

THE MISSIONARY MAGAZINE.

VOL. XI.

NEW YORK, N. Y., DECEMBER, 1899.

NO. 12.

OPENINGS IN PUERTO RICO.

FRANK C. KELLEY.

I DESIRE to speak confidentially, as a friend talketh with a friend, to my brethren in Christ. I need not make an argument to prove to you that the Bible is the Word of God, or that the message of a soon coming Saviour is taught therein as the crowning hope of the Christian. This we believe, and we claim to be a people specially raised up in the providence of God to proclaim this very message. We believe our work is to extend into all parts of the earth, and so we speak of it as "world-wide." Now if that is so, then our message must be preached in Puerto Rico, and Puerto Rico demands from us men, women, and money. We may as well look at the matter in its proper light, and lay before you the object for which these lines are written.

Through the fortunes of war, Puerto Rico has been made a part of the United States, and thus it is now open for all classes of religious work. The people are in a plastic condition, and they can be easily molded into whatever form their instructor may wish. Their confidence in their former religious teachers has been almost entirely destroyed, so they are practically without a religion. Yes, it may be truthfully said that they are without any religious faith. The only one they have known, through its union with the State and the corrupt practises of its ministers, has led them to disregard its teachings. Infidelity has not yet had an opportunity to scatter its baneful seeds as promiscuously throughout the island as it will have had in the near future.

Now is the time to enter this field. Other people are entering. God is blessing their efforts. Already they are reaping fruits of their labor. Thus we know that the field is ripe for the harvest. Will you have a part in gathering in the sheaves? You may in at least two very practical ways: First, By furnishing yourself as a volunteer for the work here; second, By going down into your pocket (pardon the expression) and emptying out its contents for a fund to help spread the Gospel in Puerto Rico. To do the latter means that you use money which may be invested in extra lands, or houses, or cattle, or that may be deposited in banks. We feel

quite sure you will neither give yourself nor your money before you have made an entire consecration of yourself to the Lord and His work. This you alone can do; but believing that some who read these lines have already consecrated their all to the Master and are only waiting for the Lord to show them what He would have them do, we venture to set before such the needs of this part of God's moral vineyard, trusting the Holy Spirit will teach them what ought to be done.

On November 19, 1493, Columbus anchored on the northwestern coast of the island at a place now called Aguadilla, which was founded in 1775. The first permanent settlements in Puerto Rico were made at Aguada and San German in 1511. Although colonies were attempted at Caparra, Guánica, Sotomayor and Santiago, yet only one of these, the small village of Guánica, is in existence to-day.

The island is one hundred and two miles long, and thirty nine miles wide. Its area is six thousand nine hundred and twenty-one square miles. The estimated population is nine hundred thousand, divided into three general classes. Of these the whites represent sixty, the mulattoes thirty-one and the negroes nine per cent. There will soon be completed an official census in which will be included many special points of interest. The reader will find in this such information as he may desire on financial and other questions.

Puerto Rico is crossed by a range of mountains running east and west, and from it short ranges extend in either direction almost to the water's edge. Between these ranges are beautiful valleys traversed by rivers and small streams of running water, thus presenting an ever changing landscape to the traveler as he journeys along. The two highest mountains are Yunque, in Luquillo, and Torrecilla (Little Tower), between Barranquitas and Barros; the first named is four thousand one hundred and four feet high, while the altitude of the second is three thousand and fifty-one feet.

There are several lakes on the island, and a number of caves that contain a great deal of archeological work wrought by the Indians both before and since the conquest of the fifteenth century. Salt mines, or, as they are commonly called, "salt pits," and mineral waters are found in various parts, and marble of a fine quality and various colors, together with other minerals such as chalk, gypsum, argil, gold, copper, iron, sulphur, etc.

The soil is very productive, and capable of furnishing support for a much larger number of inhabitants than at present exist upon the island. The chief articles grown for export are tobacco, coffee, and the products of the sugar-cane—sugar, molasses, rum, etc.

Only eight or ten per cent. of the Puerto Ricans can read, while a much smaller number can both read and write. Hence only a limited amount of religious work can be accomplished through the medium of the press. The Gospel must be carried largely by personal contact with the people. The Word of God must be read to them. The truth must be taught in the most simple language—the plain language of the Book itself.

From what I have observed during my short stay here, it is evident that the people are willing to listen to the Scriptures. I heard the Baptist minister relate some of his experiences that seemed to indicate one of the best methods by which

we can reach the people. He would talk with, and secure the interest of a family or those present, and perhaps read to them from the Gospels, thus showing them that they had not been receiving the Gospel in the past. The question would nearly always be, "How can we learn the true religion? Will you come and teach us?" My brethren, does not this appeal to you? If so, then the ways already indicated are open before you, to say nothing of many other methods by which we might help these islanders.

Were it possible for me to tell you the feelings produced in visiting the meetings where these poor, hungry souls have begun to feed upon the word of life, could I picture to you the joy and hope that animate their countenances, or vividly portray the manner in which they linger, hanging on to the words and ideas presented lest they slip away from them, I feel sure you would hasten to have a part in carrying the message to these people. It would do you good, my brethren, and the contents of your pockets would not be sufficient for your giving—you would want to go, too. But although all cannot go in person, yet they may have the privilege of giving and praying, and thus enter into the enjoyment of the blessings that come from the Lord's service.

The Puerto Ricans are no longer to be regarded as inhabitants of a foreign land, for now they are under the same flag as are yourselves, and so have a claim upon you individually. Christ said, "Ye are the light of the world." Why not allow Puerto Rico to have some of the benefits to be derived from accepting the Light? The people are willing to receive those who will bring the truth to them, and shall we be the last to enter upon the good work, having to cover a field that another has been occupying? Why not enter now and gather up the sheaves for the Lord's harvest?.

PICTURES OF VENEZUELAN LIFE.*

MR. WENIGER'S OBSERVATIONS EN ROUTE TO LA VICTORIA.

COULD get no ticket for Caracas, until I showed proof of vaccination. Along the road are palms, some 30 feet high. Coconuts grow everywhere, and many other fruits new to us. We go up the mountains 4,000 feet, by a winding road and through wonderful tunnels. All along the road are seen goats feeding; hermits' mud houses stuck on the mountain side; donkeys, about the size of a calf, pulling carts, sometimes twenty in a line, and very large loads on the backs of some of them. Plants which we cultivate at home, such as the cactus and others, grow in great abundance. The banana leaves are from ten to twenty feet long, and coconut leaves are still larger. Almond trees seem to grow everywhere.

We soon enter into the clouds and mist, and as we rise above them can no

* This and the two articles on The Indians of Central Brazil, and Ecuador, are taken from the November "Missionary Review," which condensed them from the "South American Messenger."

longer see below us. Up here it is much cooler. We still go on up, many hundred feet above the clouds, and at five P. M. enter Caracas, a large city of one hundred thousand people. Houses on the outskirts are made of mud. Goats, chickens, and people all live together in the same house. Nearly all of the houses are made of mud, but the better class have them painted, and they make a fair appearance. The Roman Catholic churches have high steeples, and seem almost innumerable. The climate of Caracas is fine. It is somewhat cool in the evening, for it lies so high; but it is considered one of the healthiest cities in the world. The houses are built with a garden or square of flowers in the center. The people seem fond of flowers, and these places are beautifully kept. The windows are barred with grating, and very little glass is to be seen. Even the looking-glasses are a sheet of metal of some kind, highly polished. The parks are beautiful, and the capitol is a fine building.

There are bull fights every Sunday. Last Easter, six bulls were killed by these Spanish fighters. The baker here sits on his donkey's back, with a barrel of bread strapped on each side of the animal. The milkman drives his cows from house to house, and milks the desired quantity at the door of each customer into tin cups which are carried by a small boy who accompanies him on his rounds. The street-cars are small, containing about four seats, and are drawn by two mules or small ponies. They have a driver and a conductor, and the fare is five cents. The market-place is very fine, each department separate. Fruit is very cheap—I saw bananas, five for a cent; oranges in abundance.

While coming from church Sunday evening, we met a large procession of people. A number of men formed in line, leaving a center space through which the priests walked, singing Latin hymns. Their faces had anything but good in them. People tumbled over each other in their effort to kiss the rings on the priests' fingers. The host was borne along after them; then a canopy under which, I was told, was a figure of the crucified Saviour, and burning incense. As the procession passed along the people prostrated themselves, face to the ground, mumbling prayers, counting their beads, and crossing themselves. Oh, the sadness of the sight! Forms and ceremonies; no knowledge of a living, loving Saviour. A deadly serfdom to a debauched priesthood; nothing more.

If you have not yet in your heart said you would do something definite for the spreading of the Gospel in South America, will you not begin at once? Make up your mind to definite praying, systematic giving, for the blessed purpose of spreading the Gospel in this darkest land.





INDUNAS OF MISSION FARM.

A BRIEF SKETCH OF THE MATABELE MISSION.

W. H. ANDERSON.

THE Seventh day Adventist Foreign Mission Board had for some time contemplated the starting of a mission in Central Africa, and when the Chartered Company obtained control of Matabeleland the way was opened and the opportune time came. The South African Conference kindly donated five hundred pounds to the enterprise, and early in 1894 a party accompanied P. J. D. Wessels and A. Druilard from Cape Town to Buluwayo to spy out the land.

They reached Buluwayo July 4, and after looking over the country and consulting with government officials, selected and registered what is known as the Seventh-day Adventist Mission Farm, a tract of 12,000 acres about 35 miles west of the town.

One hundred and fifty head of cattle were bought, also a wagon, and the farm was left in care of Brother F. Sparrows.

At the General Conference in 1895 it was voted that G. B. Tripp as Superintendent and three others should go at once to the Mission Farm. We left New York April 10, 1895, and landed at Cape Town May 8. After two weeks' rest we started north, arriving at Mafeking early Sunday morning, May 26. Here we were delayed

another week waiting for our freight, but on Sunday evening, June 2, we "in-spanned" the oxen and started north. Of the journey, the barren country, the heavy sand, the rugged rocks, the lack of water, the wanton monotony which no one can understand who has not been through it, I will say nothing. But this had an end and on July 26 we reached the farm.

The next three months were spent in trading with the natives, marketing grain, building our houses and preparing the land for the rainy season. Early in November we found two fourteen by twenty-four feet cottages roofed and plastered all ready to enter, but the night before moving in, the rain washed off all the north end of our houses. The water was about two inches deep in my kitchen in the morning. This was a sample of Yankee bigotry. The natives desired to use cow dung in the plaster: we were too clean for that, so refused. After this experience we allowed them their own way and the walls stood against the elements for two years.

We had the same experience in selecting rafters for our houses. The natives told us what to get but we knew better (?) and my house would have fallen in the first year had not new rafters been put in. Count all men wiser than yourself.

We had just made arrangements for Mrs. Anderson and myself to visit Hope Fountain Mission when our team was stopped on the road to town and we were told that all the cattle in the country were quarantined on account of the rinderpest. This was the last of February 1896.

On March 22, while in Buluwayo afoot, I saw a man come dashing into the city, his horse covered with foam, bringing the news that the natives were in rebellion and that forty white men had been killed in the Matoppa Hills the previous night. At that time the police force in the country numbered ten men and one officer. The others had gone with Jameson into the Transvaal. Soon one hundred volunteers with two maxim guns were on their way to the scene of the action, while small parties went in every direction to warn settlers and bring in friends.

I returned home that night, having walked seventy-five miles in thirty-six hours without sleep. The next day Elder Tripp called the natives of the farm together and laid the matter before them. He warned them of the results to themselves if they took part in the rebellion and told them that Christ was the Prince of Peace. The advice was followed and not one of our natives had any part in the war.

The next Sunday Elder Tripp went to town and found that the uprising was becoming general and that our only safety was in flight. By the advice of the native commissioner, we started southwest sixty miles to Mangwe. After one night's drive we were informed that an escort of thirteen armed men had come from town to take us there. We joined them the next day on the Guwai River and made the journey safely although one night the rebels could be heard all about us.

On arriving in town we encamped near the hospital and settled as follows: Elder Tripp, wife and George occupied the back end of the covered wagon; Brother Sparrows, wife and baby the front end; Dr. Carmichael made his bed on the ground; and Mrs. Anderson and myself tied our spring to the coupling-pole and one side of the wagon thus sleeping suspended under the wagon. While thus situated we had

a very heavy rain and we who were outside had a wet sheet pack the remainder of the night.

