

# THE MISSIONARY MAGAZINE.

VOL. XII.

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NO. 3.

MANY a time has the question been asked, "Does it pay  
**Does It Pay?** to make all this sacrifice and put forth all this effort and spend these sums of money to make converts to the Christian religion?" How often we hear it said, "It seems a pity to use so much money to carry this truth to the dark corners of the earth, while so little seems to be accomplished. Is the earth not warned? Will not God save the heathen some other way?"

True, it costs money to carry the Gospel; God intended it should. Missionaries who have separated from all business relations, who devote their whole time to studying and teaching the Word of God, going from house to house with the anointing of the Holy One upon them, to comfort in sorrow, to warn the sinner, and to demonstrate the saving power of God,—such laborers are entitled to support. In the time of ancient Israel, the priests, whose work was planned by God, were sustained by divine command. Wrote Paul: "For thus saith the Scripture, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his hire."

It will always cost to carry the message to the regions beyond. It has cost thousands of dollars, and it will cost many thousands more. We should ever be working new territory. It is not enough that we receive the truth—we must then urge the messenger on into the fields unexplored, and bid him carry the glad tidings to those who sit in darkness. The brethren in the home land should keep their representatives in territory hitherto unworked, and our churches should learn to be self-sustaining. Let them take the talent in their midst and develop it by exercise and prayer. Different ones may be selected to conduct Bible studies, or to give exhortations. Thus the church develops men and women who become laborers together with God, while our ministers that have experience may be kept in new fields, raising up churches for Christ. How often we select the very best talent to work for those who already know the truth, while we send the inexperienced and novice to those who know not the Gospel!

Why should not every minister be a missionary, and  
**The Veteran, vs. the Frontier.** the conference laborer be continually on the frontier carrying the standard of truth into the enemy's ranks? Do the nations put their new recruits into the hottest of the fight?

Nay, verily. But the regulars, whose life work has been to make war, who have seen the hardest service in the field of carnage—they are the ones who must face the enemy and bring the victory, while the new recruit, the novice, must be “home guard,” and learn the art of fighting without endangering the nation’s honor. Are the children of this world to be wiser in their generation than the children of light? What if every conference should put every minister and licentiate into new fields? What if every church should say: “We ask not for help. Send the minister out into the world to hunt for souls. We will pray for him. We will faithfully pay our tithes and give our offerings. We will study the Word of God, and develop the talent in our midst. We will make our church a training school for workers. Love and union shall prevail, and we will prove ourselves workers together with God.” What a mighty awakening would take place all over the land! Instead of our seeing so few embrace the message, thousands would accept the truth year by year. No longer would we hear the question, “Does it pay?” Everywhere the heralds of truth would give evidence of its profitableness by a bountiful harvest of souls.

Yes, it takes money to push the triumphs of the cross into the regions beyond. And ere this work closes, it will call for all we have of time and means and ability. We answer the query, “Does it pay?” by asking if it has paid.

Can profits and losses always be estimated only in dollars and cents? Are there not some things to which the commercial idea cannot be applied? When the Son of God left heaven and came to this fallen world an unwelcomed guest, unheralded save by the angelic host, did it pay? Think of His life of toil and ministry of love. Think of the great truths He enunciated—truths that have revolutionized nations, and subdued the raging passions of the human heart. Think of the burdens He has made bearable, the tears He has dried up, the joy and peace He has imparted. Think of His agony in Gethsemane, His ignominious crucifixion between two thieves, with mocking soldiers bowing round. Think of what it brought to the human race—the hope, and pardon, and the promise of a life to come. Think of the millions saved for eternity. Has it paid?—Let the words of inspiration speak: “He shall see the travail of His soul, and shall be satisfied.”

Consider where Paul preached and proclaimed the news of a crucified and risen Saviour. Behold the churches He established at Antioch and Ephesus and Philippi and Thessalonica and Corinth and Rome and elsewhere. Reflect that as a result of this ministry we have his epistles so full of the Spirit of the Master, and think of what comfort and instruction they have been to the believer all along down the ages. Then remember that this labor was all in heathen lands where idolatry was almost universal. Think of the sufferings it cost, the privations he endured. Hear him say, “In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in

perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?"

Think how the leaven worked after Paul was dead—how that in all these countries where he planted the Gospel many millions of believers have forsaken their sins and will be in the kingdom of glory; and answer the question, Did it pay?

