

May, 1902.

THE MISSIONARY MAGAZINE



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PUBLISHED MONTHLY BY THE

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267 W. Main St., Battle Creek, Mich., U. S. A.

Subscription
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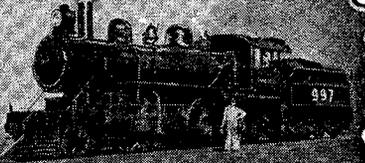
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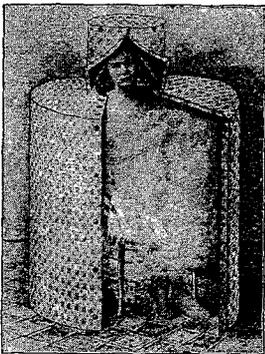
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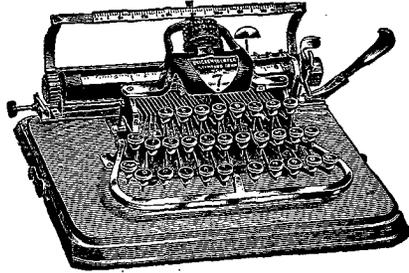
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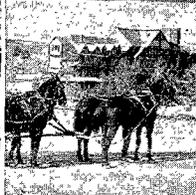
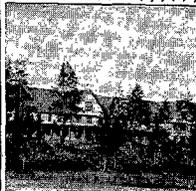
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MISSIONARY MAGAZINE,

WITH WHICH IS COMBINED

THE MEDICAL MISSIONARY AND GOSPEL OF HEALTH

VOL. XIV. BATTLE CREEK, MICHIGAN, MAY, 1902.

No. 5.

EDITORIAL

As Jesus Saw It.

"But when He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matt. 9:36.

Now He Looks upon the Multitude.

Now, from the right hand of the Father, Jesus looks down upon the wandering multitudes, lost sheep of His, and still His compassionate heart yearns to bring the wanderers home to His fold. He sees the barren fields lying within easy reach of our strong conferences.

What Shall We Do?

"Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." And then, as the next chapter shows, Jesus "called unto Him His twelve disciples," and sent them forth to the harvest. Now as the whitening fields signal to us to put in the sickle, let us call the workers into service, and in the name of Jesus send them forth.

Praying Is Working.

"Pray ye the Lord of the harvest." When the record that Heaven writes is opened in the last day, it will appear how great a part in the world's evangelization has been acted by loving souls who bore the burden of this needy world before God day and night. Keep on praying, O believer in this blessed truth; plead the cause of the barren fields at the throne of grace, and know that fervent prayer availeth much.

"Helping Together."

Paul was out in the field, facing difficulties and perils, "pressed out of measure, above strength," insomuch that he and his companions despaired even of life. But out of the difficulties came deliverance; and the dear brethren and sisters at home in Corinth worked side by side with the apostle in the field, though separated far. "Ye also helping together by prayer for us," wrote the apostle to these believers. 2 Cor. 1:11.

Holding the Ropes.

Before Carey and his associates went down into India to open the grand era

of modern missions, it was remarked by one of his brethren at home that "there was a gold mine in India, but it seemed almost as deep as the center of the earth." "Who will venture to explore it?" was asked. "We will go down into it to search for jewels, while you at home hold the ropes," was Carey's instant reply. Upon this simple plan of co-operation the great missionary campaign was begun and carried on. Now we are bidding our fellow workers God-speed as they go out, and those who are at home, engaged in work and business, must hold the ropes. Praying the Lord of the harvest to send forth laborers means also a mighty stirring of hearts to provide the means needed to push the work in pioneer fields. We are all in this thing, to pray and to give or to go, until the whole world is filled with the sound of this message of good news.

Stricken Down at the Front.

Most of our readers will have heard the sad news of the death of Brother A. M. Fischer, in Porto Rico, March 23. Brother and Sister Fischer were the first workers we have sent to Porto Rico. Sister Fischer's appeal, amidst her sorrow, that we do not leave the work to fall with our fallen brother, must touch every heart. Of course we must press in and fill the broken ranks wherever our comrades fall. The word also comes of the death of Brother Charles Grin, in Belgium. He was our one worker in that land of over six and one-half millions of souls. Let us pray God for workers sufficient to place not one or two, merely, in these vast fields. It is pitiable to get the word that the fall of one worker leaves an entire province destitute. There is every incentive to press the workers into the needy fields.

The Chord that Vibrates.

The call of the hour, the advance into the world-wide field, is the chord that vibrates in every believer's heart to-day. The cry is of God, and the spirit in the hearts of believers answers to the call of God's Spirit. The Union Conference meetings have been characterized by enthusiastic interest in strengthening the forces abroad. Workers are ready to go wherever God may call. Nothing need hinder the speedy evangelization of the whole world.

This MAGAZINE to Be Dropped.

Most of our readers will have seen by the *Review* that we purpose dropping the MISSIONARY MAGAZINE with this number. Rather, we are merging it into the *Review*. We know that the form of the MAGAZINE and its individuality as a representative of missionary interests have given it a warm place in many hearts; but this same matter added to the *Review* will reach a larger number, and save the effort and expense necessary to keep up the circulation of a separate magazine. The amount of unexpired subscriptions to the MAGAZINE will be credited on the *Review* subscription list.

An Advance Move.

We have brought this proposition of combining the MAGAZINE with the *Review* before some of the Union Conferences, and everywhere it is accepted as a step in the right direction. The brethren heartily believe in making the mission interests the interests of the home work. The organized field here is to be strengthened to bear the world's burden. The evangelization of the whole world being the one aim before us, and the *Review* being ready to strike the key-

note of the message week by week, there is no reason, so far as we can see, why we should not let the Macedonian cry ring out to the full in the *Review*. We shall supply matter also for the *Signs*. More than ever before this people will be able to lift up their eyes and look upon the fields. It is the one work the world over. The world is indeed our parish. So, in merging this MAGAZINE into the *Review*, we bid our readers, not good-by, but only good cheer, expecting to greet them week by week in other pages. The union of the home and the mission-field journals is but a token of the blending of the world-wide work in one grand forward movement.

Envelopes for Weekly Offerings.

Small envelopes have been prepared for distribution through the churches for the weekly offerings for missions. If only we might remember the needs every week with regular offerings, we might easily have a thousand dollars a day flowing into the Mission treasury, and forth in a living stream into earth's desert places, and no one would be burdened. We simply forget to do this thing systematically. Let the church elders and officers accept this charge from the Lord of the harvest, and keep the grand possibilities of this plan of weekly offerings before the churches. An average of ten cents a week per member — some giving more, some possibly less — would start a stream of over a thousand dollars a day. Let's have it. Sound the call everywhere.

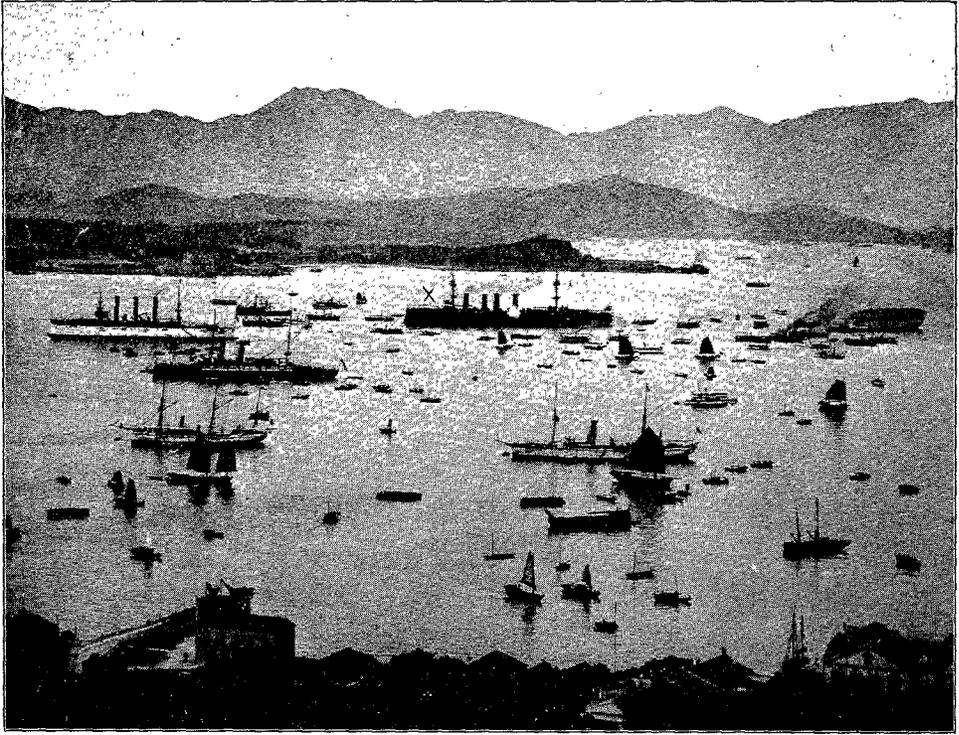
How to Secure and Use Them.

The weekly offering envelopes can be secured through the State offices, or direct from the Mission Board. These should be distributed each week, and col-

lected each week. They not only serve as a reminder of the great work in which we are engaged, but are convenient for gathering the offerings, since the envelopes can be sealed, and the weekly mission offering placed in the regular Sabbath collection. The church elder who has not already adopted this plan of collecting the offerings to missions each week, will find that it will materially increase the gifts from his church, because many who fail to give now, do so not from lack of interest, but because the matter is everlooked. Let the calls go into the State offices from every church. The envelopes will be furnished free, and in quantities large enough to supply every Seventh-day Adventist every Sabbath. Now is the time to begin to use them, if our offerings average one thousand dollars a day this year.

Bear in Mind July 5.

This year's special collection for lifting the burden in Christiania is to be taken up Sabbath, July 5. One strong, courageous effort, lifting with a will, might finish the work of redeeming our Christiania Publishing House from its burden. The brethren see the completion of this work in sight. Every one would rather see it ended by a strong pull all together, than to have it come up again next year. By the blessing of the Lord we can do it. Let us prepare for it. The removal of this barrier will let a full, fresh stream of financial blessing flow out upon the fields abroad. Our brethren in Christiania are operating with success, and the prospects are bright for the future. God is blessing and reviving the work in the Scandinavian countries. They will yet be strong and vigorous helpers together with us in planting the standard in new fields.



ARRIVAL OF THE "TERRIBLE" IN HONG KONG HARBOR.

FIRST BAPTISM IN CHINA. A Memorable Day.

BY J. N. ANDERSON.

FROM the time it was voted by the General Conference that we should come to this distant and strange, but dark and needy, land of China, we have often felt that there have been many days of special meaning and moment, because of the experiences, opportunities, or blessings they brought to us. Some were days of trial and decision involving serious consequences, while others were days of calm restfulness and happy anticipations in the assurance of victory for the truth. Of all these special days, Sabbath, March 1, stands out by itself as of peculiar interest and promise, because on that day we were permitted to celebrate the sacred ordinance of baptism.

Under the special guidance and pro-

tection of the Lord we landed safely in Hong Kong, February 2, after a voyage of twenty-nine days. To our great comfort and encouragement we were welcomed by dear old Brother La Rue, who has for twelve long years stood as a faithful and fearless sentinel, holding this advanced outpost. Nor was this all we found; for some faithful servant of the Master had sown gospel seed which had both grown and borne fruit. No less than seven loyal souls had taken their stand for the truth, six of whom are in the British naval service on the cruiser "Terrible."

It may be of interest to readers of the MISSIONARY MAGAZINE to learn how these young men on board a man-of-war

came to learn and accept the message. Their vessel left England, September 20, 1899, having for its objective point China; but, owing to the outbreak of the Boer War, she was ordered to stop at Simonstown, South Africa, where she remained from October 14 till March 26, on the following year. On board this same man-of-war was Brother W. J. Young, who had learned the truth from a canvasser in England. He was on his way to China to join another war vessel already on the China station. About the last of January, 1900, Brother Young began to hold Bible readings with these young men, with the result that all took a stand for what they saw to be the truth. These readings continued until May of the same year, when they reached Hong Kong, and Brother Young was transferred to a torpedo boat. From that time till the present they have all believed and lived the truth to the best of their ability; for it must be remembered that the British naval service does not afford the liberty most of us enjoy. Having volunteered for a stated term of years, there is no honorable way of escape until the close of their respective terms.

During the greater part of the time since coming to China, their boat has been lying in the harbor of Hong Kong, and as opportunity for being ashore was afforded, they have attended the Bible studies conducted by Brother La Rue, and in every way shown themselves active in advancing the message.

For several months they had been anxiously and patiently waiting for baptism, which was administered Sabbath, March 1. It was an ideal day, bright and warm. The place selected was a beautiful spot about two miles east of Arsenal Street, on the beach of Hong Kong Harbor, which is a part of the great Pacific Ocean. Here, about three o'clock in the afternoon, after a short song and prayer service, witnessed by several onlookers from the shore, the six sailor boys and one elderly man, who has lived in Hong Kong for several years, were buried with their Lord in baptism. Although Europeans, they seemed to be the firstfruits of the great spiritual harvest to be gathered from the great empire of China. It was a good day for us all—one long to be remembered.

Hong Kong, China.

ARISE AND SHINE.

BY A. B. SIMPSON.

ARISE and shine, ye children of the light!
The night is gone, the sun is shining bright.
Your Light is come, no more in darkness
 pine;
Wake from your slumber, and arise and
 shine!

Arise and shine, and hail the coming day.
Your night is past, your morning comes
 apace;
Your sons return, your King is on His way.
Arise and shine, and hail the coming day.

We watch each passing day and changing
 year,
And know the day of days will soon be
 here.
Stirred by a hope so great and so divine,
O, children of the light, arise and shine!

Send forth the light through all the earth
 abroad;
Tell out the story of the Lamb of God;
Till all the tribes that now in darkness pine,
Shall hail the glory, and arise and shine.

SOUTHERN CHILE.

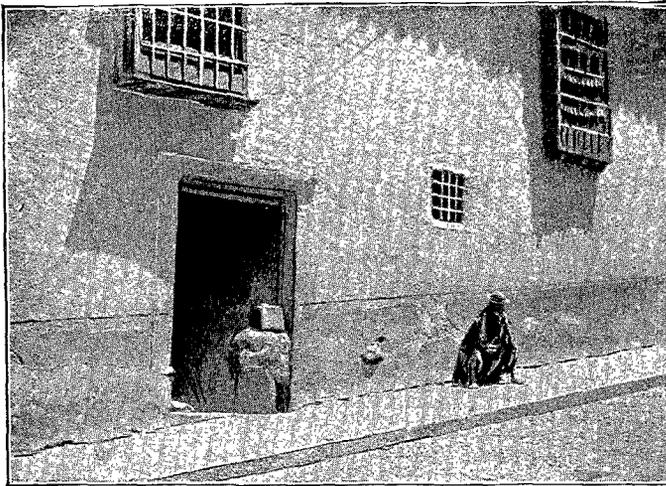
BY H. F. KETRING.