Soon we were ordered to move into the town, which we did, and camped in the same way on a vacant lot in the centre of the town. Thus we spent six long, weary weeks, with little food, less money, and no comfort. From these experiences date the causes which finally deprived us of our Superintendent and physician. Neither of them ever fully recovered from the results of the exposure of these few months.

Late in July Elder Tripp returned to the farm. I followed the next week and the journey was the hardest I ever experienced. We had to travel in the night, as we went through twenty-five miles of rebel country. When we had gone twenty miles I was getting tired and proposed a rest to which the other consented. We dared not light a fire and it was so cold that it froze ice one-fourth inch thick on a pail of water. We were too tired to go on, and too cold to stay.

We reached the farm the next morning at 8 o'clock. From that time until September 1, we walked to Buluwayo every week to keep up our store trade. On September 2, after a hard journey, Sister Tripp and Mrs. Anderson arrived at the farm and were soon comfortably settled at home again. But our joy and peace were of short duration. Although the war was past, famine a thousand times worse was beginning. Just here is some experience that I wish I could blot from my memory. May God deliver me from ever witnessing such scenes again. Our diet for weeks was bread and water and it was no uncommon thing to set down to that, and after taking a few bites pass it to the starving at the door and go on to work with nothing. I cannot go into details—it was to horrible. You know how children who had been buried alive were rescued, and so on.

Soon thousands of corpses were bleaching in the sun, and to-day you often see the grinning skulls and peer into the hollow caverns where once were eyes, as you travel over the veld. There was little food and what there was cost a small fortune. Here is a sample of Buluwayo market prices: Flour \$50.00 per hundred. Sugar 50 cents per pound. Rice 40 cents per pound. Dried fruit 75 cents per pound. Potatoes 36 cents per pound. Tomatoes \$1.00 per dozen. Eggs \$6.00 per dozen. Fowls \$2.00 each. Butter \$1.50 per pound. Cabbage \$1.50 per head. Sweet potatoes \$1.00 each. Corn \$75.00 per bag, 200 pounds. Kerosene \$5.00 per gallon. Wood \$30.00 per load, and other things in proportion. These prices continued over a year and at these prices Adventist missionaries were required to live, support their families and care for orphan children out of their own pockets at wages as follows: G. B. Tripp and wife \$15.00 per week. W. H. Anderson and wife \$13.00 per week. Dr. Carmichael \$10.00 per week.

That is, my week's wages bought me 10 pounds of flour; 2 pounds of dried fruit; 5 pounds of rice; 3 pounds of potatoes; 5 pounds of corn and paid my tithe and Sabbath-school donations. And that was rations for eight persons for one week. You may draw some comparison now if you like between home salaries and penny dishes. Things are not so high now but they are going up. Is it any wonder that we had the experience of the widow of Sarepta? God's Word could not fail.

With the harvest in the beginning of April, 1897, the famine ceased. As our

houses were leaky and mine about ready to fall in, we decided to build during the dry season. A man was hired to make the bricks and on September 1, 1897, Elder Armitage arrived and we began work the next week, laying bricks. Soon after the rains commenced we had three brick cottages under roof and although but one has ever been finished, they are dry and make a home.

At the holiday season of 1897 and 1898 we were favored with a visit and the counsel of Elder O. A. Olsen and Dr. Kate Lindsay. All enjoyed their company very much, and when one is in the wilds of Africa he can appreciate company. Plans were laid at this time for the opening of out stations and help was promised at once.



F. L. MEAD AND PARTY.*

The last of February 1898, Dr. Carmichael was stricken with fever and in five days was dead. A week and one day later, March 7, 1898, we buried Elder Tripp and Brother Sparrows' little girl. April 4, George Tripp was laid to rest, and April 7 Mrs. Tripp and Mrs. Anderson went to the Sanitarium at Cape Town for help and rest. April 27 John Taba, our native teacher, passed away and the next day Sister Armitage with her husband and daughter left for the Colony, and she died on the way and was buried at Kimberley, May 1. Thus I found myself alone with the dead and twenty-seven orphan children. Mrs. Anderson soon returned and we labored on until June 30, when Sister Tripp and Elder Armitage

* The above illustration is from a photograph of Elder F. L. Mead and party taken while en rout from Buluwayo to the Mission Farm.

returned to the work. We soon commenced an orphanage for the children and early in October a building thirty-six by forty feet was under roof.

But little was done from this time on, owing to the existing conditions, and on February 14, 1899, Mrs. Anderson and myself went to Buluwayo. This was the first day that I had been away from my work for three and one-half years and most of that time, especially during the last year, burdens had been thrust upon me for which I was unfitted, as I had had no experience.

To me, our stay in Buluwayo was an opportunity to step aside and rest awhile and renew my acquaintance with God.

I cannot describe the joy that filled our hearts when we reached the depot on the eve of April 4, 1899, and found so large a company to take up the work with us. I do not think I could have been more joyful if I had met my own father than I was to meet Elder Mead, and I have no reason to be less happy since we have been associated together two months.

This is a brief sketch of the past with its joys and sorrows, its trials and victories, its gains and losses, its hope and despair, its good and evil. It has gone before to judgment and is waiting to be blotted out or retained in the book.

The present and future I will leave for an abler pen than mine to delineate, a stronger hand to grasp, and deeper wisdom to fathom.

FROM TONGATABU TO AUSTRALIA.

E. HILLIARD.

HAVING been invited to attend the Australasian Union Conference, I began at once to shape affairs so that I might be present at the meeting, July 6-25. The only difficulty that seemed to stand in the way was the possibility that the "Pitcairn," which we were daily expecting, might not arrive in time for us to counsel with the superintendent of the island field before we would have to sail for Australia. But our fears were soon dispelled, for the "Pitcairn" came.

Shortly after the arrival of the little brigantine, Elder E. H. Gates, accompanied by E. S. Butz, left for the island of Vavau, two hundred miles to the north of us, to see if they could find an opening for work there. After prospecting for a few days, the "Pitcairn" sailed for Suva, Fiji, and the brethren returned to Tongatabu. It was thought that it would be best, after my return from the conference, for Brother Butz to go to Vavau, and me to continue working in Tongatabu.

Shortly, Elder Gates and myself took steamer for Sydney, Australia, via Auckland, New Zealand. Our voyage to the latter place was very pleasant. There were no storms or heavy seas to encounter. When opposite the Big Barrier Island, a few miles off the coast of New Zealand, a fellow passenger pointed out the spot where the steamer "Waiarapa" lost her course in the dense fog in the night and struck the high, rocky sides of this mountainous island. Out of the two hundred passengers and crew, only a few were rescued.

We reached Auckland on Wednesday evening. As we could get no steamer for Australia until the following Monday, we were afforded an opportunity to meet with the brethren in Auckland. We have two churches here. Sabbath forenoon Elder Gates addressed the one in the central part of the city, while in the afternoon I spoke to the brethren who meet in Epsom, one of the suburbs of Auckland. Elder Gates also preached in the latter place Sunday evening. We both had excellent freedom and the Spirit of the Lord accompanied the word spoken. As this was the first time I had been permitted to meet with any of our churches for over four years, I appreciated the privilege very much.

Monday evening we boarded the large ocean steamer "Westralia" for Sydney. This part of the voyage was not so pleasant. The boat was filled with drinking, smoking, profane men whose company it was impossible to avoid. For two days the weather was pleasant, and the wind aft; then it shifted squarely to the front and increased in velocity until huge waves violently crossed our deck. On one occasion the water tore loose a seat whose cast iron standards were screwed tightly to the floor. One of the castings was broken to pieces, and the wave dashed a lady passenger against the ship's railing; fortunately she was caught by two men and escaped without serious injury. Dark, heavy clouds gathered round, the rain fell in torrents, and the wind beat against us with great force. This was my first storm at sea, and the last I care to experience. The ship would mount to the top of the great ocean waves, and then plunge with terrible vengeance into the trough of the sea—as if determined to go down. We took to our bunks, and for one night and two days the storm continued. Sometimes it seemed that the waves which struck the side of the huge old steamer would break in her iron ribs. She would shake from prow to stern, and one would almost be thrown from his bunk. Every porthole was tightly closed, and the room was blue with tobacco smoke. It was almost unendurable. But I lay as quietly as possible, thinking over the one hundred and seventh Psalm, and offering praise and thanksgiving to God for the pardon of my sins, and His care for those who trust in Him. I had no fear that the ship would not survive the storm, for I believed that God's providence was guiding us to the conference.

Sabbath, July 1, just as the sun was setting, we entered Sydney harbor—said to be one of the finest in the world. It is almost completely encircled to the water's edge by dwelling-houses and business blocks, and is dotted here and there by miniature islands. After being away from civilization so long, it was a pleasing sight indeed to see the brilliantly-lighted ferryboats and tugs shooting across the beautiful harbor.

We went direct from the wharf to the Seventh-day Adventist Sanitarium, about six miles away, on the summit of Summer Hill. This institution is nicely located, but being only a large dwelling-house fitted up for sanitarium purposes, it is inadequate to accommodate all those who desire to receive the full benefits of hygienic treatment.

July 4, in company with Elder A. G. Daniels, Brother Lacy, (father-in-law of Elder W. C. White) and others, we left Sydney for Cooranbong, seventy-five miles to the northward, where the conference was to be held. At the Dora Creek station,

we took a small rowboat for the school campus, three miles up the stream. The school is located on a beautiful mound in the midst of the forest, away from the confusion and evil influences of the city. There are connected with the institution fifteen thousand acres of land, mostly heavily timbered. Two dormitories have been erected—one for the boys, and the other for the girls. The schoolhouse is a large, neat, but plainly built two-story building. The upper room has a seating capacity of about two hundred, and was used for the conference sessions.

Coorabong College, located in the heavily timbered forest, is regarded as our model denominational school. Its object is to train the youth spiritually, physically, and intellectually, so that they may go forth into the home and foreign fields as intelligent soul-winners for the Master. From 2 until 4:30 o'clock of each school day afternoon the time is spent in manual labor. The ax and the arithmetic, the pick and the pen are making brain and muscle, while the Bible and prayer are directing the soul heavenward. Already the forest is receding before the sinewy muscle of vigorous youth and stalwart men, and mandarin and orange trees are taking its place. Tasty flower beds are being arranged near the school building. A few rods away are fields of thrifty turnips, cabbages and pumpkins. These, with other produce, help to supply the table at the commodious dining-hall—a place well patronized during the conference, and not soon to be forgotten because of the great variety of healthful, palatable dishes placed before the delegates.

The medical and foreign mission work was given much consideration at the conference. The Polynesian Island field received especial attention. A Foreign Mission Board consisting of seven members was elected, which will have a care over the work in lands accessible to Australia, and will work in harmony with the Foreign Mission Board in America. Elder E. H. Gates was chosen Chairman of the new board.

Plans were laid for publishing illustrated tracts on present truth in the different dialects of the Polynesian field. It is expected that the distribution of these leaflets will be followed with well illustrated books printed in simple language, and it was also planned that the Australian Union Conference Sabbath-school donations for certain quarters be devoted to the publication of this literature. All were much encouraged. A good missionary spirit was created, and deeper consecration experienced.

One evening I had the privilege of speaking to the lady students about the work in Tonga, and during my narration of events in that field, I asked all who desired to go as missionaries to foreign fields to raise their hands. About one-half responded. The next morning Elder E. H. Gates and the writer addressed the students at the school chapel. It was pleasing to see about one hundred happy young people with sparkling eyes and attentive ears, eager to catch all the information available relative to foreign fields, and to learn all they could about the great principles of truth.

A burden for the medical missionary work rested heavily upon Sister White. During quite a portion of the time she was in poor health, and attended but few of the meetings. At a session of the Medical Association she came in and read

we took a small rowboat for the school campus, three miles up the stream. The school is located on a beautiful mound in the midst of the forest, away from the confusion and evil influences of the city. There are connected with the institution fifteen thousand acres of land, mostly heavily timbered. Two dormitories have been erected—one for the boys, and the other for the girls. The schoolhouse is a large, neat, but plainly built two-story building. The upper room has a seating capacity of about two hundred, and was used for the conference sessions.