Was the life work of Peter and John and James and **Other Examples.** Philip and the other of the apostles all in vain? Would it have been better had Martin Luther hidden the rays of light that God flashed into his soul, and silently remained a monk at Wurtemberg? Has all his courage for Christ and the emancipation he proclaimed in "His blessed name" counted as nought to the generations since his day? Shall the sufferings of the early Methodists and the phenomenal growth of this great church write the epitaph on Wesley's monument, "It is all a failure?"

When the herald of truth brought you the Third Angel's Message, and your soul was illuminated with the light of God, and you became conscious of the revelations of His will and grace, did you then believe the sacrifice made to save your soul too great? Is your soul more precious than the soul of your fellow-creatures?

We ask again, has the proclamation of the Gospel of Jesus Christ for the last 1900 years paid? And millions of sleeping saints, waiting only for their coming King to bid them rise, answer, "Yes, yes, a thousand times." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

If the message of love and pardon to sinners *has paid*, **Will It Pay?** will the faithful proclamation of the Third Angel's Message to every nation, kindred, tongue, and people, pay? To be sure, it will require money and men, and life itself, but will it not pay?

Let us not answer alone in the light of the past, nor of the present, but let the songs of eternity speak: "And I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred and forty and four thousand, having the Father's name written in their foreheads. . . . And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever He goeth." "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee."

When we see the saints glorified, when we see everything else utterly destroyed—sinner, money, and earth all in a lake of fire—but the saints with God in the glorious city, can we not say of a certainty, that to proclaim this message in

every corner of the earth, to preach it both in the "highways and the hedges," although at the sacrifice of everything earthy, is the one and only thing that does pay for the present, or that will pay for all time to come? Then no more repining, no further spirit of fault-finding and cruel criticism.

To the work assigned thee, O Israel of God—true there  
**Courage.** is much that needs remedying, but the remedy lies in the path of humiliation and sacrifice, not in censure and repining. Let it be said, "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil."

Pass the word along, "Courage, brother, courage." Victory is ours. O Calebs and Joshuas in Israel, arise and speak! We are able to go up and possess the goodly land.

It pays well to stand by God's cause and push the standard of truth into the enemy's ranks, for the promise is, "We shall reap if we faint not."

God is love. The Gospel is the power of God, therefore,  
**The Power of the Gospel.** the power represented by the Gospel is that of love. God so loved the world that He spared not His only Son. This Saviour so loved the world that He withheld not Himself for them. Moved by the power of love, His followers have ever given themselves a willing sacrifice for the redemption of their fellow men. No force the world has ever known equals the power of love. Vain wealth, learning, nations—all have fallen before it. The greatest deeds of heroism the world has ever witnessed have been prompted thereby. Before its kind ministration all mankind, yea, almost everything in the universe will respond. This power alone can conquer the world for Christ. Force may lay waste a heathen land, may compel its inhabitants to show outward submission to their conquerors, but they are enemies still; in the end the power of love must be applied. It alone can touch that heathen heart, and make of him a friend. We love God because He first loved us.

In South Africa the war between the British and the  
**Missions and the South African War.** Boer Republics continues. What effect will it have upon foreign missions? Friends of either party may urge that if the rule of their favorite power is firmly established, the greatest good to all of the inhabitants, and especially to the native races, must result. In a certain sense this may possibly be true, yet the fact remains that each of these nations is strongly religious, having an established church, and professedly maintaining by civil laws the principles of the Christian religion. Are these natives soon to forget the spectacle of this terrible death struggle between two foreign peoples, wherein their homes are destroyed and their very streams reddened with human blood? After the war has ceased, will these same natives have the greatest confidence in the sincerity of the teaching of the victor as he stands relating to them the story of the cross, and the mercy and mildness of our Lord, urging that this religion makes His followers, who to the native mind are none other than themselves, meek, gentle, peaceable, easy to be entreated, in fact like their Master? Nay, verily. The Scriptural

proverb must remain true: "Happy is he that condemneth not himself in that thing which he alloweth."

Who can estimate the vast amount of hard labor, the many prayers and tears of faithful missionaries, that will be required to erase from the untutored heathen mind the impressions made by this terrible death conflict? May the Lord grant that the struggle be brief, that "the wrath of man be made to praise Him, and that the hindrance to the progress of the Gospel in South Africa be as slight as possible.

