many to their graves, while people are going wild with worldly pleasures, while every element is strained to its utmost tension, stand, if, like Elijah on Mount Carmel, grandly alone, climbing the mountain with steady feet. And when you have reached the heights, all the cloud, the storm, the darkness, through which you have passed, and upon which you can then look down, will only seem as so many helps, moulding, refining, preparing you for that perfect rest and peace with Christ in our everlasting home.

WHAT CAN BE DONE FOR OUR PRISONERS?

T. E. BOWEN.

YOU may say "I didn't know that we had any prisoners." But we have, or Jesus has. They may not yet have fully accepted Christ, yet they are His. Although not numbered among His people by men, Christ has many who are yet scattered among the rubbish of earth whom He knows will be jewels in His crown. The sooner we grasp this truth as individuals, the sooner Jesus Christ can use us as polished instruments in saving these forsaken ones.

For fifty full years the last Gospel message has been sounding principally for the nominal churches. Much means, and time, and many talents have been expended to reach the honest in heart among professed Christians with the special truths for this time. The time seems to have come when the burden of the message is to be directed to another class—those in the "highways and hedges."

Among those of the hedges we find many confined within jails, penitentiaries and State prisons, who as yet have practically had but little done for them. In each country, in every State, are men, for whom Jesus died, who are there for various offences and periods of time. Imagine yourself shut away from the world, with the long hours slowly wearing away, your thoughts wandering back to those days when your heart was free from the remorse under which it now is smarting and you were free to do as you pleased. Certainly the ministrations of some friend at this time would be welcomed, especially if that friend could lead your mind out away from your troubles to a Friend of sinners Who not only could forgive, but cleanse away the guilt of your soul. Some confined within our county jails no doubt are thus susceptible to truth. Shall we be free if they have not the opportunity of receiving the special truths for this time?

We find that jailers are very thankful to have good reading placed before those in their charge. These men and their families often become much interested in some of the men in confinement. They see they have hearts. They long to help them. We have written directly to the jailers, asking them in case we should send a paper for six months or a year to their addresses for the prisoners, if they would deliver it to them to read. In nearly every case a favorable reply comes back in the stamped envelopes enclosed to each. Here I will quote the replies of two jailers to this letter of inquiry:—

“Your papers [sample copies of “Signs”] received. Prisoners very much interested in them. They will be very glad to read them. If you send the papers, I will see that they get them.”

“If you will be so kind as to send us your papers, we will try to use them to the best interest of the cause you mention.”

In one instance where the paper had been sent, a brother who visited the jail saw the jailer’s son coming down stairs slowly, reading the “Signs.”

It is impossible for us to visit personally these places of confinement; we can visit them as truly by sending reading matter upon different subjects, pointed with earnest prayers, which will cause holy angels to enter those prison walls in answer to our prayers to follow up the seed sown.

This class are eager to read. Some desire to lead a better life, but know not how. That our work will not be done until faithful labor shall have been put forth for this class is evident from Christ’s words which he quoted to His disciples: “For I was an hungered and ye gave Me meat: I was thirsty and ye gave Me drink: . . . I was sick and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? . . . or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren [humanity], ye have done it unto Me.”

As it was in Christ’s day, as it was in Paul’s day, I believe we shall find it in our day, that more will respond by truly turning to God from among the common people, in proportion to the amount of labor put forth, than from among

that class who feel rich and have need of nothing. The same food that is repulsive to a filled man becomes very acceptable indeed to the truly hungry man. By engaging in labor for those in our prisons we shall find certainly a very hungry class, and they are not particular as to the *name* of the one handing them the bread of life if they only breathe of the sweet love of Christ which prompts the giver. May the Lord inspire us all with His love which is broad enough to take in those of the world who are pronounced criminals. "And he said unto Jesus, Lord, remember me when thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in Paradise."

THE TRUE MISSIONARY.

VICTOR THOMPSON.

THERE is no word that comprehends more to a disciple of Christ than the word "missionary."