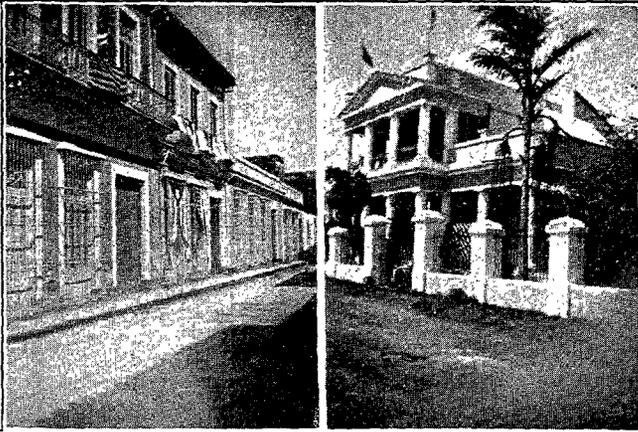
Cooranbong College, located in the heavily timbered forest, is regarded as our model denominational school. Its object is to train the youth spiritually, physically, and intellectually, so that they may go forth into the home and foreign fields as intelligent soul-winners for the Master. From 2 until 4:30 o'clock of each school day afternoon the time is spent in manual labor. The ax and the arithmetic, the pick and the pen are making brain and muscle, while the Bible and prayer are directing the soul heavenward. Already the forest is receding before the sinewy muscle of vigorous youth and stalwart men, and mandarin and orange trees are taking its place. Tasty flower beds are being arranged near the school building. A few rods away are fields of thrifty turnips, cabbages and pumpkins. These, with other produce, help to supply the table at the commodious dining-hall—a place well patronized during the conference, and not soon to be forgotten because of the great variety of healthful, palatable dishes placed before the delegates.

The medical and foreign mission work was given much consideration at the conference. The Polynesian Island field received especial attention. A Foreign Mission Board consisting of seven members was elected, which will have a care over the work in lands accessible to Australia, and will work in harmony with the Foreign Mission Board in America. Elder E. H. Gates was chosen Chairman of the new board.

Plans were laid for publishing illustrated tracts on present truth in the different dialects of the Polynesian field. It is expected that the distribution of these leaflets will be followed with well illustrated books printed in simple language, and it was also planned that the Australian Union Conference Sabbath-school donations for certain quarters be devoted to the publication of this literature. All were much encouraged. A good missionary spirit was created, and deeper consecration experienced.

One evening I had the privilege of speaking to the lady students about the work in Tonga, and during my narration of events in that field, I asked all who desired to go as missionaries to foreign fields to raise their hands. About one-half responded. The next morning Elder E. H. Gates and the writer addressed the students at the school chapel. It was pleasing to see about one hundred happy young people with sparkling eyes and attentive ears, eager to catch all the information available relative to foreign fields, and to learn all they could about the great principles of truth.

A burden for the medical missionary work rested heavily upon Sister White. During quite a portion of the time she was in poor health, and attended but few of the meetings. At a session of the Medical Association she came in and read



IN CUBA.*

IN THE ISLAND OF CUBA.

C. L. BURLINGAME.

WHILE capitalists are entering the fair isle of Cuba to invest their money where it will yield a rich return, what are we doing to reap the richer harvest of human souls? While others are taking their lives into their hands and going into the saloons, the dens, and the dives, that they may obtain wealth, or fleeting pleasure, what are we risking that we may rescue the perishing, and bring to them an eternal reward?—Truly the children of this world are in their generation wiser than the children of light, and in this island, at least, they are sowing while the soil is in a receptive condition. O that the children of the kingdom might see these things as they really are, and not wait till the enemy has filled the ground with tares! Never can there be a more opportune time to enter Cuba than now, for conditions will surely grow worse, as the majority who go there do so from selfish purposes, and the influence of these is anything but helpful.

* Of the two pictures at the top, the left represents the common Cuban house, the right, the dwelling of a wealthy gentleman. The lower left-hand view shows the hut of the poorer class, while on the right are a native Cuban, a U. S. soldier, and a loaded pony.

Statistics show that during the present year the liquor traffic has increased many fold. We know what always follows this—dishonesty, licentiousness, and gambling. Although these evils have existed in the island for years, still they will increase in volume and take on a more dangerous form with the influx of a foreign element. This is already seen. Infidelity now prevails to an alarming extent, and is on the increase. Nothing but the Gospel in its purity can stay this tide of evil. Who is willing to go there and devote his life to seeking out those that are honest in heart?

All the cities—and there are several—lie along the coast, and offer most promising fields of labor. Havana, Matanzas and Cardenas on the north coast are the most easily reached from the States. Mission schools, Bible, sanitarium, health and other lines of work might be successfully conducted.

Although the soil is everywhere fertile, yet for a few miles back from the coast it is thin, overlaying as it does, a rocky foundation of coral limestone and lava. All kinds of cereals and vegetables will grow, but none of the fruits found in the States, excepting perhaps, grapes and strawberries. Tropical fruits of all kinds do well, and some of these are maturing all the time, so it is not necessary to attempt to preserve them by canning or drying, as in the States. Neither are barns or storehouses needful for stock as fresh food may be had the year round. Sugar and tobacco are the main crops, as stated last month, but near the towns truck gardening, and poultry and fruit raising are profitable. A very small piece of land would support a family. I believe a man who was upon the ground with five hundred dollars capital could do well—single men could get along with less. Modern tools and implements are used quite extensively.

The architecture is much different than in the States, as nearly everything is made of stone. In the cities the blocks are built up solid from one street to the next. The walls of one house serve as the walls for three others—one either side and in the rear. Little difference is seen between the home of the rich man and that of his poor neighbor. In the center or rear of the house is an open court. Instead of glass windows are heavy iron bars which serve the two-fold purpose of keeping out thieves and affording an excellent circulation of fresh air. Back of the bars are shutters or folding doors or both. The rooms are from twelve to eighteen feet high.

During the enforcement of General Wyler's Reconcentrado Act, the country people who were driven into the coast towns built huts, or booths, from the royal palms and bamboo poles. These are cheap, and are said to be very comfortable. They are built without nails, strips of palm bark answering that purpose. These huts are quite common in country districts, especially among those who are just getting started in life. At the end of four or five years the roof has to be again thatched with palm leaves.

Most of the farm work is done by oxen. A primitive yoke similar to that used in the time of our Saviour is lashed to the oxen's horns with small cords. The manner in which these animals are driven and controlled is cruel in the extreme: A ring is passed through the nose of each ox. To this is attached a cord that is jerked this way and that in a most unmerciful manner. To urge the beasts on the

natives use a staff six or eight feet in length, and in the end of which is a sharp brad. Many an ox have I seen with scabs and running sores the entire length of his body. Some die because of this ill treatment. One plantation I visited had lost twenty-two head within four months.

As there are no roads in the country, the people travel on the backs of strong, active ponies. Produce is carried to market in huge knapsacks or saddle bags hanging on either side of these faithful animals. I have seen these ponies loaded down with six or eight large cans of milk, and the driver on top. If we were as faithful to our Master as these dumb brutes are to theirs, what a different world this would be.

Now a word concerning the expense of living in Cuba: Most goods retail fifty to one hundred per cent. higher than in the Eastern States. War prices and heavy duties account for this. I have been told that goods that have been used are admitted free of duty. Provisions are quite reasonable—good flour is five dollars a barrel. Stoves are not needed, since each house has a sort of brick range in which charcoal is burned. As the climate is so warm, little clothing is required.

I trust these lines may be read by some whom the Lord is calling to enter this needy and neglected field.

ENSLAVED ECUADOR.

FLORENCE A. RANKEN.

THE greater part of the education of Ecuador is in the hands of the Jesuits, who control her universities, and though an occasional student may be reached from the outside, his connection with his college would be severed the moment he made any public confession of Christ. Thus it is evident that no organized Gospel work can begin within their walls. The government schools are not considered of as high a grade as those in the hands of religious communities, and in towns on the coast where the desire to learn English is great, a post as teacher might be obtained in one of these; but in the mountain provinces they would be closed to any whom it was known would use their influence to lead men to trust in Jesus as an all-sufficient Saviour. A medical missionary, however, might do powerful work, and get into ready access with the medical students, whether permitted to work in their colleges or not.

No sympathy is shown for the poor Indians and lower classes who are to be seen in the streets, and many of them are lame, blind, and suffering from all kinds of loathsome diseases. Besides being relieved in body these might be brought into spiritual light and health by means of a dispensary and mission opened in their midst.

Among the Indians a knowledge of medicine would go far to win the love and confidence of some, at least, of the tribes that inhabit the provinces of the western slopes of the Andes. Two English travelers, lately returned from a visit to the Colorado Indians, state that they are a very noble race, honorable, attractive,

and gentle; they are more upright and of better build than the people who have settled near the civilized centers. They paint their bodies in such a manner as to appear to be clothed in baskets of wickerwork; no one knows how many the tribe numbers, but there are at least some thousands of them. The total Indian population of the Oriental province is variously estimated from 200,000 down to 80,000, the smaller figure, perhaps, being nearest the truth. They are so scattered as to be hard to reach in great numbers.

On the eastern borders of the land live some very different tribes. The Juaois, the most numerous and remarkable, are reached from *Ambato* or *Riobamba*. The Incas in the height of their power never succeeded in conquering them, and a great many years ago they utterly annihilated a large Spanish settlement and mission at *Macas*. From all that can be learned this tribe seems to be most capable of being made a good race of people. To the north of these are the *Zaparos*, a very mild race. More submissive and indolent, they would be easier to settle among, but it is doubtful if permanent results would be gained sooner than among the Juaois. Still farther north is an almost unknown tribe of Indians, who are fierce and steadily refuse to have any dealings whatever with white men. It is believed that they are diminishing in number on account of internal warfare.

In the country between the two ranges of the Andes, the larger part of the population of Ecuador is congregated, and this is truly the pope's parish; as, separated from the coast by almost impassable mountains, thoroughly under the power of a corrupt priesthood, the spirit of the middle ages still dominates it. The whites live in idleness, and they, as well as the upper class, oppress the Indians, who greatly outnumber them. Perhaps no problem in connection with missionary work in the land is greater than that of reaching this poor, oppressed, superstitious race of half-civilized Indians. They speak the *Quichua* or *Inca* language, and are kept in terrible bondage by the church. If they do not contribute to her treasury what is expected of them, they are often tied to a post and whipped; the priest will even take the last donkey of a widow to pay for masses for her husband's soul, leaving her to plod on in denser poverty than before. Should a man show a little care and industry, and begin to prosper, the priest will assign a feast to him that will swallow a year's careful savings, and leave him more than ever a slave to drink. These Indians earn from four to sixteen cents a day, while the tradespeople often earn as much as thirty-five cents. Both are equally preyed upon by the priest; what does not go into his pocket goes for drink, so they live in a most wretched condition.

There is great variety in the work that might be done here. The coast country is very liberal and quite open to the Gospel, though the people are hard to influence; as soon as they learn that to accept the Gospel of Christ means that they must leave their sins it loses its attraction. A very widespread spirit of skepticism, materialism, and spiritism is taking a strong hold of the people. The northern coast province of *Esmeraldas* is utterly lost to the Catholic Church; it has not a priest within its borders, and will not allow one to live there. It seems, too, a great pity that a field so needy, and so fast passing from the superstition of Rome to the despair of infidelity, should be left any longer without the light of the glorious Gospel of the living Saviour.



STREET VENDERS IN BUENOS AYRES.

EXPERIENCES OF A MISSIONARY'S WIFE.

MARY T. WESTPHAL.

I CAME to Argentine in 1894, expecting that my duties would be to live out the truth in our own home, and carefully care for our two children; but upon the departure of Brother and Sister Craig, a part of their work fell to me: I acted as Secretary and Treasurer of the mission field, continued a school Sister Craig had begun, and took charge of the Sabbath-school and Sunday-school work, and taught a few private pupils evenings. Finding that I was unable to do justice to all these things, we secured the assistance of Sister Threadgold, who relieved me of the day school, and assisted in other ways. She has since become Brother Nowlin's wife.

Soon after Brother Craig's departure, it became necessary for Mr. Westphal to go to Brazil. We were left alone in a strange land, but God did not forsake us. I was often obliged to go to the city to attend to business matters, and as I went out in the morning, I sometimes wondered if I would ever be able to find my way back again, for the houses in Argentine have such a sameness in their construction—the windows have iron bars over them, everything is walled in, and there are few landmarks for the guidance of strangers—but I never got lost nor had an insulting word spoken to me. It is a very uncommon thing in South American cities for a woman to attend to business matters, but a kind Scotch gentleman, the porter at the bank with which we had our deposit, rendered me all the necessary assistance.