It is often said of a country that it is "closed" or "open" or has been "opened" to the Gospel. The expression "closed" is used concerning those countries whose laws forbid the teaching of Christianity. The term "opened" is applied to such as have laws which are at least not antagonistic thereto. When the armies of a professedly Christian nation have subjugated a people whose laws are antagonistic to Christ, and have secured the enactment of others affording protection to the missionary, it is said of that country that it has been "opened" to the Gospel. These statements are very apt to leave the impression that in order to carry the Gospel into a hostile land, it is first necessary to secure the protection of civil government. Such a conclusion cannot be true. The work of our Lord and His apostles was opposed by civil laws so antagonistic, that each of them except John who suffered exile, sealed his testimony with his blood. They died, but the Gospel survived, and during one short generation it was preached to every creature under Heaven (see Col. 1:23). It conquered in spite, rather than by the aid, of the cannon and sword. How is it to-day? Is the follower of Christ less ready to endure? Is the Gospel less powerful? We believe not. Suppose the church were to expend in labor, money and life, an amount equaling that expended by an army of conquest! Which would produce the better result?

Take for example, the late Spanish-American war. It has been stated that besides the millions of dollars in money expended, more than 12,000 sons of America and Spain have been scarred with wounds, have fallen in battle, or have died of disease. Had the Christian Church used in the islands of Cuba and Puerto Rico for the maintenance of faithful missionaries, an equal number of millions of dollars, and had these Christian men and women applied their labors of love until 12,000 were disabled by disease or had fallen in death, would there not have been a far greater amount of good accomplished, than has been realized by the invasion and conquest of the American armies? We believe so. We very much doubt that any country is ever truly "closed" to the herald of the cross. Laws and customs may be forbidding, but he who bears in his heart the love of God will not be deterred by these. We also very much doubt if any country has ever been truly "opened" by war and bloodshed.

Proper civil laws are very desirable. Every consistent Christian worker welcomes them. They enable him to labor in greater ease; but while men are perishing in sin, losing this life and that which is to come, he who holds not his own life dear cannot wait till the men of our army and navy have given up their lives by

the thousand in order to make it possible for him to teach the Gospel of peace in physical safety and comfort.

Oh, that the Christian Church with its powerful weapons of love and the sword of the Spirit would arouse, and in the might of God, go forth conquering and to conquer until every land pays spiritual tribute to the cross of Christ.

**Ten Cents a Week.** One of the first elements of success in any business enterprise is that it be kept before the people; hence the continual display of advertisements in newspapers, on walls, fences, and almost everywhere else. That which is kept before the eye, is apt to appeal somewhat to the mind, and in this lies the value of advertising. In the cause of missions the same rule is true—we must be often reminded that we are trying to increase our offerings and strengthen the work in other lands. Many of our conferences have adopted the simple plan of endeavoring to raise for the foreign mission work an average of ten cents a week for each church-member. Let us all take hold of this with a will, and it must be a success, and this year will witness wonders in missionary giving. There are other things we should give than money—we ought to offer our prayers day by day for the success of our brethren who are at the front in the battle. We must give ourselves and our sons and daughters. The Lord requires all. But that is not too much for Him, Who has given Himself for us.

**Off for Other Lands.** At the time we went to press last month, we announced that it was expected that several workers would leave San Francisco on the steamer "Moana," February 24. A letter from C. H. Jones, of the Pacific Press, Oakland, California, dated January 26, says that these workers sailed the previous night. Brother Elliott Chapman and family, and Sister Hattie Andre, go to Cooranbong, Australia. Brother Chapman will take charge of the Avondale press, and Sister Andre will be connected with the Avondale school. On the same boat Professor W. E. Howell took passage for Honolulu. Although he was not accompanied by his family, because of the prevalence of the bubonic plague and the strict quarantine at that port, yet it was felt that we ought to see the Chinese about their school and show our good faith. Let all our readers remember these our brethren in their prayers.

In Port of Spain, Trinidad, the interest in the meetings reported in the February number of the *MISSIONARY MAGAZINE* continues to require the labors of two ministers. The demand for additional help is about to be partially supplied by the going of Elder Luther Crowther and family, of South Dakota.