While to many the word has a significance only as it refers to the "regions beyond," it applies with equal force and propriety to our native land, and our immediate neighborhood.

Seeing prophetically that the impression would find lodgement in many hearts that the missionary should only look about for a field, our Lord gave this instruction: "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." The divine credentials that qualify the missionary for a foreign field first give experience in home work. They state "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke xxiv: 47.

One of the special qualifications for an elder is that he should be a man who "ruleth well his own house, having his children in subjection with all gravity." 1 Tim. iii: 4. Hence the true missionary will lovingly take up the work that lies next to him.

The mustard seed first sends out the stalk, then the branches, then the blossoms, then the birds find both shelter and food from the blessings given by the tiny seed. "The kingdom of heaven is like to a grain of mustard seed." He who only looks into the dim distance across the dark waters for a beginning in the blessed work, but little appreciates its magnitude, and carelessly neglects the heathen at his door.

One very significant indication of the last days is the impression among the faithful that we are to give the last call to supper—to "go out into the highways and hedges, and compel them to come in." Luke xiv: 23.

The admonition of the prophet to "Spare not, lengthen thy cords, and strengthen thy stakes" (Isa. liv: 2) is doubly appropriate. It takes no stretch

of faith to believe that we are now in the time of the "loud cry;" yet to receive it in real faith is not to accept it in mere theory, but to appropriate it as a living fact. He who does this will be active in sounding the cry. He will thus "be like unto men that wait for their lord." Luke xii: 36.

While we have the material at hand in the form of papers, tracts, pamphlets and books by the ton, no one can plead inability as an excuse for inactivity. By improving the one talent, we gain others; by hiding it in a napkin, we lose even the one. While we read of the great good done by our missionary paper, the *Signs of the Times*, saying nothing of other papers and publications, it would seem that our friends everywhere would give more earnest heed to their distribution.

To see the "Signs" reach the 100,000 mark has been greatly desired. This no doubt could be accomplished if our friends could but see the real value of the paper.

We often hear of persons being led to embrace present truth by reading even a part of the "Signs." Perhaps they read an article from a paper carelessly pasted on the wall, or a torn piece found by the wayside, or a sheet used for wrapping purposes. The paper has been sent to some one opposed to its teaching who in prejudice lays it aside. A visitor finds and reads it and embraces the faith. From this small beginning a number accept the light; church is organized, and many souls are saved in the kingdom as a final result.

The publishing houses planted by the Lord to prepare material convenient for work are faithfully performing their duty. The seed is going out or piling up by the ton, waiting for faithful hands to scatter it abroad.

Thus in practical words the Lord exclaims: "Why stand ye here all the day idle?" Matt. xx: 6. Even though it be the "eleventh hour" the wages are the same: "Whatsoever is right, that shall ye receive." We have reached a time when the Lord is going out with power and blessing to prepare the hearts of those who will yield, and as we pass over the country, we find families here and there lately come to the faith. How blessed it will be to meet souls in the kingdom of the Father saved through our instrumentality!

A truly converted soul feels impelled to work for the Lord, for the "love of Christ constraineth" him. While we pray the Lord of the harvest to send forth laborers into His vineyard, let us not forget to ask Him to give us a true burden for souls, that we may know His will concerning us in these matters. May the Divine Spirit impress us with the importance of the hour, and our individual responsibilities.

"How many of the wandering and lost sheep have you sought for, and brought back to the fold with a heart full of pitying tenderness, forgiveness, and love? How many words of encouragement have you spoken to the wandering sheep, that have cost you pain, anxiety, and much inconvenience? Have you cherished a spirit to upbraid, to reproach, and to whip the poor wanderers back to the fold? or have you spoken soothing words of hope, courage, and pardon, bearing the wanderer home on your shoulders, rejoicing at every step, and saying, "Rejoice with me; for I have found my sheep that was lost"?
—*Mrs. E. G. White.*

ABOUT HOME WORK.

WM. COVERT.

MISSIONARY work lies at the beginning of all labor for Christ. The person who is not working at home will be a burden if sent abroad. It is a part of real life to be busy about that which has possession of the affections.