I HAVE just returned from the southern part of Chile where I went to arrange for a location for our new tent. We will begin work among the Germans as soon as a place is secured. I spent the first Sabbath enroute in Santiago, the capital of Chile, as we have a small church there.

The place of greatest interest to me was "Cerro Santa Lucia," or "Hill of

very differently from those in the United States. The walls are made of huge sun-dried slabs or bricks, which are protected from the weather by a coat of plaster. The windows are all covered with heavy iron bars, as are our prisons and jails at home; not to keep people in, but to keep them out. It is against the law to leave one's door open at night, unless some one is sitting in it. Murder and robbery are among the principal events of the day and night.

On Sabbath a goodly number met together for the Sabbath services. As they desired me to speak to them, I made my first attempt in Spanish. How successful the effort was, may be judged by the congregation. I knew my first effort must necessarily be a poor one, whenever made, so I thought the sooner I began, the sooner I would learn to speak



A POOR WOMAN'S HOME.

Holy Lucy." It has been described as "an aerial park, a hanging garden, a mass of trees and flowers and sinuous walks, rising to a height of some three hundred feet, and surmounted by towers and battlements of mediæval style." Near its summit stands a white marble statue of Don Pedro de Valdivia, who founded Santiago in 1541. On the summit is a *mirador*, or view-point. From here one commands a view of the entire city, and the country for miles in every direction. To the east lay the great Andes, upon whose summits abides perpetual snow.

The houses in this country are built

more correctly.

Sunday morning I again took the train and was soon speeding over the country to the south. My feelings were naturally strange as each hour took me many miles from those who were dear to me, with no one with whom I could talk in my native tongue. Yes, there was one with whom I could talk, and that was my Saviour. He knew and understood all. I enjoyed the privilege of talking freely with Him.

I had with me about two hundred copies of our Spanish paper, *Senales de los Tiempos*, (*Signs of the Times*), which I gave to the travelers and at the sta-

tions. They seemed glad to get them.

As I was reading to-day in the book of Isaiah, I was very forcibly impressed with verses 5 to 12, chapter 6. After bewailing the uncleanness of his lips and the lips of his people; the purging of his sins; the invitation of the Lord: "Who will go for us?" Isaiah responded, "Here am I; send me."

Then the Lord said, "Go, and tell this people, Hear ye, indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; . . . 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, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

The Spanish nation has been among the first in hating and opposing the Word of God, and the result is clearly seen. Being children of the church of Rome they are "drunk with the wine of her fornication." They can hear, but they understand not. As a nation of people they have been kept in darkness and superstition for so many centuries that their intellects are benumbed, and it is with great difficulty that they are able to grasp divine truths.

But some will be gathered out from among them. We need the Spirit of God to direct us to those with whom He is working that they may be prepared for His soon coming. He is coming soon, too, and oh, that we may each be in his place, doing the work He has given us to do!

Valparaiso.

PONTYPRIDD, WALES.

BY W. H. MEREDITH.

We began meetings in a little hall provided for us by the British Conference, a couple of weeks ago, in a town of 30,000 inhabitants, called Pontypridd, which takes its name from an old bridge and a mud house—"The bridge by the mud house." This town is in the colliery district. Over one hundred and forty thousand men and boys work in the pits of South Wales, and the sight of their black, smeared faces as they come out of the mines always goes to my heart, knowing well the trials, hardships, and many escapes through which they pass daily. I long for the time when there will be no need for men to go down into the earth to get material for light and heat,—when "the Lamb will be the light thereof."

Our canvassers are having good success here in this field, and hundreds of

copies of *Present Truth* and small books are put into the homes every week. So good seed is being sown, and we hope for a good harvest.

There are only two organized companies in Wales. In Cardiff, the metropolis of Wales, we have a company of about twenty Sabbath-keepers, and as many or more children, making a good Sabbath-school. They rent a small hall where they hold meetings Sabbath and Sundays and one or two nights during the week. Some four or five hundred *Present Truths* each week, and about one thousand *Good Healths* a month are sold regularly by this company. So they are letting their light shine.

In Swansea, another large town, we have about the same number, who are doing what they can to advance the truth. We have over twenty regular

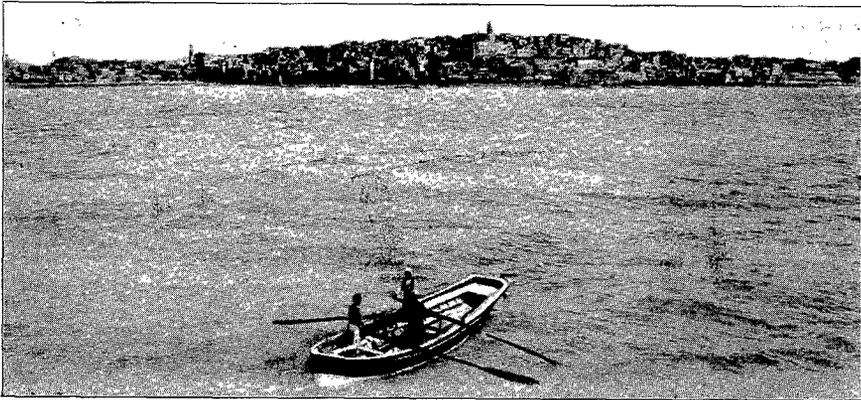
canvassers in this field, who cover nearly the whole of the colliery district.

Our work here in Pontypridd has suffered badly, to all appearances, by a rumor having gone out that we were Mormons, but we are believing that even this will turn out for the good and up-building of ourselves and the cause here. As they can do nothing against the truth, we are of good courage.

The Welshman is very conservative in some ways, and suspicious, but is very

hospitable at his home; and while he may be slow to move at times, yet his motto is "Gwir yn erbyn y byd"—"The truth against the world."

Three sisters — canvassers — and myself are all the workers here. Some brethren, canvassers from the outside district, come in to render help on Sunday. We earnestly beseech an interest in your prayers, and would also be glad for practical help, as we need funds to pay for our hall.



JAFFA IN THE DISTANCE. (Mission Building in Extreme Left-hand Corner.)

IN THE LAND OF PALESTINE.

BY L. R. CONRADI.

ANOTHER night of travel along the coast of Palestine brought me to Jaffa. About midnight I saw the outline of Mt. Carmel, and by the break of day, the tops of Ebal and Gerizim appeared. Soon after, Jaffa came in sight, and we were fortunate in having a smooth sea, so that our landing was not attended with difficulties. Often, when there is a high sea, the small rowboats cannot go out to meet the passengers, and the steamers must go on. Several times the strong waves have dashed the frail boats against the dangerous rocks at the entrance of the port, and pilgrims have perished in sight of the desired haven.

From the boat a man pointed out to me the location of our Jaffa medical mission, near the chimney of a flouring mill, and an Arab brought me safely thither. Our mission is a little north of the town, on the road to the German colony of Sharon. I found Brother and Sister Hoerner busy and happy with their work. At first they encountered considerable prejudice, no one having much faith in the so-called "water doctor;" but after the Lord had helped him to successfully treat a few smallpox patients that had been given up by the doctors, the prejudice vanished. The bath room is in a small house near the flour mill, from

which it receives its hot water and steam. Whenever the mill stops, the water is naturally lacking.

Much more should be done for this mission, which is nearly self-supporting. If possible, better quarters and more help should be provided. Jaffa is a growing city of 30,000, and camel caravans arrive here from all parts of Palestine, even from Damascus. Near by the landing place is pointed out to the traveler the house where Simon the tanner is supposed to have lived. After spending five days in Jaffa, helping Brother Hoerner arrange his books, and visiting those who were interested in the truth, I left by rail for Jerusalem, fifty miles distant.

Elder Krum and several others awaited me there. Our mission is located north of the city wall, where all the consulates are, as well as the Russian

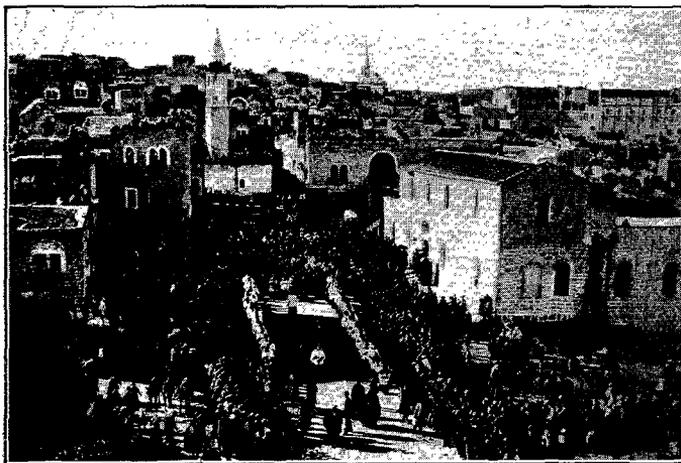


A STREET IN JERUSALEM.

colony. From the top of the main building, one may get a view of the city, the Mount of Olives, and, lying off in the distance and far below us, the Dead Sea, and beyond, the Mountains of Moab.

The Jerusalem of today has about 60,000 inhabitants, two thirds of whom are Jews. Of late years large numbers of Russian and Rumanian Jews have emigrated thither to escape the poverty and oppression under which they were living, and to enjoy the financial support of such as become colonists in the Holy Land.

There are said to be about seventy synagogues in the city. We visited the leading one on Sabbath morning, and found, even during the service, that the snuff-box was freely circulated among the worshipers.



CHRISTMAS-DAY IN BETHLEHEM.

We first crossed the Plain of the Philistines, passed Ascalon, and then the mountains where Samson lived, reaching Jerusalem in about four hours. The city is away up on the top of the moun-

Jerusalem is still surrounded by a wall, around which one may easily walk in an hour and a half. The inner city has very narrow streets, and as many of them are covered, they are dark, and anything but clean. The accompanying cut gives an idea of these thoroughfares, but it does not show the life that often throngs them.

On Sunday we visited Bethlehem and the Pools of Solomon. In the Church of the Nativity at Bethlehem, and in the Church of the Holy Sepulcher at Jerusalem, Turkish soldiers with fixed bayonets were everywhere present to keep order, and that this is not an unnecessary precaution was proved by an incident which took place in the early part of November. For some time the Latin and Greek priests had been contending about the right to sweep a certain flight of steps. Finally, while performing this task, the Catholic priests received a volley of stones from the Greek priests, who had posted themselves above, and the Latins were not slow in returning the salute. Before the soldiers could restore order about twelve or fifteen priests had been injured, four dangerously. This shows the emptiness of forms. While they devoutly kiss the floors and places where Jesus is said to have walked, they desecrate these very places through their wicked contentions. Truly Babylon is fallen.

Missionary work in Jerusalem is very difficult, as most of the people expect to be supported by the mission. It would

seem that, in general, the people think it more blessed to take than to give.

At first our mission in Jerusalem did quite well, while occupying smaller quarters, but since changing to a larger place, at heavy expense, and without the proper help, the work has suffered.

During my stay I had a number of meetings with our workers and others who were interested. Thus far, through our medical work in Jaffa, four Germans have embraced the truth, two of whom are working as nurses in Jerusalem. One American sister, who had been at our Battle Creek Sanitarium, had lately fully embraced our views, and desired baptism. As they are totally dependent on cistern water in Jerusalem, we repaired to the customary baptismal place for that city — the Jordan.

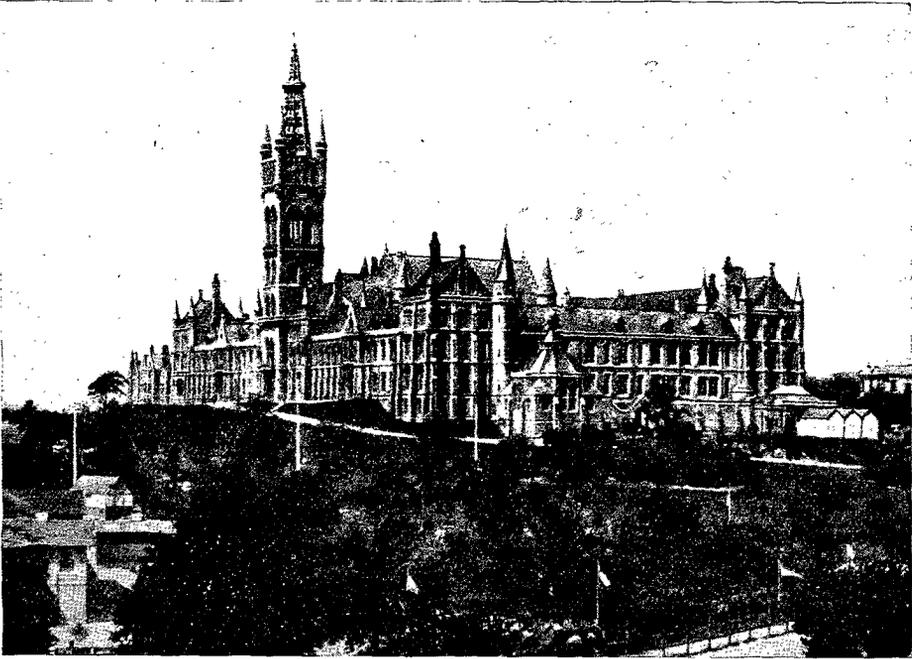
Because of the deep depression through which the Jordan flows, one does not see it until he is close to it. The stream has considerable current. While we had no difficulty in finding a place where the water was deep enough for baptism, the river bed was quite miry. Although Jordan water is no different from any other water, yet the very thought that Christ was baptized by John in this region, added impressiveness to the rite.

Here John prepared the way for our Saviour in the power of Elijah, and now the time has come for the third angel's message to go in that same power, to make ready a people for the second coming of our Lord.

Hamburg, Germany.

DR. HOMER C. STUNTZ, Methodist missionary in the Philippines, writes from Manila: "This is a truly wonderful field. Nothing like it has been seen in the history of modern missionary effort. The eagerness of this people to hear the gospel is at once a delight and an embarrassment.

We are embarrassed by the scarcity of workers to overtake so great a demand. Their hunger for reading-matter, hymn-books, etc., is actually pathetic. We cannot make Bible portions yet as fast as they are wanted. Every page that we print goes at cost as soon as it is dry."



GLASGOW UNIVERSITY.

IN THE HEART OF SCOTLAND.

BY HARRY ARMSTRONG.

THE heart of Scotland's commercial life is Glasgow. On the Clyde are ships and flags of all nations of commercial importance. Institutions tall and grand lift up their worthy heads above the city dwellings, and higher still rises the great Cathedral and the new and imposing renowned University. But where are the people? There are hundreds of homes, and thousands of weary hearts that are completely overshadowed in gloom.