Elder D. C. Babcock and wife, of Virginia, have been called to British Guiana, where he will take the superintendency of the work, which was left vacant when Elder Hale found it necessary to return to this country. At the time of this writing, both Brother Crowther and Brother Babcock are here in New York City. Brother and Sister Babcock will sail for British Guiana Wednesday, February 14; Brother Crowther and family will leave for Trinidad, February 17, if all goes well. Let our people everywhere pray God to grant them much success in their respective fields of labor.

# HISTORICAL AND POLITICAL CHINA.

W. E. HOWELL.

## Origin of the Chinese.

THE earliest records in their own language represent the Chinese as immigrants forcing their way amongst the aborigines in the northeastern province of the present empire. Other bands entered central China, while still others pushed further southward. Recent research assigns the origin of the Chinese race to the region south of the Caspian, being probably driven thence by political disturbance some twenty-four or twenty-five centuries before Christ. They brought with them western Asian culture, as a knowledge of

writing, astronomy, and the more practical arts. In exact conformity to Babylonian chronology, they use the cycle of twelve years, each composed of three hundred and sixty days, or twelve months, with an intercalary month at regular periods to balance the time—the Chinese chronology of the present day. We are told also that they built an observatory “from which to watch the movements of the heavenly bodies.” They recognized five planets besides the sun and moon, and with one exception, knew them by the same names as the Babylonians. They used the same name for their country as did the Babylonians for theirs, that of Middle Kingdom. Striking resemblances between the ancient Acadian (a language of early Babylon) and the modern mandarin dialect of China, have been discovered. Like the Chaldeans, the Chinese cultivate the study of astrology. These and a host of other evidences establish an intimate relationship between



“THE DRESS OF THE MING DYNASTY SURVIVES ON THE MODERN CHINESE STAGE.”

Chinese and Mesopotamian culture.

## History.

*Mythological* China covers all the time prior to the accession of Fuh-hi, 2852 B. C., to which native writers assign myriads of years. “Pwanku is described as having formed the world during this time. With chisel and mallet he cut out the earth; the sun, moon, and stars are his works; his head became mountains; his breath,

wind and clouds; his voice, thunder; from various parts of his body came fields, rivers, and trees; and finally from the insects on his body came man. After this Chinese creator came a trinity of powers who ruled for thousands of years." *Legendary China* ends with the accession of Yu 2205 B. C., during which there were eight monarchs in all, credited with deeds of prowess characteristic of all legendary heroes. With the close of this period, records become more or less reliable. *Ancient China* covers six dynasties, ending in 221 A. D., during which China was a loose aggregation of feudal states with the emperor's power often merely nominal. The originator of the Tsin dynasty (B. C. 255), called the Napoleon of China, gave to China its name; built the Great Wall—1500 miles long, thirty feet high, twenty feet wide—in the space of ten years; ordered the destruction of all books and records that antedated his reign, and killed 500 of the literati, that he might be regarded the first emperor of the Chinese, and that he might destroy the influence of Confucius, who favored the feudal system, which the emperor wished to demolish. *Mediæval China* covers seventeen dynasties, to the establishment of the Ming dynasty A. D. 1368. Within this period, during the Tang dynasty (618–908 A. D.), "China was the most civilized country on the face of the globe." It was the golden age of China. Arab travelers visited China much. The Nestorian missionaries were received at the emperor's court. The last in this period was a Mongol dynasty, inaugurated by the great Kublai Khan, whose exploits are related by Marco Polo, and who ruled over the greatest extent of connected territory (from the Pacific Ocean to the Dnieper River) of any single monarch on earth. *Modern China* covers but two dynasties, the Ming ("bright"), the last native dynasty, to 1644, when the Manchus took the throne under the name of the Ta Tsing ("great pure") dynasty, which is still in power. Of this dynasty, Kanghi, who reigned sixty-one years, his grandson Kienlung, who reigned sixty years, and Taou Kwang, who reigned thirty years, were wise and able rulers.