Of what to do and where to begin, Solomon was writing when he said, "Whatsoever thy hand findeth to do, do it with thy might." The Lord puts plenty of work within the hand's reach of every one. He then says, "Do it."

All good work the Lord approves, and His blessing rests upon the one who does it. It is not necessary to go to a far-off land in order to be a missionary. One need not move into the city and rent rooms and put up reading-racks in order to start a mission. This kind of enterprise, though very good, is not convenient for the majority of those whom the Lord would have labor in His vineyard. Let the Saviour have room in the home, and He will arrange for plenty to do.

The following letter, which was handed the writer a short time ago, will show how Jesus opens the way for the willing instrument to be useful.

"Dear Sister:— We received your welcome letter last week, and will answer your inquiry. We have taken one boy nearly 12 years old, and are making a home for another 14, and have one working for us who is 18. We would be willing to take some little child from 2 to 4 years old if we could adopt one, but hardly think it advisable to take a boy as old as the one you mention. We spoke to Brother and Sister — about it, and they will make a home for him. They have no boys around at all. Would the mother be willing to let them keep him if they liked him and he liked them? Is his father dead? As far as they are concerned, he can come any time, only they should know just when, so they can meet him.

"We are glad to hear you are getting along well, and have a part in gathering for Christ. We also are getting along nicely and have much for which to be thankful. Our Sabbath-school is on the increase. We had a membership of nearly 70 this spring.

"I must close and get the boys off to school. Hoping to hear from you soon, I am your sister in Christ, —."

Everybody can see that the Christian who gladly keeps an open home for the needy—a home like the one represented in the letter—will never be idle or unfruitful in the Lord's cause.

The farm where the above mentioned boys find a comfortable home, is not a large one, neither are the owners wealthy, except in the graces of the Lord Jesus Christ. But these are the true riches, and heaven is full of them. These riches, the great Dispenser is pleading to give away to every one who will take them. "Ask and ye shall receive."

"EVERY follower of Christ is to do something in the work, and not to do what you can, is to manifest indifference to the claims of Christ."

"MY WITNESSES."

R. S. DONNELL.

EVERY child of God is a missionary. And every missionary is a witness for Christ and for God in the earth. "Ye are my witnesses saith the Lord." Isa. xliii: 10.

The term "witness" in the Greek signifies one that gives testimony to the truth at the expense of his own life. Christ is called "the faithful witness," because He faithfully declared the name of his Father. That is fully manifested, or represented by Him, in the earth. To do this effectually, His own life had to be given up, or laid down, and the life of his Father taken up and lived out in Him: and so He could say, "I can of mine own Self do nothing." "He that hath seen Me hath seen the Father."

This was wonderful. And Paul speaking of Christ as He lived in this earth, shorn of the glory which He had with the Father before the world was, says: "Great is the mystery of godliness: God was manifest in the flesh." So in coming to this world as a missionary, for such He was in every sense of the word, to seek and to save that which was lost, Christ through the eternal Spirit offered Himself without spot—that is without any reserve, or the holding back of any part of His life—unto God.

We have thus briefly reviewed the position and work of Christ, that we might know our place in the work to which He has called us, as well as to know the holiness of that calling: for we are His ambassadors. Now an ambassador is one who is authorized to represent, or act for another in the fullest manner possible. So we are to represent Christ in the world, and in His stead to beseech, or pray the world to become reconciled to God. How necessary then that we consider the Apostle and High Priest of our profession, Christ Jesus, Who was faithful to Him that appointed Him, that we may be faithful to the One who appointed us.

In transforming the world into His likeness, God has recognized the great principle that like begets like, and so sent His Son into the world bearing His own image. So we are to go forth into the world, bearing and transmitting to it the character and spirit of Christ, becoming ministers of His Spirit. How necessary then that Christ be in us, as God was in Christ, and that we walk in the footsteps of Him who did no sin. The work which we are to do is simply to transmit to others the same thing that is in us. "Ye are our epistle," says the apostle, "written in our hearts." And that is putting Christ into the hearts of those unto whom we minister: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart."