Poverty and vice, like monsters gaunt and tall, unmask their evil, and hold their cruel sway over the homes and hearts of the people. The great whisky king, with his dogs of war, spurs on and on the captive mind to maddened energy. No human power is sufficient to hold in check the tide of evil which in this city alone is carrying so many precious souls

with an ever-increasing current to ruin and despair. It is time, high time, for the Lord to work. The enemy is coming in like a flood. Oh, may the Lord, even now, lift up a standard against his onslaughts.

A good lighthouse will shine fair and bright in this place. Many a shipwrecked mariner upon the sea of life is looking for a star of hope that shall lead him home. And God in His great kindness has given us the ministry of life and light, that we may let our light so shine among men that they may give glory to our Father in heaven.

We have already, through the providence of God, made a beginning in the city of Glasgow. God has prepared the way for us, and signified His approval to the steps we have taken, far beyond

our expectations. We have secured a hall in the center of the city, where we conduct meetings each Sabbath morning and Sunday evening. We have been much encouraged by the attendance and interest at our services. Our contributions thus far have been sufficient to cover our expenses. Already the rays of light are penetrating into places where darkness has reigned. Yes, even to-day,

“the light shineth in darkness,” and the darkness is not able to overcome it.

We are of good courage, and expect to see a good, effectual work done here this summer. As the season advances, we hope to push the battle to the front, and, by the power of God, break through the ranks of the enemy, proclaiming in the King's name, emancipation from sin.
Glasgow.

THE POWER OF ADAPTABILITY.

BY GUY DAIL.

IN speaking of the importance of this characteristic in the missionary's make-up, it is not our purpose to disparage or cast into the background any other essential that the Christian worker must have, but we would only emphasize a very needful requisite that should be possessed by him who would be a truly successful laborer together with God, especially in a “foreign land.”

Man very highly exemplifies the power of adaptability,—the power of easily and readily adjusting himself to changed conditions and surroundings. The various animals and plants have their natural habitat, and some of them can be introduced into other lands and climes; but there is probably no single variety or species that possesses more remarkable powers of adaptability than does man. He dwells in the cold and frigid North where the sun veils his shining face for six months of the year, and he is also able to prosper and increase in the damp, malarial climate of the sultry and low-lying Gold Coast. He builds cities on the tops of mountains, and he lives in the dark mines thousands of feet below the surface of the earth. Wonderful is his power in this respect, whether we consider the climatic changes to which he can subject himself,

or the varieties of food that will furnish him bodily nourishment, or the hygienic or unhygienic environment that may surround him.

Upon his arrival in another land, the missionary finds himself a “foreigner.” The natural instincts of men lead them to look upon the “foreigner” with suspicion, to regard him as ignorant, queer, erratic, notional, strange. They feel that he cannot understand them, nor appreciate their manners, customs, literature, traditions, and laws, and that he is tenfold more the child of evil than themselves. This race hatred is not on the decrease; we see its shapeless head more and more frequently and undisguisedly.

But this natural dislike must be overcome if we would have the greatest influence for good as heralds of the cross. As we are on the ground for the purpose of doing good, it is altogether likely that ours must be the aggressive part in surmounting this prejudice and arriving at a mutual understanding with our newly acquired neighbor. Peoples and races differ so widely that it would be hard to lay down any rule applicable to them all, and we will only aim partially to cover the ground. One of our first duties, especially among the more

enlightened peoples, is to recognize whatever is good in them and in their institutions, and, with some nationalities, as the Chinese, and the educated Arabs and Hindus, it will be to our advantage to have an appreciation of their literature and history. Among the many illustrations of the truthfulness of this, may be found some excellent examples in the report of the Ecumenical Missionary Conference, which was held in New York City about one year ago. We quote from this report, Vol. I, page 305, the words of W. H. Thompson, M. D., President of the New York Academy of Medicine:—

“We are apt to forget how much those ancient races revere their literature and in what high esteem they hold their learned men and scholars. I shall never forget an illustration of this, which occurred in Damascus, a city whose streets have been red-dened by the blood of thousands simply because they bore the name of Christians. Yet in that city an American missionary once passed an evening in a circle of famous Mohammedan learned men who themselves personified the fiercest spirit of Islam, and they proceeded to test his knowledge of Arabic learning and literature. Their astonishment at finding that he was quite their peer in these respects was only equaled by their admiration for him, and led to an entire change in their attitude toward American missionaries as such. Again, when two American missionary families once went for the summer to a village of bigoted Mohammedans in the Lebanon, the people at first were shy of them, until a great, learned man, who lived among them and whose fame extended to distant Mohammedan lands, visited the missionaries to find whether they were learned men or not. I was present at this interview, and soon learned that the grave and dignified Arab was certainly a remarkable man and a great scholar. The missionary talked with him for two hours on Arabic poetry. The next day the people informed us that the great sheik had told them that these men were a different kind of Christians from any other, and that they should treat them as brothers, which they afterward did.”

In all countries where education and learning are so highly esteemed, the mis-

sionary will realize that it is impossible for him to know too much, or to become too familiar with the literature of his adopted people. This fact should be constantly kept in mind by our educators and our students who are interested in the universal proclamation of the gospel. If one is thoroughly conversant in these things, it will probably be advantageous to the cause he represents.

And this knowledge of a literature, presupposes an acquaintance with, and a fluent use of, the language of the country. In most cases it will be a real necessity to be able to speak to the people in their own tongue, as speaking through an interpreter is often unsatisfactory. Now, it is no child's play to master a new language. Some men are more highly gifted in this respect than others, but even the most talented very seldom, unless miraculously taught of God, lie down at night and awaken on the morrow with the ability easily and freely to converse and preach in the vernacular of his newly entered field. No, he must begin where the little child begins; he feels himself a child just commencing to talk. Every object he sees has a name that he does not know, his every act is characterized in words that he has not learned. If asked a simple question by one he meets, he cannot understand, nor can he intelligently utter the shortest, easiest sentence; sometimes an awful feeling comes over one when he sees how utterly helpless he is,—nothing left to him but the language of signs.

To make the “foreigner's” plight all the more embarrassing, he finds that he is continually violating the social rules of the people. He cannot hope to convert all the inhabitants of the land to his standard of etiquette, so he very sensibly decides to conform to their manners—as far as consistent with Christian integrity and uprightness. If the mis-

sionary be an American, he may find that much of the bluntness of American manners and ways must be forgotten (and, indeed, it might be none the worse for their high and holy calling, if the followers of Christ would lay aside many of their uncouth habits long before they entertained any thought of taking up missionary work in another land); he must study the art of pleasing others, of putting himself out for the sake of being agreeable and affable to them. He cannot give place to a fault-finding spirit, criticising everything that is unlike that to which he has been accustomed, nor must he be surprised if he witnesses many of the worst traits of human nature. But, on the other hand, if the people to whom he is sent were already a perfect race, he would have little excuse for his presence among them as a missionary.

There are other important questions that would naturally come in for their share of consideration in this connection, but I will mention only that pertaining to climate, and, naturally, foods, as the

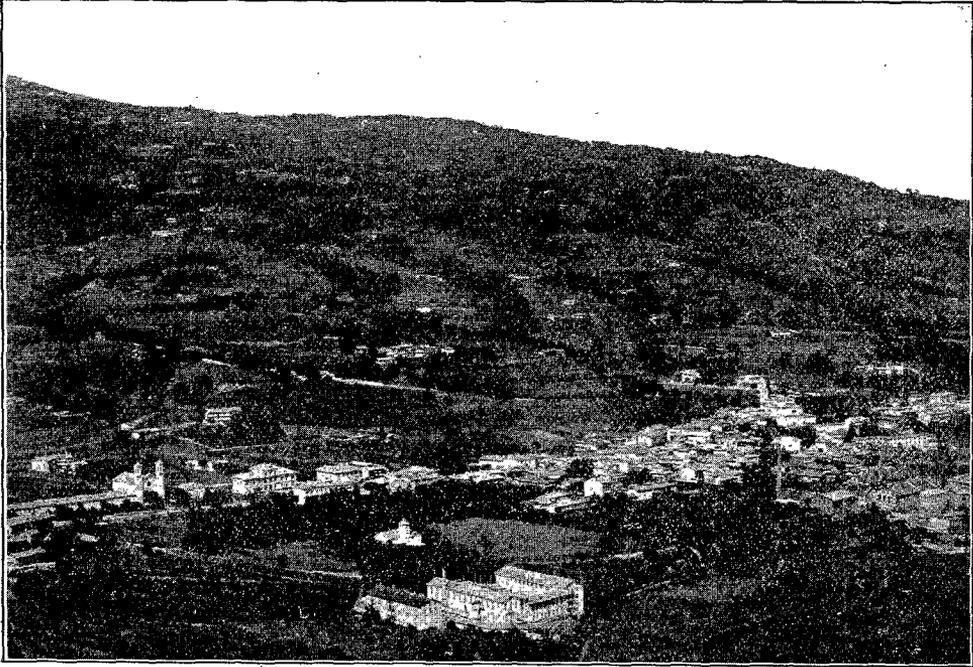
latter are largely dependent on the former. The change in one's diet is sometimes responsible for queer freaks in nature, and it seems almost superfluous to refer to the care that should attend our removing from a cold, dry climate to one that is very hot and humid, such as is found in some parts of the torrid zone. We should never forget that, although we may be following the call of God, as did Abraham, when he left his father's house, still the Lord desires us to use good common sense and conform to the divine laws of nature, as well as to the moral law. We should ever remember the great power of the mind over the various members of the human body; and, by preserving unbroken peace with the Master, a cheerful and contented spirit, and absolute trust in His overruling providences, being temperate in *all* things, we shall raise a mighty standard against sickness. This will do much toward giving our ministry efficiency, and fitting us to accomplish our part in God's great work.

Hamburg, Germany.

IN Algiers and Morocco 17,408 copies of the Scriptures were circulated last year, in over twenty languages. A Bible woman in Tunis started a circulating library of Bibles, Testaments, and single Gospels, which had been given her by a friend. First she would loan a Gospel, and when it was read it was exchanged for a Testament, and afterward for the whole Bible. During the year she loaned thirty Bibles, fifty Testaments, and four hundred and fifty Gospels, in different languages.

WITH the exception of Abyssinia and Liberia, all the continent of Africa is now under the control of European pow-

ers. In northern Africa, and in the extreme south, many missionary societies are at work; but central equatorial Africa has achieved a bad pre-eminence as the white man's graveyard. It is said that one out of every three English and American missionaries who live in this part of the continent dies or returns home. The other two may live a number of years, but eventually most of the laborers are obliged to give way to successors. The Church of England has over two hundred mission stations around the great interior lakes which have become so well-known through the travels and explorations of Stanley and Livingstone. In all Africa there are two hundred missionary societies at work.



PANORAMA OF TORRE PELLICE.

ITALY AS A MISSION FIELD.

BY J. CURDY.

ITALY has a population of over thirty-two million souls, almost all of whom are Roman Catholics. Some evangelical work is being done in the kingdom by various Protestant denominations, especially by the Waldensian church, but the total number of Protestants is only about thirty thousand, and this includes little children, since the enrollment of the Waldensian church is made by infant baptism, the same as the Roman Catholic Church.

This field is especially interesting, because it is here that the battles against God and His truth have been most successfully fought all through the Dark Ages. Although the great seat of the power of darkness that has been cursing Christianity for so many centuries is here, we have good reason to believe that great and glorious victories are to

be won by our God, through a faithful proclamation of the last message of mercy. Up to the present time, however, not much has been done.

Protestant missions are scattered all through the country, but these are not very prosperous. Some are under the impression that the Waldensians are particularly adapted to the evangelistic work in Italy, because they are respected on account of the sufferings of their fathers, but this is a mistake. Most Catholics are ignorant of the persecution endured by the Protestants in Italy, and those who have heard of the Waldensian persecutions believe these people suffered on account of their heresy, and so have only received their just deserts. The most successful missionaries in this country are converted Catholics. It seems that they know better how to work with

their former co-religionists than others.

As in most Catholic countries, work must be done quite largely by the public lecturer, because the people in general are very ignorant, and are either unable or unwilling to read. The canvasser cannot meet his expenses by selling books. A colporteur may sell a few centimes' worth of printed matter a day. (A centime is one fifth of a cent, United States money.)

If the message is ever to be brought to the millions of Italian-speaking people of this country, the work must begin in earnest, right now. Here are the great cities of Rome, Naples, Torinu, and Venice. Their millions are teeming in darkness, and are sorely in need of the message of mercy that we must give them.

Our work in this country up to the present time is scarcely worth mentioning. We have two sisters in Rome, who are anxiously pleading that something be done in their city for the precious message. In all Italy, we have but two workers. They have confined their labors to the Waldensian valleys. As the light of the gospel has shone here all through the long centuries of the Dark Ages, one might naturally expect to find a very lively church. But the one who comes to this field with such an illusion will be sorely disappointed.

In general, the Waldensians are not much more spiritual than their neighbors, the Catholics. They are unclean, and addicted to drunkenness. Although most of them are too poor to afford fuel with which to heat their rooms in the winter,—and the winters are very severe,—no one does without wine. The men drink more than one quart a day. I have personally known a man, considered one of the best members of his church, who has been drinking four quarts of wine a day for more than forty

years. This man is not an exception, and he is not considered a drunkard. Even the ministers drink freely.

A few months ago I gave a lecture on temperance. One pastor, considered the leading man among the Waldensians, took up the subject in three consecutive Sunday services. He endeavored to



STREET IN OLD NAPLES.

Ivy-covered archways far down the street.

show his hearers—among whom were several confirmed drunkards—that not to drink freely of the wine given so bountifully was to despise the God who gave it.

A great work could be done in this field by medical laborers. Not that meat-eating is in great honor, but the people ought to be taught cleanliness. They live almost all winter in dirty stables with their cows and pigs. Their yards are as unclean as possible, to say nothing of personal cleanliness.

Since coming to this country, I have had some encouraging experiences. After our last camp-meeting, we had the pleasure of seeing an average of one new face every Sabbath in our meetings; and wherever the truth is preached a good interest is awakened. Many doors are open where we are anxious to go. But what can two workers do for such a large field? Our hearts ache as we hear calls we are unable to answer. From the mountains and from the valleys the Macedonian cry is coming, but how can we respond? We would be glad to have some of our brethren who have the truth in their hearts come over and help us.

This is not what might be termed a very difficult field. We enjoy the precious privilege of unlimited religious liberty, under the protection of the government. Another favorable feature is that the Italians are not an infidel people. In general, they are religiously inclined. In the summer many of them may be seen going to mass at daybreak, before going to their daily work. But this does not satisfy their thirsty souls.