Mr. Westphal was in Brazil during the most sickly season of the year. The quarantine added to the unpleasantness of the situation. Various diseases raged all over the city, and our children came down with measles, which turned into scarlet fever. Our little girl fell asleep, and I was obliged to lay her away in the cold grave, with no relatives near to help me bear my grief. This was the most bitter experience of my life. A Spanish Catholic lady who lived next door to us (although she was unable to speak to me in a language I could understand) rendered all the help she possibly could. Her heart ached with mine. For several weeks I had not heard from Mr. Westphal, and so concluded that he, too, had fallen a victim to disease. But he returned safely in due time.

In October, 1897, Brother Town came to take the place made vacant by Brother Craig's departure, and so I was relieved of the tract society work. As the mission funds were in a very low condition, we thought it best to remain near Crespo for a time. During the first few months we lived among the brethren, while Mr. Westphal made a tour into Uruguay. I had not realized how great the change would be in our diet, when we should leave the city where we were always able to buy fresh fruits and vegetables and grains, and go into the country districts that had been ravaged by great swarms of locusts. The experience, although very hard to bear, brought us to the place where we could make a good meal out of bread alone, when necessary, without longing for something more appetizing.

The report had been circulated that we were getting rich gathering up tithes in Argentine, but when the people saw us, they realized that these words were false.

I often visit the Sabbath-schools in Entre Rios, spending several days in each locality, teaching the children, holding young people's and children's meetings, teachers' meetings, and assisting the sisters in other ways. Considerable time is spent teaching our people to sing our church hymns. Then, too, I have learned many lessons in economy from these economical German housewives. I have passed through experiences that have taken away my false pride, and taught me to meet people where they are. In my work as Secretary of the Argentine Sabbath-school Association I have been greatly blessed of the Lord, and the things that have happened to me have been permitted for my good, that I might be purified from the dross of sin, and prepared to meet our God in peace. To Him do we offer honor and praise.

THE NEGLECTED INDIANS OF CENTRAL BRAZIL.

GEORGE R. WITTE.

THE Indians of Brazil are estimated to number from 1,500,000 to 2,250,000, divided into, perhaps, 230 tribes, speaking many different dialects. In the entire Amazon Valley, comprising over 22,000 miles of navigable waterways, open to steam navigation, there are but three small independent missions, located at Para and Manaus, where Indians are rarely seen. There is not one pure-blood Indian

family connected with either mission, and no attempt is being made, nor has any been made, to carry the Gospel to these Brazilian Indians. But where the messengers of the Gospel have failed to go, the rumseller and rubber-trader have freely gone, and with results so disastrous to the poor natives that any attempt to describe the true conditions would be an exaggeration.

On my return from Brazil I had as fellow-passenger a rubber-explorer and trader from Manaos, who is now in Germany, seeing to the construction of a number of light-draft barges, with which he proposes to ascend the river Japura in the winter to bring from Colombia 200 to 300 Indians to work on his rubber plantation on the Purus. As I supposed that the Purus region was swarming with Indians, I expressed my surprise that he should make so long and expensive a journey to obtain laborers. In reply he told me that rum, smallpox and other diseases had so effectually destroyed the Indians in the rubber country that but few were left, and they were unfit for work. The large district, bounded by the Amazon (north), Madeira (east), Aquiri (south), and Javary (west), is practically depopulated of Indians, and the remnants are practically inaccessible to the Gospel.

In view of such facts, can we wonder that some thoughtful Indian chiefs look with hate upon the white man and regard his religion with distrust? In my journey up the Tocantius River last year, when I spent four days at two villages of a tribe called the Caraoh Indians, I asked the captain of one village whether he would like to have a party of missionaries come to settle among them. He said emphatically, "No!" and added that he considered his people superior to the Christaos (meaning the Brazilians, whom they called Christians). The Indians at this village were more moral, more orderly, and more industrious than the half-breeds (there are very few pure whites in those regions) whom we encountered at any interior Brazilian station during my whole experience.

Is the Roman Catholic Church doing nothing toward Christianizing the Indians? With one honorable exception, all the priests with whom I came in contact during my journey were immoral, drunken, and ignorant; every mission which they had started had utterly failed to accomplish the Christianizing of the Indians, and the tribes who have come under priestly care are decidedly inferior in morals, industry, and order to the tribes who refuse to have any intercourse whatever with the whites. The Cherentes and Apinages, two of the tribes which I visited, have been for years under the care of Catholic friars. This is the way I found them: Both men and women walk about naked. They have lost all spirit of self-dependence, of tribal government, of order, and of morality. They are improvident, beggarly, and unclean, and have suffered the same numerical decimation by vice and sickness as the Indians in the great rubber belt. The Cherentes, who twenty-five years ago numbered not less than 4,000 warriors, could not to-day muster 400, and if all were gathered together, they would furnish a pitiful spectacle in testimony of the inefficiency of papal missionary enterprise. The work is altogether left to Italian monks, who never devote themselves to spiritual effort among the natives. They invariably start settlements to which they seek to attract Brazilian traders. The Indians become to them simply a source of revenue and are commonly reduced to

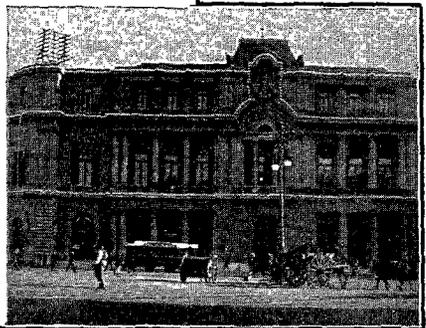
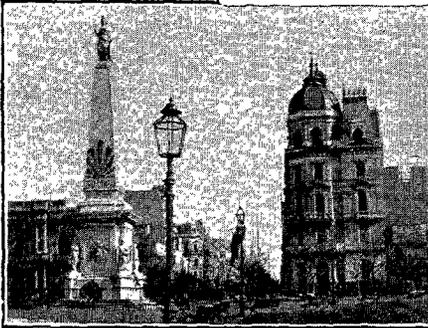
a state of semi-slavery. Indian products are traded for the vilest rum, and thus they are not only cheated in trade, but are taught the drink curse, which destroys them as effectually as did the rifle and the arquebus in the days of the Peruvian conquest.

If we want to do successful missionary work among the Brazilian Indians, we must go so far inland as to be effectually out of the reach of the trader and rumseller, and we shall do well if we obtain small reservations for the work from the government, from which all undesirable settlers may be excluded. The government is quite willing to grant such; indeed, I have in my possession a government contract in which the state of Para not only pledges itself to grant land but also offers buildings and pecuniary aid for a manual training school under Protestant missionary control. However, whether with state aid or supported by the free-will offerings of God's people, this seems to be the only solution of the problem—to go far inland and keep away from trading posts. With this aim in view I am planning a trip to the Araguaya River, the western affluent of the great Tocantius, on which latter river my last year's colaborer, Dr. Graham, is still holding the fort. The Araguaya has nearly a thousand miles of navigable waters, and along its banks are found the great tribes of the Cayapos, the Carajas, and the Chavantes. They ought to be reached with the Gospel before the Catholic priests get at them, for it is a well-known fact that as soon as it becomes known that a Protestant mission is planned, the priests at once bestir themselves to reach the ground first and to sow the seeds of error and superstition, which are very difficult to eradicate.

The work of evangelizing these Indians is not an easy one. Unhealthy climate, extreme heat, and the difficulty of sending the necessary supplies to stations far removed from centers of trade, all combine to make the work both difficult and costly. But the heroic spirit is not extinct among our missionary volunteers, and if united prayer is made by the church, I believe that God will enable us to find both the men and the means for carrying on this glorious work in the "waste places" of this neglected continent.

One of the difficulties of the work consists in the variety of dialects and languages spoken by the different tribes. As probably none of the tribes number more than 10,000 men, it is obviously out of the question to make a separate Bible translation for each tribe, and in my judgment the problem would be best solved by the establishment of missionary and manual training schools, where Indian young men could be educated and trained to become evangelists among their own race.





SCENES IN BUENOS AYRES.

BITS OF PERSONAL EXPERIENCE.

JOHN MC CARTHY.

WHILE acting as Superintendent of the Montevideo Sailors' Home and Mission to Seamen, in February, 1895, we were notified by Elder F. H. Westphal that the Foreign Mission Board had invited us to engage in the work of disseminating a knowledge of the Third Angel's Message. We started for Buenos Ayres where we met Brother Westphal after his return from a successful missionary tour in Brazil. We were sent to labor among the descendents of the historic Waldenses, who had settled in the Uruguayan Republic, and after a stay of several months, we were gratified to see six or seven accept the message.

Returning to Buenos Ayres, we labored among the Spanish-speaking people, preaching to and holding Bible readings with them in their own tongue, thus spending a year and four or five months. Eight or nine became convicted, and covenanted with God to keep His commandments and accept the faith of Jesus.

Several reasons might be given for the meager results that attended this effort: The Spanish people, who were Roman Catholics, had to be dealt with very cautiously. The same methods cannot be employed in presenting the Third Angel's Message to them as may be used in instructing those who are more fully acquainted with the Word of God. Sometimes months are consumed in getting them to accept the first principles of Protestantism. Then, too, previous to the time we accepted the Third Angel's Message, we had been engaged in Gospel work

among the Waldenses of Uruguay, and in the city of Buenos Ayres, and our former Christian helpers and associates now began to oppose us very bitterly. Nor did I myself have that entire consecration necessary to enable one to be a successful messenger of Jesus Christ. But I thank God that He was patient with me, and has given me many precious experiences in the Christian life, and has better prepared me for His service.

In February, 1897, I was requested to unite in labor with Elder Vuilleumier, in the province of Santa Fe, where, after two months' earnest work, we saw fifteen or sixteen united to the church. Each evening Elder Vuilleumier would speak for about thirty minutes in the French, and I occupied that length of time in preaching in the Spanish language. Thus the good news was heralded to all the inhabitants in the districts surrounding Las Tunas, Esperanza and Pujoto.

At this time Elder Westphal asked me to accompany him on a tour to Las Gargas, an Italian colony about six hundred miles north of Buenos Ayres. This journey was fatiguing in the extreme. It took us fourteen hours to travel two hundred and twenty-five miles by rail, and then the remainder of our journey was made in a great heavy cart. A few days previous to our arrival at Reconquista, the terminus of the railroad, there had been some heavy rain-storms, and the streams were now so swollen that they had the appearance of small seas. We were en route to the house of Brother Peverini, and all went well until we came to the last stream to be crossed, a short distance from our journey's end. Because of the lowness of the land at this place, the colonies had made a turnpike road leading to the bridge across the stream, and the water had risen above this, so our driver missed the way, and we were all thrown into the water. Elder Westphal and myself were in great peril, as our heavy overcoats and boots kept us from using what little knowledge of swimming we possessed. But the Lord was at hand to deliver, and after two hours and a half, we were rescued, although I lost about one hundred and fifty dollars' worth of clothes, books, etc. We were taken to the home of a Roman Catholic, where we were kindly sheltered. Our host let us have dry clothes, and in a few minutes we looked more like old stage farmers than ministers of the Gospel.

The next day we reached our destination, and after a stay of eleven days, we were able to baptize two persons and organize a church of eight members: some of these had learned the truth from Elder Vuilleumier, and others had been enlightened through reading our literature.

After laboring with Elder Westphal in the German-Swiss colony at Malabrigo, where eight souls were baptized, and in Buenos Ayres, where I held Bible readings for a month and had the joy of seeing four or five accept the Sabbath truth, I united with Elder Vuilleumier in opening up the work in Esperanza, a large commercial center north of the city of Santa Fe. We hired the largest hall available, and preached night after night to an audience of two hundred or more. Many prominent men became very favorable to our work, and some who had bitterly opposed us were led to give us their influence, and while the immediate results were not the most gratifying, yet we believe that later on we shall see some fruit of our effort there.

In September, 1897, I began to labor in Cordoba; a report of the results of that work appeared in the October number of the *MAGAZINE*.

We have experienced a little difficulty in getting some of our brethren to see the necessity of giving up the use of wine and tobacco, but that battle has been fought, and the cause of temperance and total abstinence came off victorious. For this we are very thankful.

The Argentine Republic might be called the United States of South America. We have represented almost every language on the face of the earth—such as no other Spanish-speaking country in the world can show. Any sacrifice our brethren may make for Argentine is not merely an effort to help the work here, since we shall soon be able to send forth workers who can labor in German, French, Italian and Spanish. This field deserves the earnest attention of God's people, since the great stream of European immigration is constantly flowing this way. We request the constant prayers of our brethren in other lands, that our work may all be done under the immediate supervision of the Master.