For the past two hundred and fifty-five years the throne of China has been, and to-day is, occupied, not by a Chinese but by a Tartar, or Manchu, sovereign. The last imperial personage of the Ming dynasty tendered his allegiance to this foreign power, peacefully, on these four conditions: 1. "That no Chinese woman should be taken into the imperial seraglio (apartment for wives and concubines); 2. That the first place at the great triennial examinations for the highest literary degree should not be given to a Tartar; 3. That the people should adopt the national dress of the Tartars in their every day life, but that they should be allowed to bury their corpses in the dress of the late dynasty; 4. That this condition of costume should not apply to the women of China, who were not to be compelled either to wear their hair in a tail before marriage (as the Tartar girls do), or to abandon the custom of compressing their feet." The fashion of wearing the braided cue, which now hangs down every Chinaman's back, was for a long time vigorously resisted by the inhabitants of southern China, though now regarded by all alike as one of the most sacred characteristics of the "black-haired race." The dress of the Ming dynasty survives on the modern Chinese stage.

Garrisons of Tartar soldiers were stationed in the great centers of population throughout the empire, and still exist, living in perfect harmony with the strictly



Chinese people. They may be distinguished by their square, heavy faces, which contrast strongly with the sharper, more astute physiognomies of the Chinese. Intermarriage between the two races is not considered desirable, though instances are not unknown.

**Opium War.** The importation of opium into China by British merchants had been carried on illegally from 1796 to 1837, at which latter date the Chinese government decided to put an end to the traffic, the amount imported during these forty-one years having increased from 4,100 to 30,000 chests. Accordingly over 20,000 chests of opium were seized in Canton by the Chinese authorities, as smuggled goods, and destroyed. The English government was then asked to sign an agreement by which vessels carrying opium should be confiscated by the Chinese government, and persons connected therewith be punished. But England could ill afford to lose the million and a half dollars annual revenue to her government in India, and her agent refused to sign such an agreement; and considering that "all sense of security was broken to pieces," ordered British subjects to leave Canton, and sent to the governor-general of India for armed assistance. A four years' war ensued,



"THE CUE HANGS DOWN EVERY  
CHINAMAN'S BACK."

terminated by the treaty of Nankin, which provided for the opening of the five ports, Canton, Amoy, Fuchau, Ningpo, and Shanghai, to British trade and residence; the ceding of the island of Hongkong to England; an indemnity of \$21,000,000 to be paid to England within three years, of which \$6,000,000 was for the opium destroyed, \$3,000,000 for debts due British merchants, and \$12,000,000 for the expenses of the war; with various stipulations as to tariff rates and the conduct of trade thereafter. / "Here was a Christian nation forcing the use of opium on a heathen monarch

who had deliberately destroyed \$6,000,000 worth of the drug in order to save his people." / The following year a supplementary treaty gave all foreigners the same rights at treaty ports as the British had been given.

### **Tai-Ping Rebellion.**

/ This famous movement originated in 1850, with the son of an humble peasant, who had been disappointed in the competitive examination, and in a state of mental depression, had certain visions, in which he was commanded of heaven to destroy the idols. Feeling divinely called to restore China to the worship of the true God, he formed a society of God-worshippers, whose adherents renounced idolatry and discontinued the worship of Confucius. This society retained its religious character for about a year, when it assumed a political

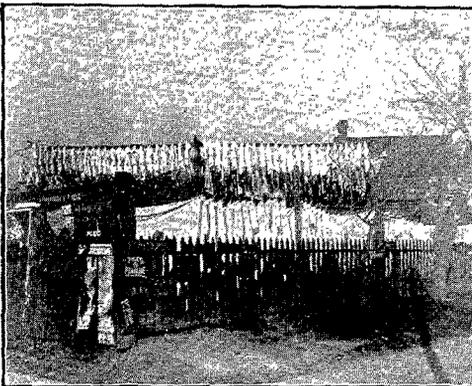
nature, was rapidly swelled in number by malcontents and adventurers, and went on a marauding expedition for about two years, when it reached and captured Nankin, the second metropolis of the empire. This was made the headquarters of their debauchery and cruelty for about ten years, when at the request of Li Hung Chang, an English officer, Charles George Gordon, popularly called "Chinese Gordon," succeeded after two years of hardship, in stamping out the rebellion in 1865. This movement had much sympathy in England because of its religious feature, but exhibited all the horrors usually characteristic of religious wars.