Up to the present time, the third angel's message has been preached only in five places, all of which are celebrated in the history of the Waldensians. We first settled in Torre Pellice, the most important religious center of the Waldensian people. Here we have a church of more than thirty members, and their number is constantly increasing. This is where the Catholic soldiers had

their headquarters when they were trying to uproot heresy from these mountains. Near by is Pradutour, a place that served as a refuge for the Waldensians in times of trouble. We have preached at Pomaretto and in Massel. The latter place is over four thousand feet above the level of the sea. It requires three hours to reach this place, by steep paths, after leaving the road. At Praly, located almost five thousand feet above the level of the sea, I had the privilege of seeing all the inhabitants of the village attend some of the meetings I held with them.

In all these places the people are very poor; but as they are already Protestants, and speak both French and Italian, they will develop rapidly into workers. For this reason, we have confined our labors to this part of the country. I do not need to insist on the necessity of developing immediately a good number of workers for this most neglected field. Hundreds of consecrated men and women ought to be at work here, while we enjoy such great freedom. I fear that if we do not hasten to do the work while the Lord is preparing the way, we shall have to work under less favorable circumstances. We have one or two here who will soon be ready to take up the work; but where are those to whom God has given means, who are willing to come up to the help of the Lord to educate these young people for the service of the Master?

Torre Pellice, Italy.





CANVASSERS IN SWEDEN.

THE BOOK WORK IN SWEDEN.

BY J. M. ERIKSSON.

LEAVING New York December 19, we arrived at Göteborg, Sweden, on New Year's day. Our journey was very pleasant and prosperous over both land and sea. We felt as though the special care of the Lord was over us. A traveling man on board the boat on which we crossed the North Sea, said that he had made thirty-five trips from England to Sweden at Christmas time, but he never had had such a smooth voyage before. Some of the brethren met us at Göteborg, and informed us that we were to stay here temporarily, so we have rented a tenement, and shall remain here a few months.

After locating my family in Göteborg, I went to Upsala, where Brother Lind was holding an institute with the canvassers, lasting fifteen days. I never

experienced a more blessed and precious time in my life. The light and power of the Holy Spirit came in with such force that it seemed to sweep everything before it. One wave of light after another brought us all to our knees before Christ, confessing our sins and receiving pardon, and a new life, even the precious life of our Lord through the Holy Ghost. The experience we received at this meeting cannot be described. We only wonder at the unspeakable gift of God, and take courage, praising Him for His goodness to His people.

The burden of God's message seemed to be to prepare our hearts and souls for vigorous and effective work in His cause. We all felt deeply that the time had come for those who had a part in the work of God to take a decided stand

upon all the truth that He in His great mercy has given us, and to gather up all the rays of light that have shone upon our pathway these many years. Thus our lives will reflect that blessed light to those in darkness. And with some understanding of what it meant to give up all for God, we turned from the "flesh pots" of Egypt.

Oh, what a flood of light and power came in! Sinners turned to God with repentance, and some found their Saviour. God did indeed work for us. Some who were nearly ready to give up everything, took a new stand, and gained an experience they never had had before. A man who for years did not have the faith to step out on the truth, took his stand fully with us, and attended this meeting. His employer, whom he had feared so many years, not only permitted him to retain his situation, but gave him about ten dollars to defray his expenses in attending the school.

The accompanying picture shows our canvassers who were privileged to attend this meeting. The little boy in the front is not a canvasser yet, but we hope he will develop into one. He is a thorough vegetarian, never having used meat in any form. We hope that all of our can-

vassers will stand on the position they took at this meeting. There was a general exodus from Egypt.

Brother Lind had held a meeting in the south of Sweden, just a short time before this, where even more canvassers were gathered together.

The canvassing work in Sweden has gone forward wonderfully since I was last here. Over \$22,493 worth of books were sold last year. We thank God for the favor He has shown this work. To Him belongs all the praise. Our canvassers have been earnest and energetic, and Brother Lind has been a faithful and experienced leader, whose heart is fully in the work. With his sympathy and good counsel, he encourages the discouraged, and leads the little army continually forward.

Only God can see the result of all this seed-sowing. But we know that He has promised that His word shall accomplish that whereunto it is sent.

I left Upsala for a short visit to Stockholm. Here I held several meetings with the church, and the same blessing that was poured upon us in Upsala was again received here. Remember the work in Sweden in your prayers.

Göteborg, Sweden.

JAMAICA.

BY F. I. RICHARDSON.

THE last General Conference, so properly called the "Missionary Conference," gave a new impetus to the great message, by stirring up a missionary spirit in the hearts of God's people.

Many in Jamaica are now rejoicing in the light of the third angel's message who were in darkness one year ago. One hundred and ninety-five have been baptized. There are now eighteen organized churches, being an increase of

seven during the past year, with an increase in the membership of one hundred and fifty over all losses. There are thirteen companies, with a baptized membership of one hundred and ninety-eight, and one hundred and twelve awaiting baptism. Eleven churches are building.

Although we cannot report one finished during the year, several are nearing completion. Building a church here

is very slow, laborious work. The lumber must be sawed out of the log with a whip-saw, the shingles made, lime burned, and usually away up in the mountains, inaccessible by cart, so that all the materials have to be conveyed to the spot on the head or on donkeys.

Three new Sabbath-schools have been organized, with a membership of forty-two. The canvassing work, which had entirely collapsed, is picking up again. There are now six canvassers in the field.

The tithe for the year was \$2,170.75; first-day offerings, \$155.28; and the annual offering, \$145.78, making a total of \$2,471.81, being an increase of \$1,446.83 over the year 1900.

During the year there has been quite an exodus of laborers from this island to other fields. Elder D. E. Wellman and wife were called to the island of Antigua, Brother S. A. Wellman and wife to St. Kitts, Brother G. F. Enoch and wife to

Trinidad, and Brother E. V. Orrell and wife returned to the States. Nearly all of these report that they are very busy, and the Lord is blessing their efforts. So while their going may be a loss to Jamaica, we hope, yes, believe, it will be a blessing to those in the field to which they have gone, and that means a blessing to all lovers of Christ. As a partial recompense for the loss of so many laborers, Elder J. B. Beckner and wife have come. Thus we might go on, counting our many blessings.

As we take a backward glance, we rejoice at the prosperity God has given, and the advancement that has been made all along the line. But that which we desire most, indeed the aim of all our work, is that it may be of such a character that He may say, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord."

Kingston, Jamaica.

SUVA VOU, FIJI.

BY J. E. FULTON.

WE have reason to thank God for His blessing upon us here. I am glad to report that the cause is onward. We have another little band of native Sabbath keepers. These have lately taken hold through the efforts of our native brother, Pauliasi Bunoa. The district where they are located was visited by the "Cina" last year, some work was done, and a large number of papers and tracts scattered. There are now between fifteen and twenty keeping the Sabbath. We are very much cheered.

Our little book is selling well. I am anxious to see portions of "Great Controversy" made into a book for the na-

tives. Catholicism is progressing rapidly here, and there is not a leaflet in their language that tells them a word of the history of the past. Thoughts woven together, as Sister White has done in "Great Controversy," would make a most profitable book. I believe it would sell.

Brother Currow likes the work here. He is helping in many ways. He has been treating natives for some of their simple ailments, and all are progressing well under his treatment. The Lord is abundantly blessing his efforts. I am so glad that we have a good laborer for the islands.

A VISIT TO PORT LIMON.

BY F. J. HUTCHINS.

PORT LIMON is a promising little city of Costa Rica. On my last visit to the brethren and sisters there, I was made glad to see so many of them faithfully holding on to the truth and devoting their time and ability to the progress of the cause.

The steamer lines, which afford means for exporting the products of the country, make commerce quite lively and substantial. There are direct lines from England, Germany, and the United States. Coffee, bananas, and rubber are the main exports.

A large number of English-speaking people live there, and already some of these are obeying the truth.

At Port Limon twelve Sabbath-keepers meet together on the Sabbath, and within a small radius there are five more who meet with them occasionally. Some of these have accepted the truth through reading, and with a little help from the canvassers and myself. They have rented a small house for meetings, and are, by frequent Bible studies together, searching continually for the light. They appreciate greatly a word of encouragement when we can meet with them.

One brother is devoting his entire time to canvassing, and is doing well. I was glad to hear him report some of his experiences in presenting the truth to the people. The Lord is blessing his

efforts. A minister seemed convicted, and last week told about fifteen people that happened to be present when he had a conversation with the canvasser, that he believed that the Seventh-day Adventist people were doing the work of God, and that we (speaking of himself and other of his friends) ought to be at work with them. He bought "Daniel and the Revelation" from the canvassers, and had previously purchased "Christ's Object Lessons." I

will make him a visit soon.

This company is doing nobly alone. What will be the word that I can send to them about a minister being stationed in that needy



PORT LIMON.

field? We have arranged to visit them again in about a week. We will go in the "Messenger," our mission launch. The distance is sixty miles, and sometimes the sea is rough; but by watching our opportunities we can make the trip in about eleven hours. Our illustration shows Port Limon from the west. You can see but part of the place. The city is supplied with water by means of pipes that come from a river up the country about ten miles. It is one hundred miles by rail from Port Limon to San José, the capital of Costa Rica. Whom will the Lord choose to labor for Him in this pleasant and promising field?

Bocas del Toro, Colombia.

AFRICA'S PLEA.

“ WHY didn't you tell us sooner? ”
The words came sad and low;
“ O ye who knew the gospel truths,
Why didn't you let us know?
The Saviour died for all the world,
He died to save from woe;
But we never heard the story,
Why didn't you tell us so? ”

“ We appeal to you, O Christians,
In lands beyond the sea!
Why didn't you tell us sooner,
Christ died for you and me.
Nineteen hundred years have passed
Since disciples were told to go
To the utmost parts of the earth, and
teach;
Why didn't you let us know? ”

“ O souls, redeemed by Jesus,
Think what your Lord hath done!
He came to earth and suffered,
And died for every one.
He expected you to tell it,
As on your way you go;
But you kept the message from us!
Why didn't you let us know? ”

“ Hear this pathetic cry of ours,
O dwellers in Christian lands!
For Afric stands before you,
With pleading, outstretched hands;
You may not be able to come yourself,
But some *in your stead* can go.
Will you not send us teachers?
Will you not let us know? ”

— G. P. Turnbull.

OPENING A MISSION ON THE ZAMBESI.

BY W. H. ANDERSON.

SUNDAY evening, December 29, 1901, I started for the North to establish a permanent station at Wankies. The chief of the district has been asking for a school so long, and we thought we ought to establish our work there. This will serve as a base for further work in northwestern Rhodesia.

Our outfit was the usual one for traveling in Rhodesia: a covered wagon drawn by ten oxen; a large piece of canvas to cover the entire wagon in case of rain; two bags (500 lbs.) of Kaffir corn-meal for food for the native boys, and my own lunch box. Our party consisted of two native teachers, a native driver, a boy to herd oxen, collect wood, and carry water, and myself.

We passed our station at Kupavula on Monday, and started across country, through the bush. There was no road, until we came to the Buluwayo-Zambesia road sixty miles distant. Monday night the rain fell in torrents. The ground was so soft that it was hard to travel, even with an empty wagon. We drove eight

miles Tuesday morning, and camped for breakfast near a native kraal. Here I hired a guide to show me the next six miles of the road.

We started on at 12:30, and drove two or three miles, when we stuck in the mud. All four wheels of the wagon went down in the black, sticky mud. The oxen sank, and had to be taken out of the yokes. While cutting an ox loose that had turned the yoke so that it was choking him, my native driver cut his hand, and returned home. The cut was very slight, and healed readily, but at the kraal where we had breakfast he heard that lions were very bad in the road, and he was afraid to go on with us.

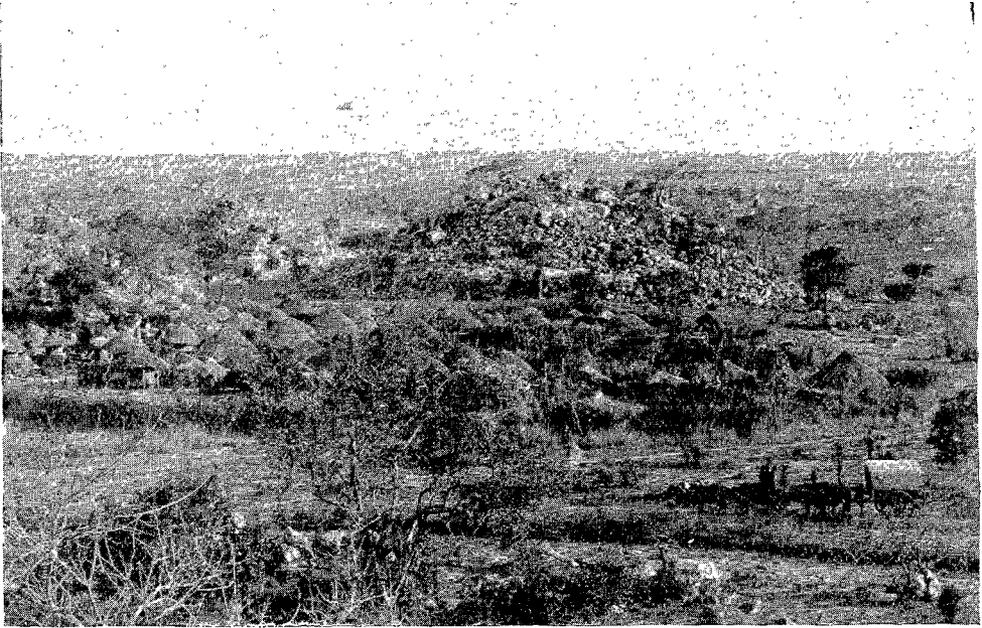
The deep mud was not very extensive, and by attaching forty feet of chain to the end of the pole, it brought the cattle on hard ground, and they took the wagon out the first pull.

We camped at night near another native kraal, and the two teachers held a service with the people. Here I obtained another guide to show me the next ten

miles. We started at daybreak, and had a very prosperous drive, only getting in the mud twice, and then we were out again after half an hour's delay. Just after starting again after dinner it began to rain, and in a short time we were fast in the mud. When it was nearly dark, the rain slacked a little, and I looked out-

Thursday and Friday we succeeded in traveling about two miles, and this by taking everything off the wagon, and carrying it ahead.

The Sabbath was spent near a native kraal. The teachers held services Friday evening and Sabbath morning, with a good attendance. I remained at the



TRAVELING IN RHODESIA. NATIVE KRAAL WHERE TEACHERS ARE LOCATED.

side. Two to six inches of water all over the ground, and mud eight to ten inches deep beneath. At every step we went down half way to the knees in mud and water. I found a little knoll near by, where we tied up the oxen on a dry spot for the night. We built three large fires as a protection against lions. All returned to the wagon to sleep, except the native teachers, who remained awake to keep up the fires. This was hard work, as the rain continued all night.