AMONG FOES AND FRIENDS IN ARGENTINE.

LUCY B. POST.

I LANDED in Buenos Ayres, July 15, 1895. I cannot now recall my earliest impressions of the country—I only remember they were not the best, and I have tried to forget them.

My first efforts were put forth in Nueva Palmira, Uruguay, where several embraced the truth, and eleven united with the church in Buenos Ayres, it being thought best that no church be organized in Palmira at that time. Uruguay is a most delightful country in which to live. I have often wished that some of our brethren who desired to do some missionary work would move to this place and live out the truth, as they could be a great help to our little company there.

Returning to Buenos Ayres, I was soon doing so much Bible work that I had no time for anything else. My first labors in this city were in behalf of four sisters of a Swiss lady in Palmira who embraced the truth there. They were much interested for some time, until the Bible touched on a particular sin which some of them were guilty of, and then one of the number who spoke English and had been acting as my interpreter, went to a minister of the Gospel. He advised her not to change her manner of life, but to continue living with the man to whom she had not been married, and to warn her sisters against my dangerous teachings. But another of the ladies, who was also living in the same unlawful manner (and who had on her hands three children) gave up her former way of living, and accepted the truth. She is now bringing up her little ones in the fear and admonition of the Lord. These instances fairly represent the looseness of society in this country.

We have met much opposition. Many souls have gone far enough in their investigation of the message to acknowledge that it is the truth, but yet, as many of them have told us, they do not have the courage to obey.

A wealthy lady, who had attended our readings, began the observance of the Lord's Sabbath. So much opposition to the truth arose that it seemed as if the host of the evil one and all the powers of darkness had broken loose and were at war against the message for these times. This lady's husband forbade my coming to the house, but she came to the place where the readings were held, so he took her home to Scotland, hoping thus to prevent her hearing us present the teachings of the Scriptures.

A prominent minister's wife had said some hard things about our work. Afterward, she was sorry for the course she had taken, and sent for me to come to her house. In the meantime her husband had been heard to say that if I came to his home, he had left strict orders for me to be put outside. But when I went to call on them, I was very cordially received both by the minister and his wife, and since then they have asked me to help settle some difficulties which have arisen among their ministers. It was like this: In the college where they were fitting up workers for this field, they were teaching evolution. The professor who was spreading this doctrine gave a lecture which was very skeptical in its tendencies, and I was present when it was delivered. The wife of the one who had left orders for me to be put outdoors, should I visit him, wrote me as follows:

"Dear Miss Post: I hope you reached home the other night without suffering from the rain. I am sure we would have been glad to have given you a room for the night. It really looked inhospitable to allow a woman to go out in such a night, but you seemed very determined to go.

"With regard to the lecture that we were discussing, I mean the one given by the Rev.———, at the —— Church last June: I understand you received the same impression with reference to its teaching as did I—that it might have been delivered by Ingersoll, or any other infidel; that it was not a reconciliation of the Old Testament and science, but a complete throwing overboard of the Old Testament, and an acceptance of science as that gentleman understands science. I regret that I had to leave before the lecture closed, especially since different ones have brought us reports of what took place near the close of the meeting.

"I hope you will permit me to ask you a few questions with regard to that part of it. Did Dr.——— get up and in a five minutes' talk heartily and entirely accept the statements made by Professor——— as his own belief, and call for a standing vote of thanks from the audience? Did Dr.——— do the same thing, leaving the impression that he also believed thoroughly the lecturer's views of the Bible? Did one or the other of these two gentlemen say that Professor———'s lecture 'filled a long felt want' in its explanation?

"We have fallen on perilous times when people can come out so boldly to set up their own judgment against the prophets and apostles of sacred writ. I am anxious that an end should be put to it, as I think there will be, as far as our mission is concerned, at our annual conference. I would thank you for an answer to this at your earliest convenience."

"With kindest regards, I remain,"

"Yours sincerely," _____

Aside from my Bible work, I have had an opportunity to help the sick. Many nights and days have been spent in ministering to the suffering. I took one young lady into my room, gave her my bed, and, assisted by Sister Town, attended her night and day for nine days, trying to keep up my Bible readings at the same time. At the end of the nine days I found that I must have a change, and so took the young lady to the English hospital, where she lived nine days longer. Each day but one I visited her, sitting up with her some nights. Sister Town also helped care for her in the hospital. This seemed to be a providential opening for us, as we thus became acquainted with the physicians and nurses and matron. They permitted us to visit the different wards two hours any day we desired, outside the regular visiting hours, so each Tuesday we went from bed to bed in the wards. We could visit only about three wards in one day. Here we distributed hundreds of our English, Spanish, Scandinavian, French and German periodicals, which were much appreciated by the sick. One man desired literature in the Greek language, and Sister Town took him a Greek New Testament, which he read with interest.

I must relate another experience indicating the wonderful manner in which the Lord works for the conversion of His children: A North American gentleman arrived here, who had been sick for nearly a year. He was in the English hospital a few weeks, and got better. Having no money, and being friendless in this strange land, he was obliged to work before he was strong enough, and took cold. It settled in his lungs. He came back to the hospital. He seemed so anxious to get home to America. I saw the chief physician about him, and was told that the young man might recover sufficiently to enable him to get back to the States if he could go into the country. So I took him to my brother's home in Palmira. He got worse. My sister-in-law, my niece, myself, and some neighbors who came in to help, watched him for fifty-five nights. Day after day we thought he could not live from one hour to another.

During this time he was led to seek the Lord, but when first asked if he ever prayed, he said: "No; to whom should I pray? I know no god but the god of nature. I do not believe because I cannot understand how it can be true that a God of love, of justice, and mercy can look down from His throne and see a being whom He has created suffer as I do. I can see what you are doing for me, and thank you for it, but that is all I can see." When I replied that I could not do what I was doing for him unless the Lord gave me strength, he said he could not see matters that way. He finally requested me not to mention these things to him at all, as he could not understand them as I did, and he did not want to hurt my feelings. For two weeks I said nothing to him on the subject.

But one evening as I was saying good night to him he requested that I should pray for him. I replied that I would, but that he also must pray for himself. "I will," he said. In the morning he told me he had called upon God a dozen times, but had received no sign, as yet. I told him he must pray for light, because God never disappoints one who asks him for that. When my sister-in-law came in, we had prayer for the young man, and after that there seemed to be a change in him: one could hear his voice lifted in supplication and praise any hour of the day or night.

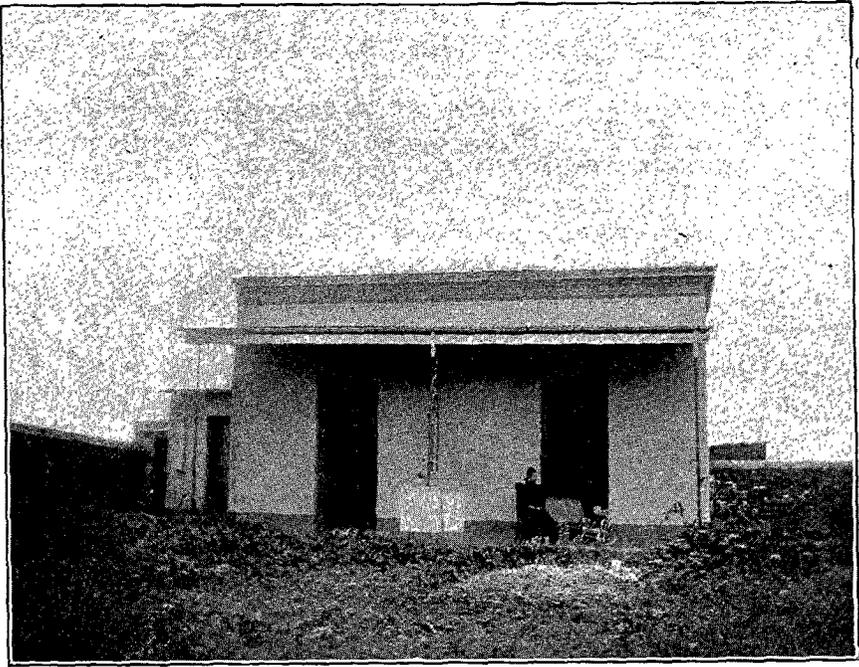
One night, nearly two weeks before he died, he said to me: "The Lord has done just what I asked of Him, and I think we ought to thank him for it." So I knelt by his bedside and prayed. Then he offered a most beautiful prayer, asking the Lord to forgive all his sins, to give him an understanding heart, to bless those who had been so kind to him, and saying if it was the Lord's will for him to get well, all right; if not, it would be all right also.

To see the power of God manifested in the conversion of this man who had lived so far from Him all his life, did my soul good. The language of my heart is: "O taste and see that the Lord is good; blessed is the man that trusteth in Him." This Scripture frequently came to my mind: "I am sought of them that ask not for Me; I am found of them that sought Me not." It was fulfilled in the young man's case. His childlike faith seemed to grow from day to day until the end.

This work of caring for the sick, of visiting the poor, and going from house to house asking for old clothing to distribute among those who are in need has given me the name of the good Samaritan. Then from time to time it is my privilege to go into the kitchen and teach the people how to prepare healthful dishes of various kinds. I am so thankful the Lord has given us a knowledge of these things. I hope the time will soon come when we may have a band of workers who can do this kind of work, and it may thus be established on a firm basis in this great city where there is so much need, where poverty, distress and want are on every hand. The sanitary conditions here would surprise one from the States, I am sure. In certain parts of the city it is not an uncommon thing to pass by several dead and decomposing animals in a few minutes' walk.

Argentine houses are damp and cold in winter. The walls are so wet that if a garment hangs on them a few days, it becomes very damp—in some cases covered with mildew. Unused shoes or boots which stand a little while will be perfectly green. But these things are not nearly so bad as are the conditions in other places where our fellow missionaries are laboring, and I do praise God for His loving-kindness to me. May our brethren and sisters pray for the cause in Argentine!





A MISSIONARY'S HOME IN FLORES.

A FEW CUSTOMS IN ARGENTINE.

HATTIE LELAND.

PERHAPS some of our friends think of us as being down in South America among uncivilized natives: but this is not quite the case, for we find the people here civilized and kind, although they are very ignorant in a great many ways.

We are living in Flores, one of the most beautiful and healthful suburbs of Buenos Ayres. An hour's ride on the electric train will take us to the heart of Argentine's metropolis and capital. Flores is quite a modern town. It has wide stone walks, gas lights, and street-cars. Of course its houses seem odd to an American, for the dwellings here have few windows, and sometimes none at all. We have a nice little cottage which contains two rooms besides the kitchen. Each room of the house opens out-of-doors, and is provided with large double glass doors. The rooms are all in a row.

It also seems strange to the newcomer to see the milkman with a little tin cup in his hand, driving two or three cows through the street. He stops at the gate of each of his customers, claps his hands (this is the custom followed here instead of knocking at the door), and calls out *lechero*, which is the Spanish word for milkman. Some *lecheros* carry their milk in cans on horseback. The trotting of the horse churns the butter which is taken out before selling the milk. The butter is sold without being salted.

Another thing seemed strange to me when I first came to this country: it was to see so many women going about the streets bareheaded. It is very common to see a woman get on the street-car and go any place with not a thing on her head. The class distinction here is very noticeable. The wealthy class wear hats, while the poor wear nothing on the head. The middle class may be distinguished by the black silk lace scarf thrown over the head. The poorer class seems to be in the majority, and some of them are very poorly clad. It is no uncommon thing to see a woman pass by with a large bundle on her head, a baby on one arm, and a heavy basket on the other. As I see how sad they look, I long to tell them of the One Who lightens our burdens, and I pray that God may use me to the glory and honor of His name.

FOUR IMPORTANT MATTERS.

I. H. EVANS.

Weekly Support of Missions. MANY of our brethren and sisters have lately adopted the plan of paying ten cents per week to foreign missions. We trust that all of our people everywhere will give attention to the resolution passed by the late General Conference Committee at its session in Battle Creek, Michigan, viz.:—

Whereas, There are urgent demands for means to carry on the foreign mission work; and,—

Whereas, The Board at its last meeting in July, passed a resolution recommending that each Seventh-day Adventist be urged to donate ten cents per week for foreign mission work; therefore,—

We Recommend, 1. That we heartily endorse the recommendation passed at the July meeting of the Foreign Mission Board, which is as follows:—

“That plans be immediately set on foot to arouse the denomination to united action in raising for foreign missions an amount averaging not less than ten cents a week for each church-member.”