**War with  
England and  
France.**

This war (1856-1860) grew out of the seizure by the Chinese government of twelve Chinese sailors on a small boat, the "Arrow," on the charge of piracy. England disputed her right to make the seizure because the "Arrow" carried the British flag, but which it had obtained on false pretense. France joined England against China, to obtain redress for the murder of some missionaries. The war was ended by the treaties of Tientsin between China and the envoys of Russia, France, England, and America. "The toleration of Christianity, the residence of foreign ministers at Peking, and the freedom to travel through the land," were included in this treaty. What wonder that even the *toleration* of Christianity had to be enforced at the point of the bayonet, since in her dealings with the so-called Christian nations China had found nothing in their Christianity to recommend itself to her as desirable.

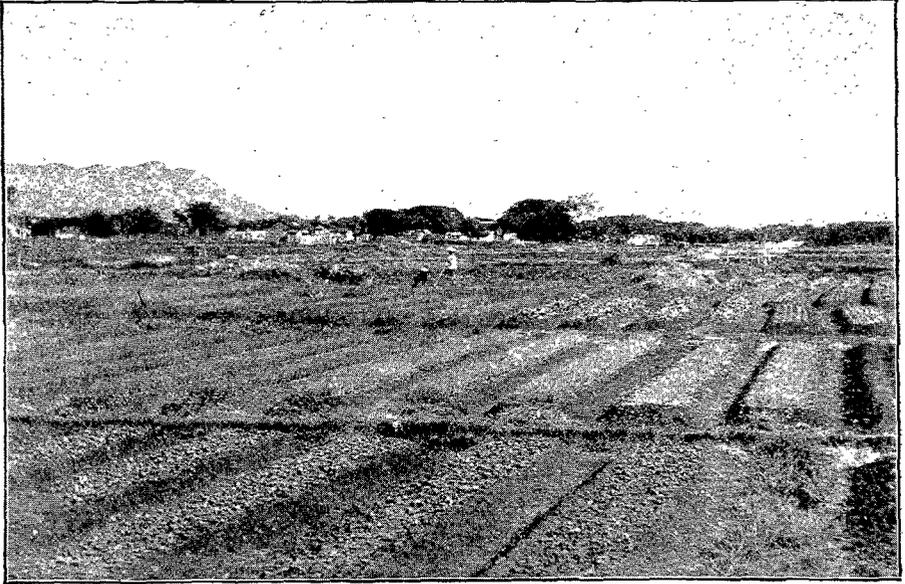
**Treaties  
with the  
United States.**

Treaties of commercial friendship between the United States and China were ratified in 1844 and in 1858. In 1868 a treaty was made, which recognized the right of Chinese to immigrate to the United States. This has been modified by a commission sent to Peking, which in 1882 restricted Chinese immigration to the United States for twenty years; and in 1888 an exclusion bill was passed by Congress which "prohibits the immigration of Chinese laborers entirely." In 1892 the Geary Act "to absolutely prohibit the coming of Chinese persons into the United States," was passed by Congress. It is



"HE BEGAN IN THE LAUNDRY."

often called "The Chinese Exclusion Act." In the treaty of 1868 the United States courted Chinese immigration because she was in need of cheap labor to develop her western country. In time she discovered that, unlike the African, wherever this new element of labor came into competition, it won. "The Chinese conquered upon every field of industry wherever he had fair play. He began in the laundry. He ascended to the cigar shop, the vineyard, the fisheries, the gardens. He would soon have reached the



“HE ASCENDED TO . . . THE GARDENS.”

counting house and the bank,” and has done so in Hawaii. America reversed her policy, first by restricting Chinese immigration to a limited time, next by shutting out Chinese *laborers* entirely, and finally by absolutely prohibiting the coming of Chinese *persons* (with very slight exceptions) to the United States. The last condition defines our present relations with China.

*(Concluded next month).*

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## IN THE LAND OF MEXICO.

G. W. CAVINESS.

MEXICO is situated in the southern part of North America, and has an extensive seacoast on both the Atlantic and Pacific. It comprises one of the richest and most varied zones in the world, but on account of the political condition of the country it has not been developed very much until within the recent past. Its territory is more than 750,000 square miles, and the population as given in 1891 was over eleven millions. Immigration has very much increased during the last few years, so that the present number of inhabitants is probably twelve or thirteen millions. Of these one-fifth are pure white, two-fifths are a mixed race, and the remainder are native Indians, some of whom are civilized.