While here, a native driver from our school came to the wagon. Mrs. Anderson, knowing my need, sent him as soon as the other one reached home. He was greatly appreciated.

wagon, as I had a slight attack of fever, brought on by overwork and exposure in the rain. I pulled some teeth, much to the relief of the sufferers.

The induna (chief) told me that I had forty miles of mud ahead of me, and that it would take three months to reach the Zambesi. I asked if there was no way to avoid it. After many excuses, he agreed to show me twenty miles ahead, with no mud, for three shillings (seventy-five cents). I was glad to make such a bargain with him. We went on with varying fortunes until Wednesday morning, when we were caught in the mud, seemingly with no hope of getting out. I saw a wagon a short distance ahead,

for we were now in the main road. Here I found a man with ten oxen and an empty wagon, in the same condition as myself. He had been there two days. We still had over a mile of mud, when we would leave the river valley and go up on the sand ridges on the border of the desert. We agreed to help each other by putting all the oxen on one wagon. Soon both were extricated and on the journey again.

Here I saw two loaded wagons with thirty-two oxen on a wagon. They had been three weeks traveling ten miles, and as I returned three weeks later, they had not advanced a mile. In the meantime, there were people on the Zambesi in want of the food that was on these wagons. We, with railroad conveniences, poor as they are, know nothing of hardships. I met a missionary from north of the Zambesi, whose provisions had been delayed two years on account of the Transvaal war. As he was on his way to England for his health, he heard that his provisions had been sent up to him, and was asked to pay fifteen hundred dollars freight. Such are the vicissitudes of mission life in the heart of Africa. Yet men and women who know not the truth for this time are willing to endure these things for the sake of the lost and perishing souls for whom Christ died. What can we answer who have the last message of truth, and yet refuse to take it to those who sit in darkness? Brethren, sisters, what are you doing? Are you hastening the coming of the Lord in a tangible way?

To return to our journey. The rest of the way was over a good road in the sand belt, and we progressed quite well. Among the mountains there were some bad washouts in the road, but nothing of importance.

We arrived at our destination Thursday, January 16, having traveled two

hundred miles. Services were held on Sabbath, and the school was opened Sunday morning, with a good attendance. I now had to visit the native commissioner to arrange with him about the school. He was located at the coal mines, fifteen miles over the mountains by foot path, or forty miles around by wagon road. I preferred to go by foot, and procuring a guide, I was off Sunday morning.

The mountain streams were high from heavy rains, and crossing was difficult, for bridges are absolutely unknown. By wading where we could, and swimming the deep places, we arrived safely in the evening. The next day, as we returned, the water was low, and my guide took me on his shoulder and carried me across. Lions were quite plentiful here, but fortunately we were not molested. We had the spotted hyena about our camp nearly every night, but he is too cowardly to attack an ox.

Tuesday, January 21, we started for home. The heavy rains continued, and we had some trouble crossing streams until we left the mountains. Wednesday morning the herd boy came in, shaking with a chill. I put all the bedding on him, and he soon warmed up, and had a high fever. After three days' treatment, the fever was gone, leaving him quite weak. I kept him quiet until Sunday, when he resumed work again. Sunday morning the driver had fever, and was laid up for a week. I had to take his work, and on account of wet and exposure, I took fever on Tuesday evening. I felt better on Wednesday, and Thursday continued my work. Thursday night I had a hard chill, with fever 105°. I was forty-five miles from home, and one hundred miles from a doctor.

Friday we made a long drive. I felt a little better. Sabbath morning I felt a little stronger, so we walked to our

station at Kupavula. Here a boy met me with the horse, according to previous arrangement. I started for home again Sabbath afternoon, hoping to arrive in time to prevent my next chill, which was due about 11:00 P. M. It came on earlier than usual, and as I was shaking so I could not sit on the horse, I stopped at a native kraal, six miles from home,

until morning. Since arriving home, I have had a hard struggle, but am better now, although I gain strength slowly. I am glad indeed to be back again, and hope soon to be able to go to work. I am thankful to the kind heavenly Father for His protection and care. I pray that it may be continued to us all.

Buluwayo, Rhodesia.



ON "BROADWAY," SKAGUAY.

ALASKA.

BY T. H. WATSON.

THIS field is peculiar in many respects. No one is settled in Alaska. All seem to be looking for some new excitement in the way of the discovery of gold. Those who do take part in the mad rush for gold here are left weaker than before, whether they are successful from a financial standpoint or not. Truly the wealth of this world is a deception and a snare.

Our meetings have been well attended from the first. The Lord has blessed in giving us favor with the people. Several are now keeping the Sabbath, and many others are deeply interested.

This country is sadly in need of the medical missionary. I have found in my short experience that by this means, when all others fail, hearts can be reached by the hand of love extended toward those in need, and this is quite noticeable among the mining class. One feature of this work that is quite encouraging, is the fact that it draws the worker close to the life of the patient, and by this means a vast field is opened for true Christian principles to take root.

In so many cases families have been separated by this gold cry of the north. Fathers and husbands have left children,

wives, and pleasant homes, and have pressed northward, led by the false hope of earthly fortune. In a multitude of cases these air castles are ever just beyond. Finally the crash comes, and disappointed hopes take the place of bright prospects. Meantime the wife and home are forgotten, and a dogged indifference takes the place of love of home and the sense of its responsibilities. Thus Alaska to-day presents many sad pictures of human wrecks, which should certainly urge the ambassadors for Christ to press home the "ministry of reconciliation." By faithfully doing the Master's will on this line, the power of the gospel will be seen, homes and hearts will be enlightened, the shades of gloom and despair will pass away, and eternity alone will unfold the full results of the earthly mission.

Skaguay is only one of the doorways opening into the regions beyond. Alaska proper, a small world in itself, lies before us. This is the morning of Alaska's development. With a population of about five thousand in 1890, it is now nearly one hundred thousand, and the outlook is quite favorable for greater increase each year because of the rapid development of the vast interior, both in the way of gold fields and agriculture. Along the coast and among the many islands an immense fish-canning industry has been established, and is extending.

The climate of Alaska, like the country itself, is not understood by the world outside. The winter months bring to the late comer a reminder of northern latitude, and in some parts this season is quite severe, but not more so than many other thickly populated portions of earth's territory.

The summer days of inland Alaska

may well be called the season of sunshine. During this pleasant period all nature seems to be striving to gladden the heart of God's creatures. The sun shines brighter, and absents itself but a short time each twenty-four hours. The moon and the stars are faithful to their duty to a marked degree. Truly "the heavens declare the glory of God" here as everywhere. O that humanity would do likewise!

At present the workers here are located as follows: Elder A. M. Dart and family are looking after the Lord's heritage at Juneau and Douglas, and the Master is blessing them. In the face of much opposition a good interest has been established, and several have taken a firm stand for the truth we love.

After closing our first public effort in Alaska, at Douglas City, I and my family came on to Skaguay. Here we met with Brother Geo. Henton and family, and we have gone forward as the Lord has opened the way. Our public effort has been well received by the people. Elder Dart being with us a portion of the time, greatly aided in pressing home to hearts the precious truths for this testing age. Medical mission and Christian help work has proved itself an agency for opening doors. Several here are obeying the Lord and walking in the light of present truth. We have all had our trials, but they have only been as a passing cloud, and at present our sky is clear, and as a company we are pressing on in good cheer, resting all upon that loving promise, "Lo, I am with you alway, even unto the end of the world."

We need a medical worker very much. Is there not just now a physician who is ready and willing to count the cost and say, "Here am I, send me"?

Skaguay, Alaska.

THE CARIB INDIANS.

BY H. C. GOODRICH.

THE Carib Indians are a nation by themselves. They are not natives of Central America, but were deported by the English from St. Vincent to the Island of Ruatan many years ago, as a troublesome and rebellious race, who could not be controlled. From Ruatan they spread to the mainland, and are now scattered all along the coast. They have the same color and the same woolly hair as the negro, showing that they are nearly related. But at present they scarcely ever intermarry with any other people, and seem to be a quiet, inoffensive race. They are of medium height, stocky, well-built, and strong.

When a Carib Indian marries, if a farmer or plantation man, he secures a piece of new or timbered land, which he clears. This is the end of his work on the plantation. His wife prepares the soil, plants, cultivates, with no tools but a sharpened stick, a hoe, and a machete, then harvests the crop, bringing it home on her back. She also cuts and brings home all the wood in the same way. That she considers this her rightful work is shown by the case of a family of my acquaintance; the man was a merchant of some means, and desired to live somewhat above the people around him: his concubine — he was not married — persisted in working on the plantation, instead of taking care of his house and making his home pleasant. For this reason he proposed to put her and her children away, and be married to one whose tastes were more like his own. To this she agreed, choosing separation rather than giving up the plantation.

Their houses are usually simply a framework of poles, firmly bound together with vines. The roof is of thatch,

which generally lasts from four to six years. The walls are sometimes of the same, or of wild cane, or split bamboo.

But with the Carib Indian the walls and floor are always of clay. When the walls of these houses begin to crumble and fall, the wife brings fresh clay, herself the only burden-bearer. Her husband then buys some rum, and in-



FINISHING A HOUSE.

vites in all his neighbors. While the rum is being consumed, the old clay is broken out of the framework of the wall, and the new is put in. And soon the work is done and the rum consumed.

This illustration shows a house just finished. It is the kind of house used by all of the people outside of Belize, except a few in the large towns.

While this people are all Catholics, yet some traces of their old superstitions are still found among them. One of

these traditions is similar to the Judas-killing of the Spaniards, only that it is more terrible in its results. And although it is supposed to be now a thing of the past, still about Christmas time, dark hints and strange rumors of mysterious performance are afloat. The tradition is this: The spirit of evil demands a sacrifice once a year. From among the families of the tribe a young girl of ten or twelve years of age is chosen. Amid the noise of drums and horns and singing, the child is beaten almost to death with rods; she is then shut up in a dark room, or place of some kind, and that is the last ever heard of her. This is done very secretly at midnight, and only vague reports of it ever reach the outside world. It is supposed that the custom is now almost obsolete. How thankful we ought to be for the gentle gospel of light and power and love that is finding its way among these darkened minds.

While the Carib people have a language of their own, yet nearly all of them speak the Spanish language, and a laborer in that tongue would find this a profitable field. While the influence of the church is very strong, yet there are those among them who are yearning for light. One man, a sailor, whose Bible the priest had destroyed, came to be taught from the Bible. After showing him the love of God and that he might come to Him for himself, he remarked, "My minister never told me these things." He came day after day for these lessons, and now is the

only Sabbath-keeper of the Carib nation.

The native Indians are supposed to be the descendants of the Aztec race. And through the interior of the colony may be found extensive ruins, supposed to be the remains of the Aztec glory, at the time they were a great nation. They are all Catholics and very superstitious, as the following incident will show: Many years ago, a white woman went to labor among them, teaching school, reading to them from the Bible, teaching the women to sew, etc. The Indians were very much pleased, and did a great deal for her, till the priest told them if they had any more to do with her, they would all be destroyed. As a result, she could do nothing more with them, and was obliged to leave.

They are burden-bearers. Their village of San Antonio, numbering about five hundred Indians, is thirty miles from Punto Gordo, from whence they get all their supplies. The Indians are all farmers, and all their produce is brought this thirty miles on the backs of men and women, and all the supplies for the town are carried home in the same way. They carry heavy loads always suspended by a strap over the head.

Like the Carib Indians, they have a language of their own, but a large part of them speak Spanish.

The work among the Indians will be slow, but time and patience, under the blessing of God, will bring some of this people to know the Lord. The greatest need is laborers.

Belize, British Honduras.





BIRD'S-EYE VIEW OF GEORGETOWN.

BRITISH AND DUTCH GUIANA.

BY D. C. BABCOCK.

SINCE our last general report some changes have taken place in this field. Many trials have been met, but God is sufficient for them all. He has given us some success in our work.

A general description of the two colonies referred to will be of interest to those who are so liberally giving of their means to support these needy fields.

I never appreciated so much the kindness of my Heavenly Father, and the self-sacrificing spirit of our dear brethren and sisters to support our missionaries in other lands, as I have since coming to this field to labor. We become more and more interested in missionary work as we connect ourselves with it, either personally, or by giving of our means to help those who are sent to these needy countries. Our laborers

abroad need, even more than financial help, the prayers of God's people, that health, courage, and earnestness may be given them.

British Guiana was acquired from the Dutch by conquest, in 1803, and in the final settlement between the two nations, "Surinam" (Dutch Guiana) was ceded to Holland, and Great Britain took possession of this territory.

PHYSICAL FEATURES.

The physical features of the two colonies are so similar that to consider British Guiana will be all that is necessary under this head. It is bounded on the north by the Atlantic Ocean, on the west by Venezuela, on the south by Brazil, and on the east by Dutch Guiana. Her seaboard extends from the mouth of the

Orinoco River to the Corentyn River, a distance of more than three hundred miles.

Georgetown is the principal city of the colony, and presents a very favorable appearance. The town is well laid out, the various streets running at right angles to each other. These are kept in good condition, considering the difficulties with which the authorities must contend. Some of the streets are one hundred and forty feet wide, and divided down their centers by wide trenches filled with flowering water plants. Among these may be seen the *Victoria Regia*, with its broad, green leaves, often three feet in diameter.

In looking over the maps of British and Dutch Guiana, one almost immediately notices its wonderful network of rivers, and their tributaries. Especially is this true of what is known as the Northwest Essequibo district, extending from the Essequibo River to the Orinoco River.

Two or three rivers are often found with their source in a lake, or savanna, so a person may go by boat up one river and in spring-tide down another. Again, there are many natural canals connecting one river with another, at different points. Along these streams and the coast line, are found the entire civilized and semi-civilized inhabitants of the colony. I have never yet found a *logie* or hut one quarter of a mile from a stream of water.

For a distance of twenty or twenty-five miles extending from the seacoast, the entire country is a low, mud flat, so low in many places that the sea would flood the country in time of spring-tide were it not for the levees.

The soil in this lowland is very productive in sugar-cane, plantains, and bananas.

Beyond this the land begins to gradually rise until it reaches an altitude of

from fifteen hundred to two thousand feet above sea level. At this point the grand forests cease, and an almost perpendicular wall is reached, over which pour streams of water that find their source in Brazil and Venezuela. Professor Harrison, Analytical Chemist for British Guiana, told me that he found one of these falls in his travels that had a direct descent of over eight hundred feet.

The climate of these colonies is not so unpleasant as many suppose. Although warm, the temperature is never higher than 90° F., dropping from that to 73°.

INHABITANTS.