2. That the donation be made weekly, and taken by the librarian each Sabbath.

3. That once a month the librarian forward the same to the State society treasurer, and they remit to the Foreign Mission Board promptly.

4. That each District Superintendent unite with the Conference presidents in inaugurating this plan throughout the Districts.

We trust that our people everywhere will adopt this plan, and unitedly cooperate in raising sufficient money for carrying forward our denominational work in other lands. We believe that with a united action there can be sufficient money raised so that our missionaries in foreign fields can be sustained as well as our laborers at home.

You will notice that the donation is to be made weekly and taken up by the librarians each Sabbath. The envelopes can be used, or any other means that is

thought best may be employed. We trust that in the year to come not only the present force of workers in foreign fields may be sustained, but that a large corps of trained missionaries may be sent abroad to enter the regions yet untouched.

The Missionary Magazine. The subscription list of our Magazine is rapidly increasing; it has been more than doubled in the last three months, but it is not yet anywhere near what it should be. We invite our librarians and church elders, and our brethren and sisters everywhere, to take hold and extend the circulation of this paper. It brings information to all of our people that can not be obtained from any other source. Many outsiders read the *MISSIONARY MAGAZINE* when they are unwilling to read other of our publications. If each subscriber could send us one additional, it would help to increase our list materially.

Send all orders through your librarian, or direct to the Foreign Mission Board, 150 Nassau Street, New York, N. Y.

Missionary Reading Circle. Already hundreds of our people have joined the Reading Circle, and write that they intend to enter heartily into the study. We wish that all of our churches would bring this matter up at some of their Sabbath services and consider the propriety of each family's taking up the study. The *MISSIONARY MAGAZINE*, we trust, will be more interesting as the months go by; and all are acquainted with the value of the book, "Thoughts on Daniel and Revelation," the first number of the "Berean Library," to be used in the studies on the Message.

Let there be a united action on the part of all our people to become better acquainted with the conditions and needs of the foreign fields as well as better informed in regard to the principles of the Third Angel's Message.

Any who lack information in regard to the study, should write to the Foreign Mission Board, 150 Nassau Street, New York, N. Y., or to the International Tract Society, same address.

The Week of Prayer. The General Conference Committee has decided that the Week of Prayer should be from December 23-30, inclusive. Articles have been written, and will be sent to the proper persons ere this reaches the reader. This Week of Prayer ought to be more to us as individuals, than it has at any other period in the history of God's people. Why should not we, as individuals, seek God for His especial blessing upon our missionaries abroad? When Paul was visiting foreign fields he used to write to the brethren at home that they should remember him and his work in their prayers. Paul believed that the united prayers of the church, for the progress of the work of God, availed much.

Our missionaries rapidly fail in health and succumb to the prevalent diseases of the places they enter. Prof. W. C. Grainger in Japan has recently passed away. Others of our workers are failing in health, and let us pray that God will give them grace to accomplish His will, and physical strength to endure, that many souls may be saved through their instrumentality.

We trust this season of the Week of Prayer shall bring a revival to every home church, and that all instruction that shall be given at this season, especially set apart to seek God, shall be an inspiration in our lives to consecrate our all to the service of God as never before.

HOME DEPARTMENT.

IMPORTANT CONSIDERATIONS.

ONE of the basic principles of the Christian religion is self-denial. In the practise of this virtue, Christ was the world's greatest example. He said, "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me." This is incumbent upon all Christians.

How about the application of this doctrine to Christian workers, to those devoting their lives to the service of the Master? Answer: It would be expected that they of all Christ's followers, would "show forth His praises" in this regard, and actually "bear . . . the marks of the Lord Jesus."

But do not the workers require good clothing, and food, comfortable dwelling places, etc.; and are not these necessities often secured at expensive rates?—Yes. But the devoted laborer, through his thorough Christian experience, has "crucified the flesh with the affections and lusts" (Gal. 5:24), and his life with all that pertains to it, is on an entirely different basis commercially than the man of the world, or the mere professor of Christianity. Thus it may be said that the true child of God has fewer physical necessities, and that by the daily inculcation of Christian economics, the salaries and living expenses of self-indulgent Christians(?) and worldlings are no criterion for him in practical, Christian life.

Our workers have not the same temperaments; they have been reared under different environments, but they may all become self-denying followers of the lowly Jesus. They can all learn to practise economy, and by faithful instruction and example teach the people to do the same. Under these conditions, "salaries," and "laborers expense bills" take a subordinate place in the minds of the workers; the advancement of the cause and work of God from its broadest standpoints becomes an uppermost theme for contemplation. God is glorified by the self-denying zeal of all His followers.

There is much encouragement given in these considerations in a Week of Prayer article by Mrs. E. G. White, written in 1894. She says, "God calls upon us to bind about our wants, to have a genuine experience in daily self-denial. Although we may not be compelled to restrict our appetites, we should show that we do not live to eat, but eat to live. God demands a complete consecration of ourselves, soul, body, and spirit, to His service. Time is precious; strength is precious; no member of the family should be overtaxed because of unnecessary labor, and thus be disqualified to serve God and to keep his or her soul in the love of God. The Lord demands that we shall live simply. Our diet is not to consist of expensive food, or of unnecessary dishes, which require time and strength for preparation

It is profitable for us to consider the time in which we are living. We shall be called upon to engage in enterprises that will work for the salvation of the souls of men, women, and children. We must do this work in the spirit which Christ exercised in His mission, fulfilling the word, 'Whosoever will come after Me [follow in My footsteps], let him deny himself, and take up his cross, and follow Me.' So shall he be My disciple.

"When the Lord sees that we are copying our Model in spirit and action, and doing our best for the advancement of the cause, then He will be our treasure of resources. New fields are to be entered, and if the work advances into these new fields, then everyone who loves Jesus will have to act a part in personal self-denial."

The thought that the Lord will be our "*treasure of resources*" ought to inspire every devoted laborer with courage. Surely, the God-given principle of self-denial can in no way work to the disadvantage of any, nor stand in the way of the advancement of the work of God as a whole. There must be infinite blessing and profit in its practise.

The closing words of the Gospel commission are: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The Lord Jesus included all in our teaching that He had taught, even including His precepts with reference to self-denial, and then He vouchsafes His presence and keeping power to the end of the world.

NEWFOUNDLAND.

R. S. WEBBER.

In 1492, Columbus discovered America. John Cabot sailed from Bristol on his famous voyage, May 2, 1496, accompanied by a Burgundian and sixteen English sailors, in a little West of England vessel of about fifty tons, the "Matthew." The New World was first sighted June 24th, at early morn. It is claimed that Cape Bonavista, Newfoundland, was the first land seen by Cabot in North America.

"Newfoundland is England's oldest colony." It is a self-governing province, and is not connected with the Canadian Confederation. It forms the eastern wall, as it were, of the Gulf of St. Lawrence. In regard to size, it ranks tenth among the islands of the world. Its greatest length, from Cape Ray to Cape Norman, is 317 miles; the greatest breadth, from Cape Spear to Cape Anguille, 316 miles. The total area is estimated at 42,000 square miles. It is larger than Ireland by 10,000 square miles. Comparing it with our neighboring islands of British America, it is one-third larger than New Brunswick, and twice at large as Nova Scotia. The island is about a thousand miles around, measuring from headland to headland. Its coasts are pierced by numerous magnificent bays, running, in some instances, eighty and ninety miles inland. Within these bays are some of the finest harbors in the world.

About a degree from the shores of Newfoundland, is the greatest submarine island of the globe,—the Grand Banks of Newfoundland,—extending along the coast of Newfoundland for a distance of six hundred miles. The submerged hills and valleys are alive with cod, this being the great breeding-ground of this noble fish. Around the shores of Avalon are countless smaller submarine elevations, where colonies of cod are located, and where fishing has been carried on for centuries, without any diminution of the supply. From February to November, the fisheries of the Grand Banks of Newfoundland give employment to one hundred thousand men.

The Grand Banks have become as famous for their naval battles as for their cod-fisheries. On the Grand Banks, in 1755, the French men-of-war, "Alcide" and "Lys," were captured by the British frigates, "Dunkirk" and "Defiance," after a battle of five hours. The famous battle between the American frigate, "Constitution," of forty-four guns, and the British "Guerriere," thirty-eight guns, resulting in a victory for the American ship, was fought in this vicinity, August 19, 1812.

"The first sight of the coasts of Newfoundland impresses the voyager unfavorably. Dark frowning cliffs; miles upon miles of rocky walls, from two to three hundred feet in height, with but little verdure crowning their summits; bold promontories, and headlands, sculptured into grim fantastic forms by the blows of the Atlantic billows—all this is awe-inspiring in its stern grandeur." On passing from the rugged coast-line to the interior for a short distance, in the neighborhood of the larger bays, tracts of fertile land are found, generally heavily timbered. The soil is very suitable for agriculture, and grazing purposes.

Little is known of the interior of Newfoundland. Long Range is the principal range of mountains, extending the whole length of the island, along the western side. In this range peaks between two and three thousand feet in height have been discovered. Parallel with the Long Range, and near the coast, is the Cape Anguille Range. This range has peaks nineteen hundred feet in height and the Blo-mi-dons occasionally reach a height of two thousand and eighty-five feet.

Newfoundland has numerous large rivers. Among the largest are Rocky River, Exploits River, Humber River, and Grand River. The Exploits River, with a length of two hundred miles, drains an area of about four thousand square miles. There are many smaller rivers, branching from these large streams. The districts drained by these rivers are covered with beautiful forests, and the soil is exceedingly rich.

This island was inhabited by a large and powerful tribe of Indians, called the Bethuks, at the time of its discovery by Cabot. This tribe, the aborigines of Newfoundland, is now entirely extinct. Latham, one of the highest authorities in ethnology, believes the Bethuks to be a branch of the great Algonquin tribe of North American Indians. The territory of the Algonquins formerly embraced the whole of Canada, Nova Scotia, Cape Breton, New Brunswick, Labrador, and part of the Hudson Bay territory, together with a large portion of the United States. The time of their emigration from the mainland to Newfoundland is unknown. It may possibly have been centuries before its discovery by the English explorers. In the fourteenth year of the reign of King Henry VIII., three of

these Indians "were brought from Newfoundland, who were clothed in the skins of beasts, did eat raw flesh, and spoke a language which no man could understand; their demeanor being more like the brute beasts than man."—*Kerr's Travels*.

The friendly relations which existed between the Indian and white man, at first, continued but a short time; the Indians began to be exterminated. But, however, they had other enemies to contend with. The Miemaes, a tribe from Nova Scotia and Cape Breton, invaded their territory, and, having learned the use of fire-arms, waged a deadly warfare against the Bethuks. Assailed on the one hand by the white men, and hunted on the other by the Miemaes, their extermination cannot be wondered at.

As to the personal appearance of the Bethuks: The men were about five feet ten inches in height; their hair was coarse and black, and in the case of the men, it was dressed to hang over their faces. Their clothing consisted of two dressed deer-skins, which were thrown over their shoulders, sometimes being arranged with sleeves. Their feet were covered with moccasins, made of deer skins.

There is nothing to indicate that they had any religious culture, or mode of worship. Their vocabulary, which has been preserved, contains no word to express the idea of a deity. The following vocabulary was supplied by a Bethuk girl, who had been captured by the white settlers. She was taken to St. John's, where she died in a few years. Because of her capture in the month of March, she was named, Mary March:—

boy	bukashamesh
bonnet	abodoneek
boat and vessel	adothe
berries	bibidigemie
body	haddabothie
codfish	bobboosoret
cat (domestic)	abideeshook
child	immamooset
man	bukashman
lobster	odjet
lamp	bobbiduishemet
puppy	mammoosemich
shoe	moosin
sleep	isedoweet
woman	emamoose
water	ebanthoo
wolf	moisamadrook
good night	betheok

This will give the reader some idea of the vocabulary of the aborigines of Newfoundland.

(To be continued.)

USE OF OUR LITERATURE.

A READING FROM THE "TESTIMONIES."

MRS. L. FLORA PLUMMER.

1. WHAT is the result of work with our tracts and papers?

"I have been shown that but few have any correct idea of what the distribution of papers and tracts is doing. The missionary work is opening doors everywhere, and preparing minds to receive the truth when the living preacher shall come among them. The success which attends the ministers in the field is due in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. The tract and missionary field is an extensive one."

2. If there is any work more important than another, what is it?

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. There should be a most thoroughly organized plan, and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work."

3. Which is doing the greater work, the silent messengers or the living preacher?

"It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do."