The true missionary is a missionary to the world. "Go ye into all the world," says the One who sends us. I have sometimes thought in the consideration of this subject that the term "home missionary" is a misnomer. Who of us knowing our calling, would be willing to claim that this world, or any

(Continued on page 352.)

UNAWARES.

REPUBLISHED BY REQUEST.

THEY said, "The Master is coming
To honor the town to-day,
And none can tell at what house or home,
The Master will choose to stay."
Then I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain,
And honor the Guest divine!

And straight I turned to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet.
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties,
A woman came to my door;
She had come to tell me her sorrows,
And my comforts and aid to implore.
And I said, "I cannot listen,
Nor help you any to-day;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another,—
A cripple, thin, pale, and gray;—
And said, "Do let me stop and rest,
Awhile in your home, I pray;
I have traveled far since morning,
I am hungry and faint and weak,
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot keep you to-day;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

And I thought I would spring to meet Him,
And treat Him with utmost care,
When a little child stood by me,
With face so sweet and fair,—
Sweet, but with marks of tear-drops—
And his clothes were tattered and old,
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten other where."
And at the words a shadow
Swept over his blue-veined brow;
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished.
And I watched in the dusk alone;
Watched, but no footfall sounded;
No one paused at my gate;
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor has been for nothing,
And I bowed my head and wept;
My heart was sore with longing,
Yet spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair,
"Three times to-day I came to your door,
And craved your pity and care;
Three times you sent Me onward,
Unhelped and un comforted;
And the blessing you might have had was lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me;
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And he said, "The sin is pardoned,
But the blessing is lost to thee,
For failing to comfort the least of Mine,
Ye have failed to comfort Me."

—Author Unknown.

—In Brazil Elder Spies has just baptized seven persons, organized a church, and a local tract and missionary society. He promises the MAGAZINE an article on the agricultural methods of Brazil, which we feel sure will be of interest to our people.

particular spot upon it, is our home? Are we not counted as "pilgrims and strangers" here? And in His prayer for us to the Father, does not our Saviour say: "They are not of the world, even as I am not of the world?" Of His condition it is recorded, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Jesus says: "As my Father hath sent Me, even so send I you."

We are here then only as ambassadors, as representatives of the kingdom of God, and no one part of this world, while under the dominion and power of the enemy, should have any attraction for us over any other part of it. We should remember that the country to which we are sent (the world) is not at peace with God and his government, and that we cannot compare our mission to it to that of an ambassador to a country which is at peace with the country he represents. We come as missionary ambassadors, not to settle down in any one particular spot and be at peace with the enemy; but as soldiers on the march, carrying the sword of the Spirit, we are to destroy the carnal mind which is enmity against God; and rescue the inhabitants of this world from its power, and bring them into peace with God and His kingdom.

There is no compromise between God and this world under the rule of the power of darkness: so He comes not to send peace but a sword, and as His representatives we should remember this, and know that in this sense the world is all foreign, and that the child of God is a missionary to a foreign land. May God help us to maintain our loyalty to the government which we represent, and with faithfulness wield the sword of the Spirit against sin, and in love present the Gospel of peace to the inhabitants of the world into which we are sent as ambassadors.