Almost every type of the human race may be found here, and a mixture of races indescribable. The aboriginal Indians, of which there are many tribes, and dialects, have probably kept themselves freer from this mixture than any other nationality.

Many of these Indians, along the coast especially, read and write the English quite well. They are a quiet, inoffensive, and humble people, susceptible to Christian influences.

It is wonderful to note the effect of the Third Angel's Message upon them. They grasp the spirit of the truth as readily, or even more so, than many of the creoles of this colony. What they need is a practical man to teach them how to farm, and be a leader among them. In conversation a few days ago with an Arawak, he said, "My brother, we need a man to lead us." He continued, "What the Indian sees those around him do, is what he tries to do." This I have found true in my personal experience with them. I have spent six or seven months among them, and it appears to me that there is no better opening for missionary work than with the aboriginal Indian.

We are now in great need of a self-sacrificing, practical man, to locate in

a mission which we have just opened among them, to lead them, not only to higher ideas of the Christian life, but to see the power of God in the soil, when cultivated in harmony with His plan.

Then we need schools to educate the rising generation. Those trained and educated to read and write in the mission school are much easier to reach than any others. Thus we can see the

effect of the earnest efforts of missionaries who have gone out before us and prepared the soil.

My prayer is that God may soon send us men and women who are not afraid of hardships, nor an entire separation from old associates and the comforts of a pleasant home, who will give their lives for this dear people.

Georgetown, British Guiana.

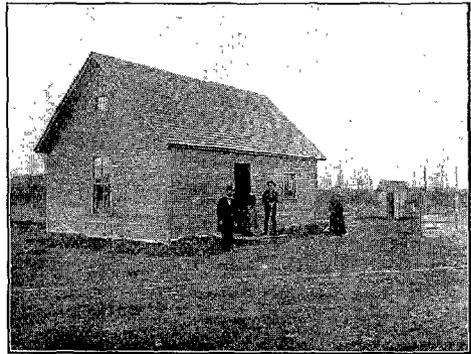
THE MESSAGE IN THE NORTHWEST TERRITORIES.

BY J. W. BOYNTON.

IN this field we have a territory of one hundred thousand square miles, and a population of about seventy thousand, which is growing very rapidly by emigration from the States and from Europe. We have one organized church, German, and two Sabbath-schools at Leduc,—one in town, and the other in the country. We also have Sabbath-schools at Wetaskiwin, Ponoka, Rush Lake, Harmattan, and Calgary, besides a few family schools. We hope to organize two more churches soon at Rush Lake and Harmattan. We have one ordained English and one licensed German minister, and no other help; but we expect a few canvassers soon to join our ranks. The settlements lie on each side of the railroad, and are very much scattered. Everything is new, with many hardships and difficulties. One of our greatest needs just now is a horse and buggy, to help in reaching the people. In summer the rains are excessive, and the mud very deep; but I have to go on foot, only when I can borrow a ride. Since December 3 I have traveled about four hundred and forty miles in this way. Perhaps you will say, "Why do you not get a horse and saddle, or team and buggy?" The only answer is, we have not been able to do so. Our salary has been small and uncertain, and living is

very high, I think from twenty-five to fifty per cent higher than in the States.

We have plenty of the Cree Indians here, as there is a reservation near by. As far as I know, no work has been undertaken for them by our people. The Catholics have been working among them for many years, also the Method-



MISSION HOME, BUILT BY BROTHER BOYNTON.

ists. But nearly all are Catholics. They hunt, fish, and trap for a living, also raise cattle and ponies. They are quite intelligent, and always quiet, except when drinking. It is contrary to the law to sell liquor to them, but the half-breeds buy it for them. They live in tents, and move from place to place, eating anything they can obtain. They practice polygamy, in many cases the men having as

many wives as they can maintain. There are other tribes, but all are much alike. But very few of them speak English. On all Hudson Bay stores the Canadian flag flies on Sunday to let the Indians know what day it is.

Among the whites we have Americans, English, Scotch, and Germans. The Sunday laws are very strict here, but as yet we have not had any trouble over

them, although some have been threatened with arrest.

Our needs are many, but there are so many destitute fields we have not felt like asking for help. We could make use of many more of our periodicals of all kinds in the languages mentioned above. We hope to see many souls saved from this north country.

Ponoka, Alberta.

PARIS.

BY JEAN VUILLEUMIER.

PARIS is to France what the brain and heart are to the body. There is found the only university in the whole country, while small countries like Belgium and Switzerland have several. This is an evil, of course, but it makes the necessity of our soon planting the truth there all the greater. We have never held any public meetings in Paris. The few months that I spent there last year were devoted mostly to studying the situation and to editorial work.

I am becoming more and more convinced that the medical missionary work must be made an important factor in the evangelization of Paris and all large Catholic cities. Openings and opportunities for that work in France are astonishing. For instance, the public schools are open on Thursday afternoon to any lecturer on health or temperance topics.

Here is just an instance of how our system of health reform will be appreciated by many. A refined family of Parisians, learning of our health foods, came to the store to get some oatmeal flakes. Sister Roth showed and explained to them our different foods. They became so interested, and accepted the light so eagerly, that in a few weeks they had discarded meats, condiments, tea, coffee, and even their corsets. They

have now been practicing health reform for several months, and are enjoying it more and more. They have gained in flesh. Think of an elegant Parisian lady laying aside her corset after meeting two of our lady workers only a few times! This looks like fighting and conquering the demon of Fashion in his very fortress, does it not?

While the Franco-Turkish incident was going on in October, a daily paper, of free-mason hue, *Le Rappel*, published a short telegram from New York with reference to Seventh-day Adventists' views on the Turkish question from the standpoint of prophecy. I immediately sent an article to the same paper on the same subject, quoting three prophecies to the amount of ten or twelve verses. The editor promised to publish it, but failed to do so. I went to see him; he looked for the article but could not find it, and he begged my pardon for mislaying it. I left him assuring him that the loss was not irreparable. Last week, Brother A. Roth sent me the clipping of the very article, published in the January number, entitled "Prophecies." This article was reprinted in *Le XIX Siècle*, and several readers of these two papers have written to me for sample copies of *Les Signes*.

Here are a few lines from a letter received recently from a lady in Paris whom I had occasion to visit and to encourage to take hold of the Lord: "My pen could not describe the change that has come to our home since your good visit. We are experiencing a peace

and joy which we did not know before. I thank my kind Heavenly Father for sending me trials in order to bring me back to Himself. Henceforth nothing will seem hard to bear; this earth has no more attraction for me. The will of God shall be my all."

Incidents in the Mission Story

THE STORY OF EROMANGA.

EROMANGA is the third largest island in the New Hebrides group. It has a circumference of about one hundred miles, and is high and very hilly, some of its peaks being lofty. Traitor's Head, one of the highest, on the southeast side, was so named by Captain Cook when he landed on the island in 1774 and experienced the treacherous character of the natives.

Like the other islands of the Pacific, tropical plants and fruits grow in abundance, although this island cannot be called a fertile one.

The Eromangan houses are remarkably well built and commodious. One called a "Siman-lo" is used as a cooking house, general meeting-room, and a place for general gossip. The men in their heathen state wore no clothing; the women, on the contrary, were well covered by long, full skirts made from pandanus, or banana leaves, or from the inner bark of the hibiscus. They also wore a strip of native cloth thrown across their shoulders. Now both men and women wear European dress, although the latter keep to their native costume for work on their native plantations.

About the beginning of the last century, sandal-wood was discovered on this

island, and a number of stations were opened up and a brisk trade carried on. The sandal-wood was shipped to China, enormous quantities being taken at one time, not, however, without much bloodshed. About the year 1843 the trade was taken in hand by Europeans, some of whom were honest and kindly in their dealings with the natives.

The first attempt to introduce the gospel into this group was made in November, 1839. That day was marked as memorable by the massacre of the sainted John Williams and his friend James Harris on the shore of Eromanga. The following year the London Mission Society brig "Camden," afterward the "John Williams," came, bringing teachers, who were, however, soon removed because of the hostility of the people. Not until 1852 were teachers again sent to this island. For four years they worked on amid many trials and discouragements, with now and then only a glimmer of light breaking in upon the darkness. On the 20th of May, 1861, Mr. Gordon, the missionary, was building a house, and being decoyed by several natives into a narrow mountain track, was savagely tomahawked to death. His poor wife, in agonizing fear, heard the cries as she stood at an open door; and

scarcely had she asked what the noise meant when a savage dealt her a blow with a hatchet. A second blow on her neck was the death stroke.

When news of this awful tragedy had been carried to the other side of the world, a brother came forward to take up the fallen standard, and James Douglas Gordon arrived on Eromanga in the year 1854. Alone, he labored among the poor people who had so cruelly wronged him. He, too, laid down his life as his brother had done; for in March, 1872, James Gordon fell, the fifth martyr of Eromanga. Three months later another missionary and his wife settled there, the island then being in a state of civil war. The Christian party, or those who were friendly to missionaries, numbered about sixty people, including women and children. As soon as possible after landing, evening worship was started in the mission house; and toward the close of the year it was their privilege to celebrate the Lord's Supper. Twelve sat down at this feast, in the church built by the martyred Gordon. The next year two more workers were added to their company, and the prospects for work brightened. Crowds of people — naked and painted heathen — would gather around them; but they were so superstitious, and so afraid of the missionaries, that they would never allow them to touch them, and in accepting any food would carefully hold out a leaf on which the missionary was to place the article.

Soon the brightness that seemed to be spreading about the missionaries was dispelled, for a young man who wished to renounce heathenism was brutally killed. Not until 1887 did the tide definitely turn. That year it was the privilege of the missionaries to erect a church, the foundation stone of which was laid by the son

of the murderer of John Williams, who had renounced heathenism and given his heart to the Lord. From that time the work took a decided turn for the better, and through the following years the missionaries were able to plant stations in all parts of the island, but even as late as 1888 attempts were made against the lives of the missionaries.

The island is now regarded as Christian. Although there are still many heathen among them, there are none who are not friendly. Every year the Christians gather and prepare large quantities of arrow-root, the proceeds of which go to defray the cost of printing the Scriptures.

At the last general gathering which was held there, among the seven hundred people present two hundred were church-members. Preparatory services were held on Saturday, and on Sunday the largest gathering ever seen in Eromanga met at the Martyrs' Memorial Church. Tall palms waved on every side, above was a beautiful tropical sky with not a cloud or a shadow, within a few rods of the church swept the dark Williams River, the stream once reddened by the blood of that noble missionary. On its south bank were the graves of the martyred Gordon and his wife, and a mile from this place was the lonely tomb of his brother, the last martyr of this island.

The missionary to whom we are indebted for this picture of the island, thus describes this last scene in the history of Eromanga: "Our eyes dimmed as we thought of the marvelous love of Christ and of the power of His gospel, and we felt that with God all things are possible; from blood-stained Eromanga was to be gathered a people who had been bought with a price, the ransom of the cross of Christ."

MAY STUDY OF THE FIELD.

1. What success has attended the opening of the work in Scotland?

2. Describe the canvassing work in Sweden during the past year.

3. What message of progress comes from Port Limon? What appeal is made?

4. Describe the work in Alaska. What is the population? Tell something of the climate; of the needs of this field.

5. Outline Brother Anderson's trip to the Zambesi.

6. What interesting incident does Elder Conradi mention in connection with his visit to Jerusalem?

7. What is the population of Italy?

How many of these are Protestants?

What is the religious condition of the country? In how many places has the third angel's message been preached?

With what success? Why is the present an opportune time for work in this field?

8. Describe the Carib Indians. How many Sabbath-keepers have we among them? How many laborers?

9. Why was March 1, 1902, a memorable day in China?

10. What signs of the nearness of the coming of the Lord may be traced from the field study this month? From how many and what fields do we have reports?

NOTES FROM OUR MISSIONARY SANITARIUMS.

BATTLE CREEK SANITARIUM.

As we watched the flames devour the buildings of our Sanitarium with much the same feeling that one watches the life of a loved friend go out after all efforts to save him have proved unavailing, this thought came to us: The buildings of our beloved Sanitarium are in ashes, but the institution itself is not destroyed. The principles which made it what it was, still live. Many of the people whose lifelong efforts have contributed to its upbuilding still live. There are scores of physicians and hundreds of nurses to promulgate the truths for which it stood, and it is enshrined in the grateful hearts of thousands who have been benefited by its ministrations. Very soon we heard the same thought from other lips, and again and again the letters of sympathy which have poured in, have repeated it. We are glad to

see how widely this thought is recognized.

Whatever lesson the Lord designed to teach by permitting this disaster to come, one thing we do know: fire cannot burn nor water drown the truths He has committed to His people. As to the lessons of the experience, they have been many and various, almost as much so as the individuals affected by it. Some, looking for the general lesson to be learned, fail both of it and the individual lesson for themselves; but those who recognize something in it for themselves will be the better prepared to grasp whatever of general good may have been intended. With many, the weeks since the fire have been a time of close searching of heart, and asking, Lord, what wilt thou have *me* to do?

Meantime few have had opportunity to sit down and fold their hands while

examining themselves, for the work has been pushing on. Additions are continually being made to the family of patients which more than fill the places of those who go.

East Hall is already full, and the other buildings, West and South Halls, and the cottages, are filling up. Workmen are preparing cottage rooms as fast as possible. East Hall makes a very cheery sanitarium, and though not as spacious as the building that was burned, affords every facility for treatment. The same is true of the men's bathrooms in the college building.

The ruins of the buildings are being cleared away, and excavation and foundation work are going on apace. The *Review* has kept its readers so closely in touch with affairs here that it is not necessary to detail the progress of the work. A band of nurses and others have gone out to canvass for health foods and do missionary work in health lines till they shall again be needed here. Others have gone out singly in some phase of medical missionary work.

THE NEBRASKA SANITARIUM.

OUR work here is steadily increasing. The family at present numbers about sixty helpers and forty patients. We have had to increase our facilities for patients several times during the past winter.

Elder Nettleton is the Bible teacher for the nurses' classes. The spiritual interest among the helpers is good. Morning worship is well attended, and many express themselves as receiving much help from the morning study. Other services are held during the week.

The training class now numbers about thirty. A class of four recently completed a two-years' course of study, while fifteen earnest young men and women

are nicely started in their first year. Several more are expected to join soon.

The bakery is enjoying a good patronage, reaching into Texas, Arkansas, Missouri, and the Dakotas. We are also receiving patients from the same territory.

We have just sent two laborers to Wichita, Kan., to develop the work there. A short time ago one left us to connect with the mission in New York City, and still another for the work in the Dakota Conference.

From twenty to twenty-five of our patients are charity cases.

A short time ago a gentleman came to us, fully expecting to die, saying he wanted a quiet place to spend the remainder of his days. In three weeks he had gained nine pounds, and went home feeling well. Another case of a young woman who was given up to die by her home physician, went back, a few weeks later, quite well and happy.