4. How is the great lack of ministers to be supplied?

"The great lack of men to go from place to place to preach the Word may be in a great degree supplied by tracts and papers and by intelligent correspondence."

5. In what line of work may each have a part?

"All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications."

6. Are we using fully the facilities we now have for the spreading of the truth?

"We now have great facilities for spreading the truth; but our people are not coming up to the privileges given them. They do not in every church see and feel the necessity of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets."

7. How are the sisters mentioned in connection with this work?

"Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in

NOTE.—The most of these quotations were taken from an article by Mrs. White, first published in a booklet entitled "Constitution of S. D. A. Tract and Missionary Societies."

the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All can not go abroad to labor, but all can do something at home . . . Hundreds of our sisters might be at work to-day if they would. They should dress themselves and their children with simplicity, in neat and durable garments free from adornment, and devote to missionary work the time now spent in needless display. Our sisters may meet together to consult as to the best manner of labor. Money can be saved to present as an offering to God, to be invested in papers and tracts to be sent to their friends. Let each sister who claims to be a child of God feel indeed a responsibility to help all within her reach . . . Women of firm principle and decided character are needed,—women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world . . . These can in many ways do a precious work for God in scattering tracts and judiciously distributing the “Signs of the Times.” Sisters, God calls you to work in the harvest-field and help gather in the sheaves.”

8. What is the real value of our literature as a “preacher” of the truth?

“But few have correct views of what can be done by personal efforts in a wise distribution of our publications. Many who will not listen to the truth presented by the living preacher will peruse a tract or a paper; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they can not readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world; but after a time some earthly sorrow or affliction softens the heart, and the seed springs up and bears fruit to the glory of God.

“Again, many read these papers and tracts, and their combativeness is aroused, and they throw the silent messengers from them in a passion. But new ideas, although unwelcome, have made their impression; and as the silent messenger bears the abuse without retaliation, there is nothing to feed the anger which has been excited. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their pathway is crossed. But the mind is not at rest; the abused paper is at last perused, and thus point after point of truth commences its convicting work; step by step the reformation is wrought, self dies, and the warfare against truth is ended. Had the living preacher spoken as pointedly, these persons would have turned away, rejecting the new strange ideas brought before them. The papers and tracts can go where the living preacher cannot have access to the people, because of their prejudice against the truth.”

9. What is the present situation of the people of God?

“Men and women are needed to act a part in this great work, in spreading the light of truth by circulating our publications. This work has not been taken hold of as it should be by those who profess the truth. The larger part of the members of our churches are not working Christians; they are living as though there were no great emergency,—no fearful danger of their fellow men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. Not only men are wanted, but women also should set their hearts and minds to become intelligent

in regard to the very best manner of working for the Master, qualifying themselves to do that part of the work for which they are best adapted. The burden of the work has been left principally upon ministers, while many church-members have stood looking on to see how matters were coming out . . . All will, if connected with God, see something to do; and will do it. They cannot be soldiers in the Lord's army unless they shall obey the call of the Captain, and bear responsibilities which some one must bear."

MISSIONARY READING CIRCLE STUDIES.

FIRST WEEK.—DECEMBER 3-9.

THE FIELD.

DECEMBER STUDY. TEXT-BOOK—NOVEMBER MAGAZINE.

ADDITIONAL READING—"OUR SOUTH AMERICAN COUSINS."

NOTE.—The study of the field and its needs will consist of one lesson each month, based upon the previous month's issue of the *MISSIONARY MAGAZINE*. Supplementary study will be arranged from the latest information contained in the "Review and Herald," "Signs of the Times," and other denominational periodicals. For the convenience of the weekly papers the study is divided into four parts.

Written answers will be required only to those questions based upon the *MISSIONARY MAGAZINE*. All supplementary work in connection with the field study is optional. Send your answers monthly to your State Missionary Secretary, or whoever may have charge of this work in your conference. If you do not have the address of this officer, send direct to the Foreign Mission Board, 150 Nassau Street, New York, N. Y., and your work will be forwarded to the proper individual.

1. WHAT relation does the child of God sustain to those who are in darkness?
How far does this responsibility extend?
2. When was the Third Angel's Message first carried to South America? What was the nature of this pioneer work?
3. What success attended the efforts of the canvassers? Tell of their wonderful work in the Falkland Islands.
4. Describe the home life in Argentine. How was the canvasser frequently received?
5. Relate some of the early experiences of Elder F. H. Westphal in this field. Through what remarkable circumstance was the San Cristobal church raised up?
6. Mention one feature of the Argentine field that makes the work difficult.

In what way may this difficulty become an advantage? What are some of the hardships that the pioneer laborer must encounter?

SUPPLEMENTARY STUDY.

1. How may every individual obey the command, "Go ye into all the world and preach the Gospel?" *Signs of the Times*, p. 10, Oct. 18.
2. Describe the people recently discovered in Formosa, to whom the first ray of the Gospel message is unknown. *Signs of the Times*, p. 11, Oct. 18.
3. Give the most encouraging points from Elder Irwin's trip to Australia. What appeals are made? *Review and Herald*, p. 11, Oct. 17, 24.
4. Show that the message is reaching into the heart of Asia. What success attends the work in Russia? *Review and Herald*, p. 12, Oct. 17.

THE MESSAGE.

DIRECTIONS.—If possible, have a stated time each day for these studies. After a thorough study of the chapter, try to answer the questions suggested in the outline, using only the Bible. Refresh the memory when necessary by referring to the text-book. Fix in mind other scriptural references which are connected with the events of Dan. 1, so as to be able to find them readily. The members of a family should tell to each other the different points suggested, until both the old and the young become perfectly familiar with each thought. Expressing the thought in words makes it clearer to the mind. The points that we "know but cannot tell" are the ones we need to study. Present truth must be told. The "Review Topics" may be assigned to different members, to be discussed in missionary meetings, or they may be used in family reviews, or considered even by isolated members.

"Thoughts on Daniel," Pages 24—31.

1. What mention is made of Daniel by other Bible writers?
2. Name the prophets of Daniel's time and those who succeeded him.
3. In what points does Daniel's life afford an impressive lesson to all and a rebuke to many?
4. In what respects is the prophecy of Daniel the most remarkable of any in the sacred history?
5. What prophecy announces the overthrow of Jerusalem?
6. Where is the fulfillment of that prophecy recorded in the Scriptures?
7. Give the historical details.
 - (a) Siege of Nebuchadnezzar.
 - (b) City recaptured by Jehoiachin.
 - (c) Again taken by Zedekiah.
8. Why was this destruction permitted? Give text.
9. What was the plan of the king of Babylon for securing and educating "wise men" "to stand in his palace?"

10. Who were chosen from among the captives of Israel? Of what significance was their change of names?
11. What test was brought upon Daniel and his companions? Result.
12. What texts and dates does this lesson fix in your mind?

REVIEW TOPICS.

1. Give a brief summary of Dan. 1:1—21.
2. What is the missionary lesson taught in this chapter? How might the purpose of God have been hindered by those who professed to serve him?
3. What was the diet chosen by Daniel and his companions? In what way was it superior to that provided by the king? Compare the *present* relative values of the two classes of food.
4. What was truly the greatest honor attained by Daniel?
5. What is there in this lesson that shows that faithfulness to God and his cause is not dependent upon personal surroundings?

SECOND WEEK.—DECEMBER 10—16.

THE FIELD.

1. What has been done for the Scandinavians in Argentine?
2. About how many laborers are there in this field?
3. Locate upon the map the most important centers of our work in Argentine. Tell what you can of the progress in each place.
4. What was the result of the meetings in Nickerie, British Guiana? What is needed for the work among the Indians?

SUPPLEMENTARY STUDY.

1. What continent is the most destitute of mission work upon the globe? If this field were divided evenly, what would be the parish of each missionary? *Signs of the Times*, p. 11, Oct. 25.
2. How many laborers have we in this field? See *General Conference Bulletin*, First Quarter, 1899.
3. What evidences show that now is the time to enter South America, China, Africa, and the Islands of the Seas? *Signs of the Times*, p. 11, Oct. 25.
4. What principle should control the work of the church? Why? *Signs of the Times*, p. 11, Oct. 25.
5. What opportunities present themselves to the medical missionary in India? *Medical Missionary*, August number, p. 232.
6. What progress is reported from the Polynesian field? *Review and Herald*, p. 13, Oct. 24.

THE MESSAGE.

“Thoughts on Daniel.” Pages 32—41.

1. What difference is noted in the method of reckoning the year in which the events of this lesson occurred?
2. What did the magicians and sorcerers of those days profess to be able to do?
3. How were they tested by Nebuchadnezzar?
4. Specify at least three particulars in which the providence of God seems especially manifest, in the manner in which Daniel became connected with the matter.
5. How is the power of prayer illustrated in this narrative?
6. What kind of a prayer followed the prayer of supplication?
7. How was Daniel's faith revealed, both before and after his prayer?
8. Give Bible illustrations of the lives of the wicked being spared because of the righteous.
9. Who was Arioch? What part did he act in this matter?
10. How was God revealed in the interview between Daniel and the king, and a lesson in humility also taught?
11. Note at least five objects accomplished by this one act of revealing the dream to Daniel.

REVIEW TOPICS.

1. Give a brief summary of Dan. 2:1—30.
2. What was accomplished for the cause of God by the faithfulness of His servants?
3. How are prayer, thanksgiving, faith, and humility taught by illustration, in this lesson?
4. What connection is there between the test given Daniel as recorded in the first chapter, and his success in witnessing for God in the second chapter?
5. Write on the board the most striking points revealed in Daniel's character. Mark those traits of character which are needed now. Why are they needed now?

THIRD WEEK.—DECEMBER 17-23.

THE FIELD.

1. What is one special need in Jamaica? Why is this true?
2. Describe Skagway, Alaska. What have we done for this field?

3. Give some reasons showing that Cuba should be entered *now* and mention some openings for labor.

SUPPLEMENTARY STUDY.

1. Describe the Philippine Islands. How many languages and dialects are spoken? *Signs of the Times*, p. 10, Nov. 1.
2. What can you say of Manila? *Signs of the Times*, p. 10, Nov. 8.
3. Tell something of its inhabitants, their customs and peculiarities. *Signs of the Times*, p. 10, Nov. 15.
4. Why is there a delay in entering this field with the closing message? Upon whom does this responsibility rest?
5. What are some of the needs of Australia? How does this field compare with the United States? *Medical Missionary*, August number, p. 228.
6. What have been the visible results of the summer's work in northwestern India? *Review and Herald*, p. 14, Oct. 24.

THE MESSAGE.

DIRECTIONS.—In the two following lessons learn the essential historical points so thoroughly that you can lay the text-book aside, and from the Bible alone, state each point in the interpretation of the dream, and cite its historical fulfillment. Try this many times; for it is only by constant repetition that we are enabled to make this knowledge our own. Even the children, if given proper attention and encouragement, may learn the lesson so perfectly as to be able to state each point clearly and intelligently. Special attention should be given to the most important dates. The form of the outline of study differs this week from the preceding ones, but it is hoped that it will be no less helpful.

“Thoughts on Daniel.” Pages 41—56.

1. Fix in mind the details of Nebuchadnezzar's dream as recorded in Daniel 2:31—35.
2. Study carefully the interpretation in Dan. 2:36—45.
3. Study to become familiar with the following historical points concerning the kingdoms symbolized in the prophecy:—
 - I. Babylon.
 - (a) When founded; by whom; when recognized in prophecy.
 - (b) How symbolized; fitness of symbol.
 - (c) Extent of territory. (See map, p. 64.)
 - (d) Important event B. C. 606.
 - (e) When conquered; by whom; details of attack.
 - (f) Efforts to rebuild city; result.
 - II. Medo-Persia.
 - (a) Date of capture of Babylon.
 - (b) Union of Media and Persia under Cyrus.
 - (c) Fitness of symbol.
 - (d) Extent of territory.
 - (e) Important event B. C. 457.

(f) When conquered; by whom.

III. Grecia.

- (a) Date of decisive battle between Grecians and Persians.
- (b) Further efforts to maintain Grecia.
- (c) Character of Alexander the Great.
- (d) Kingdom succeeding Grecia.

REVIEW TOPICS.