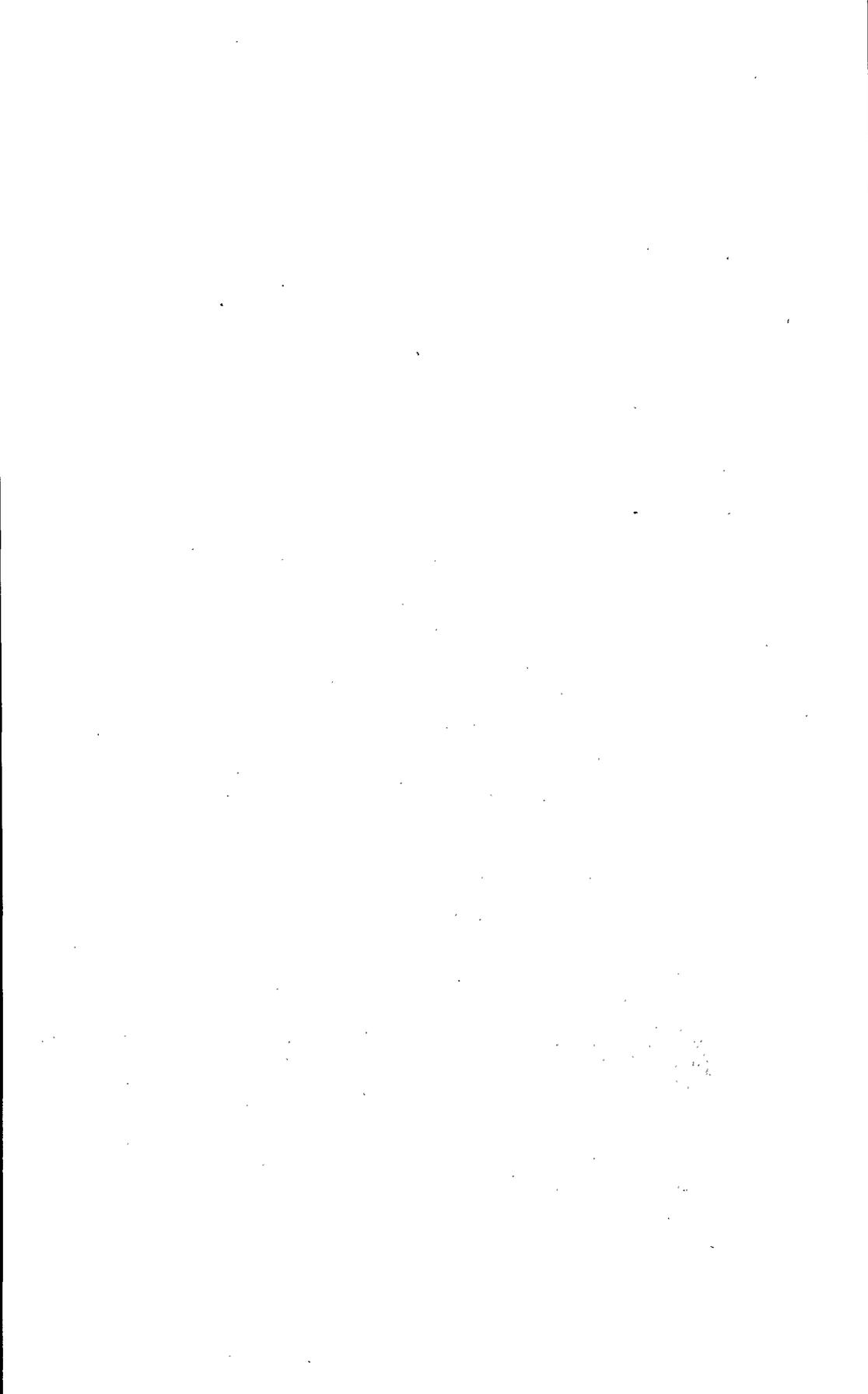
—Elder Haysmer tells us that the interest in Jamaica is still good; one day not long ago he went twelve miles, leaving four families believing the truth on the Sabbath question. Other districts around Bluefields are asking for help.