CARRIE E. STAINES, M. D.

MADISON, WISCONSIN.

OUR work here is greatly hampered by crowded quarters. The class of people who come here, and the growing interest, demand better facilities soon.

Our Hygienic Café, opened in September, 1901, is doing all, and more, than we anticipated. It was encouraged from the first by several members of the University faculty, and a lively interest has been maintained in the preparation of food without the use of meats or meat products. The student patronage has steadily increased, until more than two hundred and seventy meals are now served daily.

More than once, individual students have spoken of their ability to do better mental work since living on their present diet. They have learned by experi-

ence that there is a relation between the nature of the food taken and the mental and physical work which they are capable of doing, as compared with their former manner of living. They also give willing testimony to a better general health and an increase in their capacity for work.

This is gratifying to those who started the work in this place; for surely to minister in this manner to the physical upbuilding of a body of young men and women who are spending their time in preparing themselves for more efficient labor in the world and to better enable them to properly take their part in the world's work to the betterment of the home, the community, and national life of which they will become a part, is worth all of our time and labor, and is a sufficient reason for the effort put forth in operating the Hygienic Café. By personal contact, if we can show individuals still further the relation between the needs of the mental and physical man to the wonderful temple and the divine Presence who dwells therein, they will be led to appreciate the relation they should sustain in moral conduct to Him, and possibly be led to love, worship, and adore Him. This is the practical part we should play in our endeavor to minister to the physical wants of mankind — to lead the individual to see the Saviour and worship Him as his Christ and Lord.

H. B. FARNSWORTH.

INDIA.

MISS THEKLA BLACK, writing from India to a friend in Battle Creek, mentions some excellent meetings which were recently held with the women of the church in Calcutta. She says:—

“We gave them instruction in healthful dressmaking, in hydrotherapy, and mothers' work. I never did any work

that was so much appreciated. We had a Sanitarium health waist to show them, and almost every lady in the class had one made like it, and left off her corset.” Miss Black would have enjoyed continuing such work, but the call came from the orphanage at Karmatar, so she is again engaged in caring for children, a work in which she was so long engaged in Chicago.

Of her new charges, she says they are nice, lovable children, and she is already much attached to them. There are sixteen, mostly boys, ranging from five to sixteen years of age. They occupy a building in the garden, with the *baboo*, or teacher, to look after them. Miss Knight teaches them three hours daily.

They seem to enjoy the garden, the gathering of the fruit, the watering of the flowers, care of chickens and cows, and their domestic life as a whole.

Miss Black continues:—

“Our house is all on one floor, with doors at both sides and a wide veranda running all around. The ceiling is very high, on account of the heat in the warm season. We are fitting up dormitories for girls and boys, and making other preparations for an enlargement of the work. The distinction of caste is very strong, even among the children.

“Before leaving Calcutta, I had an opportunity to go with friends to visit their home near Rasmahall, the old Bengali capital. We were taken from the station to their place in a wagon drawn by ten men, six in front and four behind. We traveled seven miles in that fashion, and as we came near the estate, a great procession of natives came to meet us. They stood still as soon as they were near enough to be seen, and then each one laid his right hand on his forehead, and bowed low down to the ground, again and again, saying, *Salaam* — respect to us. The house

was a large stone building facing an arm of the Ganges.

We had a great many Bengali tracts with us, which we distributed in the native villages. Two of the servants went with us to protect us from cows, oxen, etc. It was the most peculiar visit I ever made. The natives live in small mud houses, the whole family of several generations in one room. The younger members were even more numerous than down town in Chicago. We left a Testament with a bright cover and a few tracts in each house where a member could read. Several patients came to us as we went through the village, and I gave them some advice. One morning some men came, saying they had heard that the doctor was in town, and they wanted some medicine. When we get among the natives, we are all doctors, and they look to us with such confidence and respect that we can but desire to help them.

"We have a good many patients here at Karmatar, some of those who knew Brother Brown still keep coming. Yesterday I treated eight. You see, there are only Miss Knight and I to do the teaching, the medical work, and the housekeeping, besides caring for the children, so it keeps us busy. We have an interesting case of a little girl, who was dreadfully burned. It is the worst case I ever saw. The whole front of her body, especially her chest, her right arm, and lower part of face is a raw, suppurating sore. When she was first burned, the natives smeared her with molasses and other sticky stuff, so when the poor little thing was brought here she was in a fearful condition. We put her in a warm disinfectant bath for two hours, and then dressed all her sores with carbolized vaseline. For several days we thought we would have to send for Dr. Ingersoll to have her right arm

amputated, but to-day, after her bichloride bath, it looked so much better that I believe the Lord is going to help us save the child's arm and life. She is so quiet and patient during her long, painful treatment, that I think our American children could learn a lesson from her. She is six years old. Her mother, who has had twelve children, carries her two miles (across her hip, after the custom of the natives) every day to get her here.

"I am taking lessons in Bengali; it is rather difficult to learn.

"Miss Knight is busy in the garden just now, with our whole family of boys. They are watering our rose bushes and vegetables. I am sitting on the porch, enjoying the interest they all show in their work."

BROTHER LEON TIECHE, who took the course as a missionary nurse at the Battle Creek Sanitarium, writes to *Le Messenger* of having visited several churches in Switzerland on his return to his field in southern France from the camp-meeting. At Lausanne he held a number of meetings and baptized four persons. He also spent a few weeks at Bienne, baptizing two, and the meetings held there were regularly attended by strangers who seemed greatly interested. He speaks encouragingly of the progress of the work and the interest in both places. At Bienne there is a medical mission which has made a good beginning.

He has returned to Nimes where he and Brother Gustave Roth have begun a series of meetings which while not largely attended were steadily increasing in attendance. Nimes has a population of eight hundred thousand, about one third of whom are Protestants; the rest, Catholics, "free-thinkers," etc. They had recently baptized three at Onduze.

Gleanings from Our Post Bags

BASUTOLAND, SOUTH AFRICA.

WE have completed a little place, which we are using as a meeting house, and will commence school in it soon. Brother David Kalaka, a native Basuto, who has been in Claremont College, takes charge of the school. Four souls in all have now been baptized here. Many see the truth, but are afraid, or are wedded to the old and easier way. We trust that help will come soon, so that we may erect a church on the site allotted to us for that purpose. The house we have just built will be all right for the present, and will be just the place for our native help, and to accommodate any that may come for instruction when our work grows. Quite a number are waiting for the school to begin.

We conduct prayer meeting early every morning, and the old chief, who used to be a drunkard, is now attending all our meetings, Sabbath included. His wife and married daughter were the last two baptized. All appear to be very much in earnest.

The people as a rule are poor, and the droughts and sickness among the cattle keep them so.

I am alone in this field, my family being in Cape Town. I have no white help. There are so many things to be done in a new place, where there is absolutely nothing but the bare ground — no trees to cut and utilize, and far away from centers. A few cattle, as well as buildings, are required. Gifts in the way of money are always appreciated. These should be sent through the Mission Board.

LATER.— Since I wrote the first of my

letter last week, we have laid to rest one of our little number. It was the wife of the village chief, who had just been baptized. I am so glad that our work led this one heathen to the Lord. I believe poor old Mahapilos will be among those at the first resurrection. It is hard to have this break, but God's will be done.

I have had a visit from a well-educated native, a son of the great Moshesh, having made his acquaintance when I first came here. He likes our books, and seems drawn toward us. He has asked me to visit him at his home, about three days' ride from here. I will go, and study the truth with him. The Lord is working on hearts. I feel of good courage. Nothing is equal to being engaged in God's work.

J. M. FREEMAN.

PITCAIRN ISLAND.

I VISITED several islands in the Tuamotu group on my way to Tahiti, and had some interesting experiences with the people. They are a fine race, large, strong, and healthy looking. I was the first one of our denomination to go among them, and they were interested to see one who kept "Saturday for Sunday." Many questions were asked me concerning it.

These people, as well as other islanders, must hear the message, but who will tell them? It is time for us to take hold of the work that God has committed to us. The time is short, the end is in sight, and yet the harvest is great and the laborers are few.

Last year we received but one paper from a passing ship. It was a copy of

the *Signs of the Times*, of March 6, 1901. I can assure you that it was treasured and read with much interest in the meetings and at home. Our last regular Sabbath-school lessons were the ones that I carried with me when I left California in 1898, but this did not stop our Sabbath-school. We selected portions from the Word of God for our study.

The Lord is blessing the work in Pitcairn. There are some earnest souls in the church, for which we praise Him. Surely He is a very present help. We are learning to lean more and more upon the arm of God, and to trust wholly in His Word. Working on Pitcairn Island is like working in a little world all our own. We hear from our friends abroad once in a long while; but there is plenty to do there all the time. I esteem it a privilege to have even this small part in the closing work of God.

J. R. McCoy.

UTILLA, BAY ISLAND, CENTRAL AMERICA.

THE addition to our school house has been almost completed. We are delayed because the windows and doors have not arrived. The money to erect this building was collected by Brother Goodrich and the school children; the latter gathered in seventy-five dollars. The people are favoring our work quite freely with their donations. It was an encouraging sight to us when the vessel bringing our lumber arrived, to see how eagerly the children, from the oldest to the little ones, about five years of age, helped to carry the boards ashore, in this way doing their part to assist in building the school house.

Although the new part is not completed, we have been using it for two weeks, and as it is warm here, we get

along very nicely. As soon as the building is completed, we expect to call for money with which to buy desks. We have mentioned it already, and many of the islanders, as well as the children, are in favor of the plan. The building is now eighteen by sixty feet, and in our school we have an enrollment of seventy. All the children seem to be interested in their work. We have organized two Bible classes, and simply invited all who desired to join them. All responded but three or four. They are ready to enter into any plan we suggest which they think will benefit them, therefore we desire to have much of the blessing of the Lord, that we may do the right thing always.

L. O. CORWIN.

BERBICE, DUTCH GUIANA.

LEAVING Essequibo, where, with Mr. Downer, I had been laboring for the year, I returned to Berbice. I visited a number of villages, and found our companies of good cheer. Three souls were added by baptism, among them a man who had deserted his home in much bitterness, determined never to return. The truth found him, softened his heart, and led him back home with tears of joy and reconciliation.

At Ithaca, West Bank, dissensions had hurt some souls; but the Lord came in and healed. Two joined those in New Amsterdam by baptism. They are about to repair their church building, for which the Canje brethren, seventy-two miles up the creek, have brought timbers as their donations. At Windsor Forest, Canje Creek (Berean Mission), they must soon stretch forth the curtains and lengthen the cords, the little chapel having become too small to conveniently hold them.

PHILIP GIDDINGS.

Fourth Sabbath Reading

“WE SHALL BE LIKE HIM.”

Reading for Sabbath, May 24.

BY D. H. KRESS, M. D.

OUR neighbors, our children, our husbands, and our wives are saying to us, as we talk to them of our doctrines, “We would see Jesus.”

Men have a right to expect to see Christ revealed through his possessors.

Jesus Christ is the same yesterday, to-day, and forever. In His life were no ups and downs; He was, and is, and will be always, the same. He is the Desire of all nations, and many would love Him and come to Him, if they only knew Him. In fact, I believe that any one who is capable of admiring a beautiful flower would admire Him, if only He were revealed.

A little child said to its mother, “Who is Jesus like? Any one I know?” The mother should have been able to say, “In observing me you will behold something of what Jesus is like.” How else can those little ones know? They have a right to expect to see Jesus, if we say, “He abideth in us.”

“Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor (or perfume) of His knowledge by us in every place. For we are unto God a sweet fragrance of Christ.” Just as the flowers which we admire for their unassuming beauty, unconsciously give forth their perfume, so the Christian is to quietly show forth the virtues and fragrance of Christ. When we shake a peach-tree, we have a right to expect that peaches will be

shaken off. Let something unusual shake the Christian; should we not expect the fruits of the Spirit—love, joy, peace, patience, longsuffering, etc., to drop into our laps? How frequently there is disappointment. Something occurs in the home, the parent tree is shaken; it drops angry words, bitterness, etc. The tree is known by its fruits. The children say, “We would see Jesus.”

Place a thermometer in the mouth of a healthy individual. His temperature is found to be about 98.6 degrees Fahrenheit. This internal temperature always remains the same, it does not matter what the outside temperature of the weather may be. Nature has made provision for sudden changes. When the weather is cold, the muscles of the skin contract, and keep the blood from coming to the surface and being chilled. When it is warm, the blood vessels of the skin dilate and permit more blood to come to the surface to be cooled. In this simple way the internal heat or temperature is regulated, and remains always practically the same. It is not disturbed by externals. In this we have a great spiritual truth. Jesus Christ is always the same: unchanged by surroundings or externals. He has made provision that we may be like Him. He that says, “Christ abides in me, ought himself to walk even as He walked.”

When we find a man whose internal temperature fluctuates, because of ex-

ternal changes, we recognize that he is in a diseased condition; that there is something wrong with him. Some one says, "I could be a Christian if it were not for my surroundings." In this we are wrong. There is no better world in the universe than the one in which we live to develop Christian character. There is no better place for me than where God has placed me. The trouble, if any exists, is not in our surroundings, but in us. The divine Gardener understands and knows the need of every plant. He places each in soil best suited for its growth. Do not find fault with your surroundings, for God supplies all your needs. Some trees flourish best on the hilltop, exposed to the fierce winds. Others need to be sheltered. The winds that blow cannot kill the tree God plants.

"It bloweth east, it bloweth west.

The tender leaves have little rest.

But any wind that blows is best.

The tree God plants

Strikes deeper root, grows higher still,

Spreads wider boughs, for God's good-will

Meets all its wants."

Some one says, "If I could only be patient in tribulation." Have you made use of the means God has provided for you? "Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience." Have you tried to be patient without being temperate? It cannot be done. An intemperate man cannot be a patient man. Bible temperance means to abstain totally from the use of all intoxicating or poisonous things, as tobacco, spirits, tea, coffee,

cocoa, etc. Any unnatural or artificial stimulant is wrong, and is always followed by a corresponding depression. Every up is followed by a down, and we are not the same yesterday and to-day. No man is crowned with this virtue—patience—unless he strives for it lawfully. True temperance must, therefore, be preceded by knowledge, and the next step, patience, will not be found so difficult as we have supposed. "If ye do these things," the apostle says, "*ye shall never fall.*" There is a great cloud of witnesses who have laid aside these weights, that can testify that it is much easier to run the race with patience. "It does not yet appear what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him as He is." But men cannot see Him as He is as long as they cripple or stupefy the mental vision by their manner of living; therefore, they cannot be like Him—for in beholding we are changed from character to character, even as by the Spirit of the Lord. It is through the habits of eating and drinking that men's minds are dulled or stupefied. This is Satan's most successful way of blinding the minds of those that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into their hearts.