1. Define prophecy. Contrast symbolic and literal prophecy, citing illustrations of each. By what means is prophecy given? 2 Peter 1:21. To what is it compared? Verse 19. How "sure" is it?
2. Give a summary of the dream of Nebuchadnezzar and the interpretation thereof, as spoken by Daniel.
3. Compare the histories written by men with the world's history written in Dan. 2:37-43, in comprehensiveness, minuteness, brevity, and accuracy.
4. Read the prophecies relating to the overthrow and destruction of Babylon, and relate the account of their fulfillment.
5. Relate briefly the principal historical facts concerning the kingdom represented by the breast and arms of the image.
6. Read the prophecy referring to Grecia, and summarize the corresponding history.
7. Connect important events with each of the following dates: B. C. 606; B. C. 538; B. C. 457; B. C. 331.

FOURTH WEEK.—DECEMBER 24-30.

THE FIELD.

1. Describe the work of the ship missionary in Barbados. What two incidents show that such work is advancing the message?
2. Tell what you can of the work in Samoa.
3. Give a summary of the appeals, needs, and openings mentioned in the November number of the MAGAZINE.
4. What traits in the character of Bishop Patteson do you consider worthy of emulation?

SUPPLEMENTARY STUDY.

1. Relate some of the early experiences in mission work in Greenland. *Signs of the Times*, p. 11, Nov. 15.
2. What is the world's greatest need? What can you do to supply it? *Medical Missionary*, August number, p. 225.

3. Give reasons showing that the message is due, to China now. *Review and Herald*, p. 14, Oct. 24.

4. Give a brief report of the progress made by the German Conference last year. What advance steps were contemplated? *Review and Herald*, p. 14, Oct. 24.

THE MESSAGE.

“Thoughts on Daniel,” Pages 56—77.

1. Review Nebuchadnezzar’s dream and the historical events connected with the prophecy of the first three kingdoms.

2. Study especially the following points concerning the next kingdom :—

IV. Rome.

- (a) Succeeded what country.
- (b) Fitness of symbol representing it.
- (c) Extent of territory. (See map, p. 64.)
- (d) Kingdom weakened and divided.
- (e) Efforts to unite the kingdoms; result.
- (f) The ten kingdoms of the Western Empire.

3. The prophecy closes with a description of a kingdom differing in every feature from those that precede it :—

V. The Coming Kingdom.

- (a) How symbolized.
- (b) Establishment yet future. Give texts.
- (c) Nature of the kingdom.
- (d) Terms of heirship.
- (e) Last unfulfilled event in this prophecy.

4. How was Daniel rewarded by Nebuchadnezzar?

5. What request did Daniel make which showed his loyalty to his brethren?

6. What statement by the king shows that Daniel was successful in the work God gave him to do at that time?

REVIEW TOPICS.

1. Review the interpretation of Nebuchadnezzar’s dream, down to the introduction of the fourth kingdom.

2. Note each separate specification of the prophecy concerning the fourth kingdom, and cite the fulfillment of each, in the character and history of the Roman Empire.

3. Give a brief synopsis of the division of the Roman Empire into what is known as “the ten kingdoms of the Western Empire.”

4. What is there in the description of the setting up of the everlasting kingdom, which precludes the idea of the gradual conversion of the world?

5. Contrast the honor and reward obtained by Daniel with the “greatness” achieved by Alexander.

6. Where are we living to-day in this line of prophecy? How long since "the days of these kings" (Dan. 2:44) began? What evidence is there that the kingdom here referred to has not yet been set up? In connection with what event will it be ushered in? What preparation must be made by all who desire to live in that kingdom? What is our duty to our neighbors and friends who do not know the solemn truths we have learned in this lesson?

MONTHLY REVIEW OF THE FIELD.

(For the home study or missionary meeting. Wherever used let different individuals be assigned the different questions. No answers required.)

1. Review the work in Argentine.
2. Give reasons showing that the canvasser has the preeminence as a pioneer laborer.
3. Relate briefly the results reported from British Guiana, Jamaica, Barbados, and Samoa.
4. Mention the needs of the fields we have studied this month which are as yet unentered.

WHAT THE STUDY OF THE FIELD WILL DO.

A STATE Missionary Secretary writes:

"Our Circle is increasing right along, and some are beginning to respond with answers to the questions. These are very intelligent, and show much careful study and thought. They are truly interesting. They also speak very highly of the Reading Circle work. One sister who belongs to a church, but is twenty miles from it, writes: 'The Reading Circle is just what I have felt the need of for a long time.' We are of good courage, and are doing all we can to help on this good work. We believe the hand of the Lord is going out before us."

Recently in the Sabbath meeting of one of the eastern churches the elder in calling attention to the MISSIONARY MAGAZINE and the study of the field told how his knowledge of Japan had taken form and become definite after studying the lessons based upon that field. This knowledge was to him a forcible argument in favor of becoming a member of the Reading Circle, and so it is. Even a little information so definite that we can give it to others is of more value than much superficial reading.

Another State Corresponding Secretary writes:

"The Reading Circle is meeting a good response in our conference. Letters are flooding my desk concerning this good work."

From one interested in missions, we recently received the following:

"Trust I may receive the October number of the MISSIONARY MAGAZINE, else it

will make a break in my study, which I would dislike very much. The two other subscriptions enclosed should begin with the same number, as they desire to commence their study as soon as possible. I am very much interested in the foreign mission lessons, and shall do all I can to enlist others in this good work. It is just a splendid way to spend the evenings, becoming acquainted with what our workers are doing abroad, and their great needs. We are all anxious to know how far this Gospel of the kingdom has gone. When I see the sacrifice that so many make to go to these needy fields, my heart goes out in prayer for them. I know something of its meaning, as my daughter is a foreign missionary. Although we can not go in person to these fields, we can pray for and help to support those who do go."

This is just what the study of the field will do for every one who engages in it. Clear defined information will create an intelligent interest; and intelligent interest will be followed by intelligent prayer and intelligent consecration to this greatest work entrusted to the church. If you have not yet become a member of the Reading Circle in your conference, correspond with your State Missionary Secretary, or with the Foreign Mission Board.

OUR SECOND SABBATH SERVICE.

EVELYN M. RILEY.

No doubt a report of the efforts put forth in California, and the evident harvest that is being gathered, would be read with interest.

We believe that this second Sabbath service is surely a heaven-sent idea. As a result, our churches are giving more for the foreign work than they have ever given before.

Every month I send them directions for this service, and also try to send additional material from that which is found in the *MISSIONARY MAGAZINE*. At the close of every study a collection is taken up. I believe that when the people are interested is the time to give them an opportunity to make offerings. In San Francisco we tried gathering the weekly offerings at least once a month, but they were small. We then began to take up the donations after each service, and they were four times larger. I do not know what the donations of the other conferences are, or whether they are working on this plan or not, but I am sure that California is doing nobly, considering the hard times and the shortage that is found almost everywhere in our State. It is truly painful to look over the southern part of our State and see what the lack of rain has done.

At our recent Santa Rosa camp-meeting we had a very good foreign mission service, and a very good donation, also. Professor W. E. Howell and family were in attendance, and he assisted in the meeting. Every one enjoyed it very much.

May God bless every effort that shall be put forth in the work of advancing the message in foreign fields.

BRIEF MENTION.

—No "Reading" has been provided for the Fourth Sabbath in December, for the reason that the Readings for the Week of Prayer extend over that date.

—"I am very much interested in reading the MISSIONARY MAGAZINE, and think it well calculated to help much to awaken a missionary spirit among our people, and so help to extend a knowledge of present truth to every nation, kindred, tongue, and people. I wish the paper might be in every Seventh-day Adventist family."

—"I have solicited the enclosed list of 81 names for the MISSIONARY MAGAZINE. I called upon one man who refused to subscribe until I induced him to examine the contents of a number. After reading the third and fourth paragraphs of one article, he said: 'I will give you my subscription. I am already paid for the investment. To read what led the Athenians to erect an altar to the Unknown God has amply repaid me.' So the gentleman, who is not a member of our body, cheerfully gave me his subscription."

—The one special aim of the Missionary Reading Circle undertaking is the advancement of the missionary work throughout the field. It has reference directly to the field and the message applicable to the field. It relates to preparation for work for God at home and abroad. It is an undertaking worthy of the sympathy and cooperation of every one interested in the advancement of the Third Angel's Message. How can one each best assist this work? By becoming a member of the Circle, taking up the work *personally*, and by doing all he can to induce others to do so.

—Mrs. L. Flora Plummer has resigned her position as Corresponding Missionary Secretary of the Iowa Conference, to devote herself to the interests of the general missionary work. She attended the District Conference at Mount Vernon, Ohio, November 16-26, laboring very earnestly in behalf of the Missionary Reading Circle and the general missionary interests of which the Circle is the exponent.

—The text-book matter for the Missionary Reading Circle for the first year will be found in the MISSIONARY MAGAZINE and Berean Library, which are furnished, postpaid, for \$1.00, or twenty-five cents and seventy-five cents respectively. Address your State Tract Society, or Review and Herald, Battle Creek, Michigan, or Foreign Mission Board, 150 Nassau St., New York, N. Y.

—The first number of "The Christian Record," a paper for the blind, published in the New York Point, and American Braille systems, will appear the first of January, 1900, and thereafter monthly, at the rate of \$1.50 per year. The paper will be printed at Battle Creek, Michigan, under the direct supervision of the General Conference. In the circulation of this periodical, will be afforded an excellent opportunity for assisting the blind. They will greatly appreciate the paper, and will be benefited by it. Let the friends of the cause keep this enterprise in mind, and give it proper encouragement. Address Christian Record, Battle Creek, Michigan, or International Tract Society, 150 Nassau St., New York.

—Letters recently received from Elders Mead and Hyatt, of Africa, bring the sad intelligence that on September 27, the house occupied by Brother Anderson and Dr. Green caught fire from the stove-pipe and burned to the ground. The thatch roof fell in within ten minutes

after it caught. Dr. and Mrs. Green, and Brother Anderson's little babe were asleep when the blaze was discovered; they had a very narrow escape. No one was injured. Clothing, bedding, surgical instruments, the mission sewing machine, food, books, choice keepsakes, watches—in fact almost everything in the house was burned.

The health of the brethren was not all that we could wish. Elder Mead had been suffering from an attack of bowel complaint. Elder and Mrs. Armitage were both ill. The hot weather was causing them some inconvenience. They find the heat of the sun quite different from what it is in America.

Elder Hyatt stated that if war should break out, it would be a terrible experience for that country. Even when he wrote, October 11, it was impossible for any one to get from Cape Town to Buluwayo, or from there to Cape Town. We fear lest some of the trying times mentioned in Brother Anderson's article may be repeated in the experience of our Matabele workers. It is certainly very fitting that God's people everywhere remember our African brethren in their prayers.

A WARNING

BROTHER J. H. Krum, who is laboring in Jaffa, Palestine, writes us as follows: "Please insert a short notice for the benefit of all our denomination, warning them not to send money to any beggars professing to know me. I have met some who live by defrauding kindhearted people by stealing or copying addresses out of our papers and then writing pitiful appeals for money, or selling certain relics and wares, greatly exaggerating everything. This country is flooded with sly fakes. Therefore all should first write me and make inquiry before sending money to any one."

✦ Missionary Magazine ✦

PUBLISHED MONTHLY BY THE
Foreign Mission Board of Seventh Day Adventists,
150 Nassau Street, New York, N. Y.

ENTERED AT THE POST-OFFICE AT NEW YORK CITY
AS SECOND CLASS MAIL MATTER.

Yearly Subscription - - - - - 25 Cents
To Foreign Countries - - - - - 50 Cents

All subscriptions commence with the issue on press when the order is received, unless otherwise designated.

Expirations.—All subscriptions to the **MIS-
SIONARY MAGAZINE** are discontinued on
the date of expiration.

The date on the "yellow label" shows the time to which each subscriber has paid, and answers for a receipt.

Time to renew.—Subscriptions should be renewed during the month previous to the date of expiration. When renewing your subscription do not fail to say it is a renewal.

Payment for the Missionary Magazine, when sent by mail, may be made in Express or Post-office Money-order. Stamps, coin and bills are mailed at the sender's risk.

In asking for change of address or renewing give your name and initials just as now on the yellow address label. Always name your post-office.

Those who wish to make donations can send their offerings direct to the "Foreign Mission Board of Seventh Day Adventists," 150 Nassau Street, New York, N. Y., or through their State Tract Society.

Complaints have reached our office that some of our readers do not receive their MAGAZINE regularly. The management desire each subscriber to have every issue. Missing numbers will be supplied upon application.

—Just as we go to press we learn of the sad and unexpected death of Elder W. C. Grainger, Superintendent of our Japan Mission. He passed away October 31. His wife was very ill at the time. No particulars received.