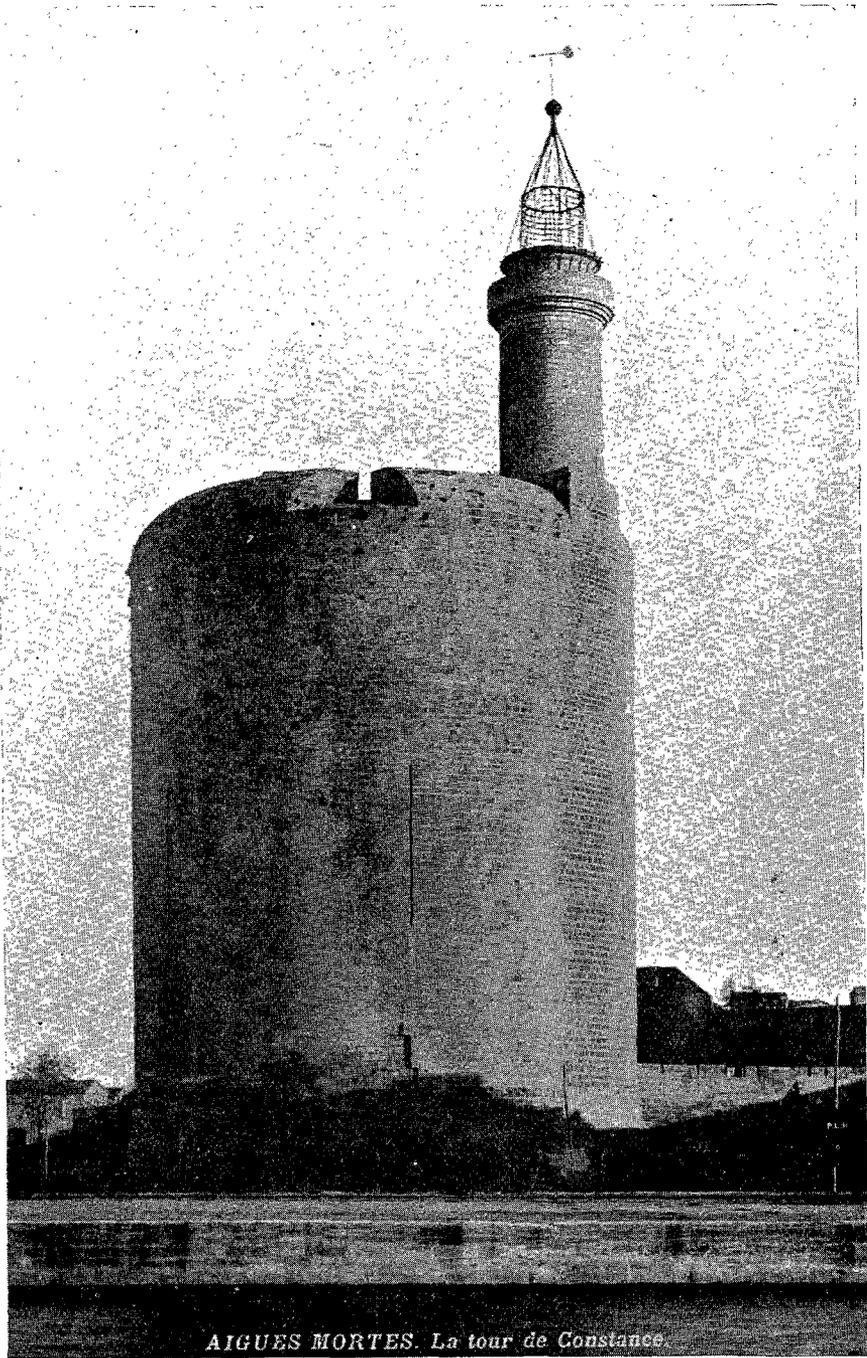
—In Raratonga there are three things which Dr. Caldwell says are blessing the work—"more familiarity of the people with us and our methods, the persecution of our enemies, and an epidemic of eye disease in the island." Within six months the number of patients admitted, and treatments given has more than doubled.

—Mr. H. C. C. Astwood, of this city, sailed from New York, August 11, en route to Santiago, Cuba, where he will take charge of the missionary work to be conducted in that island by the African Methodist Episcopal Church. He is the first colored man to visit Cuba in behalf of any colored Protestant denomination.

All who may wish to donate from time to time to the Foreign Mission Board can send their offerings to the treasurer, direct, or through the Secretary of their State Tract Society.

The address of the Treasurer of the Foreign Mission Board is, W. H. Edwards, 1730 North 15th Street, Philadelphia, Pa.





AIGUES MORTES. *La tour de Constance.*

TOWER OF CONSTANCE.

[See page 365.]