Every man that hath this hope in himself (of being like Him, the same, yesterday, to-day, and forever) purifieth himself even as He is pure.

Cooranbong, Australia.

CONTRIBUTIONS FOR THE QUARTER ENDING

MARCH 31, 1902.

RECEIPTS OF THE MISSION BOARD.

Annual Offerings.—Eastern Union Conference, \$3,486.29; Southern Union Conference, 705.49; Lake Union Conference, 7,750.45; Northwestern Union Conference,

7,086.41; Southwestern Union Conference, 4,704.20; Pacific Union Conference, 3,937.95; Central America, 2. Total, \$27,672.79.

First Day Offerings.—Eastern Union Conference, \$697.65; Southern Union Con-

ference, 53.69; Lake Union Conference, 451.44; Northwestern Union Conference, 464.56; Southwestern Union Conference, 1,056.36; Pacific Union Conference, 1,132.42. Total, \$3,856.12.

Mission Board Fund.— Eastern Union Conference, \$255.88; Southern Union Conference, 6.00; Lake Union Conference, 706.66; Northwestern Union Conference, 2,119.05; Southwestern Union Conference, 154.75; Pacific Union Conference, 99.26; Ecuador, 10.00; Hawaii and Argentina, 237.07; Tonga, 5.19; Miscellaneous, 290. Total, \$3,883.86.

Scandinavian Relief.— Eastern Union Conference, \$32.95; Lake Union Conference, 112.00; Northwestern Union Conference, 231.35; Southwestern Union Conference, 37.29; Pacific Union Conference, 1,225.30; Central America, 7.00; Miscellaneous, 145.00. Total, \$1,790.89.

Skodsborg Sanatorium.— Eastern Union Conference, \$111.44; Southern Union Conference, 5.25; Lake Union Conference, 45.68; Northwestern Union Conference, 257.72; Southwestern Union Conference, 197.88; Pacific Union Conference, 520.46; Miscellaneous, 89.50. Total, \$1,227.93.

Sabbath-School Donations.— Eastern Union Conference, \$530.85; Southern Union Conference, 9.21; Lake Union Conference, 1,191.42; Northwestern Union Conference, 1,386.45; Southwestern Union Conference, 563.49; Pacific Union Conference, 683.77; Miscellaneous, 425.73. Total, \$4,790.92.

Second Tithe.— Kansas, \$951.87; Minnesota, 717.16; Northwestern Union Conference, 2,514.80; Texas, 423.30; Wisconsin, 510.43. Total, \$5,117.56.

Australasian Union Conference.— California, North, \$18.25; Ohio, 30.00; Pennsylvania, 6.41. Total, \$54.66.

China Mission.— Iowa, 50c; Michigan, \$13.60; Minnesota, 4.50; New England, 1.00; Ohio, 50.00; Oregon, 5.10; Pennsylvania, 3.00. Total, \$77.70.

European General Conference.— Colorado, \$12.00; Iowa, 161.00; Michigan, 100.00; Minnesota, 56.00; Miscellaneous, 194.17; Northwestern Union Conference, 37c; Ohio, 30.00. Total, \$553.54.

France (Southern).— Michigan, \$5.00.

Fiji Mission.— Colorado, \$5.00; California, 107.50. Total, \$112.50.

Hamburg Mission.— California, \$10.00; Michigan, 6.58. Total, \$16.58.

Italy.— California, \$40.00.

India Mission.— Cottrell & Co., N. Y., \$200.00; California, 191.22; Hawaii, 2.00; Iowa, 5.61; Kansas, 42.46; Michigan, 48.04;

Minnesota, 50c; Northwestern Union Conference, 42.78; Natal, 5.00; Oklahoma, 2.25; Texas, 5.00; Washington, 20.00. Total, \$564.86.

Japanese Mission.— Michigan, \$2.00; Ohio, 310.24. Total, \$312.24.

Jamaica Mission.— California, \$5.00.

Lesser Antilles Mission.— Minnesota, \$11.50; Northwestern Union Conference, 27.00; Ohio, 1.00. Total, \$39.50.

Matabele Mission.— Georgia, \$3.00; Michigan, 5.00. Total, \$8.00.

Mexican Mission.— Northwestern Union Conference, \$3.80; Ontario, 50c; Oklahoma, 10.00; Pennsylvania, 35c. Total, \$14.65.

Natal-Transvaal Mission.— California, South, \$1.00; District of Columbia, 75c; Idaho, 3.00; Massachusetts, 50; Upper Columbia Conference, 180.00. Total, \$185.25.

Porto Rico Mission.— California—North, \$5.00; Natal, 5.00. Total, \$10.00.

River Plate Conference.— California, \$9.50; Nebraska, 44.00; Northwestern Union Conference, 3.38. Total, \$56.88.

South African Conference.— California, \$5.00.

South American Field.— California, \$5.00.

Tahitian Mission.— Iowa, \$1.00; Wisconsin, 20.00. Total, \$21.00.

Trinidad Mission.— Dakota, \$1,000.00; Indian Territory, 3.50. Total, \$1,003.50.

West African Mission.— Minnesota, \$15.00.

Annual Offerings.....	\$27,672 79
First-Day Offerings.....	3,856 12
Mission Board Fund.....	3,883 86
Scandinavian Relief.....	1,790 89
Skodsborg Sanatorium.....	1,227 93
Sabbath-School Donations.....	4,790 92
Second Tithe.....	5,117 56
Australasian Union Conference.....	54 66
China Mission.....	77 70
European General Conference..	553 54
France (Southern).....	5 00
Fiji Mission.....	112 50
Hamburg Mission.....	16 58
Italy.....	40 00
India Mission.....	564 86
Japanese Mission.....	312 24
Jamaica Mission.....	5 00
Lesser Antilles Mission.....	39 50
Matabele Mission.....	8 00
Mexican Mission.....	14 65
Natal-Transvaal Mission.....	185 25
Porto Rican Mission.....	10 00
River Plate Conference.....	56 88
South African Conference.....	5 00
South American Field.....	5 00
Tahitian Mission.....	21 00

Trinidad Mission.....	1,003 50
West African Mission.....	15 00

\$51,445 93

In submitting this quarterly report it will be noticed that we report only from the Union Conferences, and not from the State Conferences, as heretofore, except in the specific donations, where we have followed the old plan. State Treasurers will send their offerings direct to the Union Conference Treasurers, and they will forward them to the Mission Board. The Union Conferences will make reports of donations by State Conferences through their Union Conference organ, if they wish such reports made.

We note this quarter's donation on the face shows a decrease over the first quarter of 1901, yet in reality there is an increase, as nearly \$3,000 of the funds that properly belonged to the first quarter of 1902 appeared in the last quarter of 1901. While there is a small increase, yet, brethren, should there not be a much larger work done for the Master? This coming quarter should show a steady stream flowing into the treasury, for the cause is demanding more all the time. May the Lord bless us in basket and store, as the result of our faithfulness in our dealings with Him.

H. M. MITCHELL.

RECEIPTS OF THE INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

Maintenance Fund.—R. C. Andrews, \$2.00; R. C. Andrews (J. W. H.), 2.00; S. and Ann Adamson, 50c; S. and Ann Adamson (J. W. H.), 50c; H. H. and L. A. Bramhall, 50c; G. I. Butler, 5.00; Mrs. M. A. Bishop, 1.00; C. M. Chamberlain, 15.00; M. E. Camp, 3.50; Charlotte Clark, 5.00; Una D. Cornell, 1.00; Edgar Carver, 2.00; Mary Cady (J. W. H.), 25.00; L. A. Dallas, 50c; unknown friend, 25c; a friend, 15c; a friend, 1.30; H. Alice Fisher, 18.50; Mrs. L. B. Godfrey, 25c; Lottie Hoffman, 10.00; Mrs. C. C. Hance, 50c; Maren Hansen, 1.00; Peter D. Hiebert, 1.20; Andrew Jensen, 1.00; John Kundtson, 7.40; Julia F. Knox, 1.00; Nettie Munro, 50c; J. H. Mikkelsen, 5.00; Peter Nelson, 1.00; Mrs. Thos. A. Owen (J. W. H.), 1.00; Isaiah Rhiner, 50c; Christine Svane, 50c; Mrs. L. F. Spaulding, 1.00;

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American Medical Missionary College Building Fund.—Tillie Houck, \$8.00; Geo. Houck, 5.00; Carrie Johnson, 2.50; W. B. Payne, 5.00; W. H. Twining, 5.00; H. G. Miller, 6.00; James McKay, 5.00; Ira S. Jones, 7.50; Elder N. W. Allee, 10.00. Total, \$54.00.

General Fund.—Mrs. S. F. Soden, \$15.00. *Gitano (Miss.) School.*—Mrs. M. D. Snively, \$7.50.

Skodsborg Sanatorium.—Paw Paw (Mich.) Church, \$11.25.

Grand Total, \$1,340.69.

DONATIONS TO HASKELL HOME.

Bedding and clothing, Mrs. Frank Potter, Fenton, Mich.; 1 comfortable, Mrs. K. Peterson, 34 N. Gifford St., Elgin, Ill.; box clothing, from friends; 1 package of clothing, Mrs. Cassie Reed; 1 child's muff and a collar, a friend; 1 pair mittens, unknown friend; 1 package yarn and pieces for quilt, Mrs. M. A. Eaton, Wahpeton, N. D.; 8 pairs mittens, A. W. Heald, Windham, N. H.; 2 pairs mittens, Mary E. Piper, Sheldon, Iowa; 1 child's dress, Mrs. C. H. Sumner, Fargo, N. Y.; 2 quilts, Mrs. Norman Aldrich and Mrs. S. A. Orcutt, Kent City, Mich.; 1 quilt, Christian Volunteers, Hutchinson, Kan.; 1 quilt, Mrs. M. J. Lamb, Laurel, Neb.; 1 box clothing, unknown friend; 1 box clothing, J. H. G. Kokomo, Ind., 1 bbl. clothing, unknown friend; 1 box clothing, Annie Walworth, Onawa, Iowa; 2 scrap books, Mrs. Hannah Turner, Wesley, Mich.; package of magazines, Mrs. B. M. Brown.

MISSIONARY LITERATURE.

THE Fleming H. Revell Company have sent us recently a number of unusually excellent publications on missionary topics, of which we are glad to make brief mention.

"Old Glory and the Gospel in the Philippines," by Alice Byram Condict, M. D., covers one hundred and twenty-five pages of fresh readable matter on the Philippine Islands, describing the people, and the progress of the gospel among them. It is prefaced with a brief glimpse backward into the conditions of the past which help to account for present conditions.

The illustrations are numerous and fine. The author has full faith in the work the United States will do for the islands. Whether the reader may or may not agree with her, he will find in these pages an appeal to his interest and enthusiasm. Price 75 cents.

"The High-Caste Hindu Woman" is from the pen of the Pundita Ramabai, than whom no one is better prepared to treat of the subject. The book begins with a sketch of Ramabai by Judith W. Andrews, and in the succeeding chapters Ramabai herself tells her readers briefly the sad story of her country women and brings to their notice what are their chief needs.

The frontispiece is a beautiful portrait of Ramabai. There are other fine illustrations. Price 75 cents.

"Missionary Readings for Missionary Programs" is a collection of twenty-five charming selections from various missionary sources of suitable subjects and length for the missionary meeting, compiled by Belle M. Brain. Price 75 cents.

"Mission Problems and Mission Methods in South China" will attract an audience of readers as the lectures of which it is a compilation have of hearers.

Chinese literature and philosophy and Chinese religions, the planting and development of missions in their different phases on Chinese soil, and the relation of the Christian church to the surroundings form the subjects of the chapters, closing with an earnest appeal to the Christian to recognize and accept his duty to a dying world. J. Campbell Gibson, D. D., missionary of the Scottish Free Church, is the author. There are a number of excellent illustrations and maps. \$1.50. 300 pages.

"Martyred Missionaries of the China Inland Mission" is a series of memorials of the missionaries of this mission which suffered the greatest loss of any of the societies, for of the 127 adults and 44 children known to have been killed among the Protestant societies, 52 adults and 16 children were of the C. I. M. The volume of over three hundred pages is made up of letters and sketches, some of them most thrilling and all of them touching. Portraits of the missionaries and other illustrations, a map and a fine index make the volume a valuable souvenir of this painful passage in the history of missions. \$1.50.

"Daybreak in Livingstonia" is the story of the Livingstone Mission, carefully written from the abundant data in the hands of the writer, James A. Jack, and afterwards revised by Dr. Robert Laws, "the direct missionary successor of David Livingstone and the oldest living pioneer in British Central Africa." We are sorry not to see more space devoted to the medical work of the mission since Dr. Laws and a number of his colleagues have been medical men and the Livingstone mission is "one of the most remarkable medical missions in the world." The scant half dozen pages give but a hint, even with the statistics, of the

work actually done in this line alone. The volume is well illustrated, and an excellent map and an index make it a valuable addition to the library of the missionary student. The frontispiece is appropriately a good portrait of Dr. Livingstone.

"Verbeck of Japan" needs only the name of its author, Dr. William Elliott Griffis, as a recommendation. The life and work of Dr. Guido Fridolen Verbeck "the greatest, under God, of the makers" of the new Japan, is an inspiring subject of study to any lover of missions. The reader will lay it down reluctantly, but with new desires to work for God and the souls of men. \$1.50. 375 pages.

"Latin America" is a contribution to the missionary literature of the Latin American States, the more to welcome because such literature is not too abundant or easily accessible. It is a compilation of Princeton lectures on missions by Hubert Brown, M. A., and gives a valuable fund of information on the conditions in these countries, the causes of them, the awakening of the people, the work of Protestant missions and the problems which they face. A list of books valuable for reference in the study of the subject is given as well as a good index. \$1.20.

Helen H. Holcomb contributes a volume on "Men of Might in India Missions," giving a brief biography of the mission workers in India from 1706-1899, with portraits and other illustrations. The list begins with Ziegenbalg, and ends with Samuel H. Kellogg, and the volume makes a convenient book of reference for the individual student or the program committee of a missionary society. 350 pages. \$1.25.

Dr. Warneck's "Outline of History of Protestant Missions," translated from the German, covers the period from the Reformation to the present time. The

editor, Geo. Robson, D. D., considers it the best of all existing histories of Protestant missions in its completeness and order and in the insight and judgment which characterize it. The only illustrations are a fine frontispiece portrait and several maps. There is an unusually good table of contents and a very full index. No mission library should be without it. 364 pages.

Missionary Magazine

PUBLISHED MONTHLY BY THE

Mission Board of Seventh-day Adventists
Battle Creek, Michigan

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To Lands Abroad - - - - - 75 Cents

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