Says the historian Prescott: "Of all that extensive empire which once acknowledged the authority of Spain in the New World, no portion, for interest and importance, can be compared with Mexico; and this equally, whether we consider the variety of its soil and climate; the inexhaustible stores of mineral wealth; its scenery, grand and picturesque beyond example; the character of its ancient inhabitants, not only surpassing in intelligence that of other North American races, but reminding us, by their monuments, of the primitive civilization of Egypt and Hindustan; or, lastly, the peculiar circumstances of its conquest, adventurous and romantic as any legend devised by Norman or Italian bard of chivalry."

Along the east coast, there is a tract of land, some fifty or sixty miles in width, called *tierra caliente*, or hot land. Here prevail the high temperature and luxuriant growth of the tropics. Parched and sandy plains are intermingled with places of wonderful fertility, almost impenetrable thickets of aromatic shrubs and wild flowers, in the midst of which tower up trees of that magnificent growth found only in tropical regions. The products here are maize, rice, bananas, pine-apples, and oranges; while sarsaparilla, jalap, and vanilla abound in the swampy forests of the low-lying coast. In this wilderness of sweets and fruits lurks the fatal malaria, caused, probably, by the decomposition of the rank vegetable substances in a hot and moist soil. The season of fever, called *vomito*, scourges these shores from spring to the autumnal equinox, when cold winds from the north check its ravages. The Pacific Coast is subject to violent storms during the hot months, and though not so subject to the fever, is equally unhealthful.

Beyond this region towards the interior the land rises to the height of four or five thousand feet and spreads out into the table-land of the *tierra templada*, or temperate region, where eternal summer reigns. Here grow all the cereals, fruits, and vegetables of Central and Southern Europe, among which are corn, oranges, lemons, grapes, and olives. Again we quote the Historian: "The features of the scenery become grand, and even terrible. His (the traveler's) road sweeps along the base of mighty mountains, once gleaming with volcanic fires, and still resplendent in their mantles of snow which serve as beacons to the mariner, for many leagues at sea. All around he beholds traces of their combustion, as his road passes along vast tracts of lava, bristling in the innumerable fantastic forms into which the fiery torrent has been thrown by the obstacles in its career. Perhaps at the same moment, as he casts his eye down the steep slope, or almost unfathomable ravine, on the margin of the road, he sees their depths glowing with the rich blooms and enameled vegetation of the the tropics. Such are the singular contrasts presented, at the same time, to the senses, in this picturesque region." These deep gorges are called *barrancas* in the Spanish language and must be seen to be appreciated. No language is capable of describing them.

Further on we ascend to the height of between seven and eight thousand feet and here enter the *tierra fria*, or cold region, which is not cold except in comparison with tropical heat. This is the third and last of the three great natural terraces into which Mexico is divided. We have now reached "the summit of the Cordillera of the Andes—the colossal range that, after traversing South America and the Isthmus of Darien, spreads out, as it enters Mexico, into that vast sheet of table-

land which maintains an elevation of more than six thousand feet, for the distance of nearly two hundred leagues, until it gradually declines in the higher latitudes of the north." At this altitude grains are cultivated as also vegetables and some of the fruits of the temperate zone. It frosts here in the months of November, December and January, and the leaves fall from many of the trees, but as the sun shines most of the time and is almost directly overhead, it is not cold. The natives never build a fire to warm themselves and the poor go barefoot all winter. This is the condition we find here in Tacubaya at an elevation of seven thousand five hundred feet.

The country in general has but two seasons; the rainy, *la estacion de las lluvias*, and the dry, *la estacion seca*. The rains begin about the last of May and continue till the first of October. The rest of the year is almost entirely without rain, with unclouded skies and brilliant sun; and although within the tropics, the *tierra templada*, and also the *tierra fria*, is never uncomfortably hot in summer except at midday in the sun. The Mexicans generally stay in the house from about noon till two or three o'clock, which is not an unwise thing to do. During the rainy season it rains, and sometimes fairly pours, almost every day or night, but generally clears up after the shower and the sun shines brightly from as blue a sky as ever mortal eye beheld.

Across the lofty table-lands extend chains of mountain peaks which rise still higher and form some of the highest land on the surface of the globe. These peaks pierce the region of perpetual snow and temper the heat of an otherwise unbearable tropical sun. Their snow-capped heads, towering high into the blue vault of heaven, reflecting the rays of the rising or setting sun, form a scene of surpassing splendor which reminds the beholder of the glory and might of their Creator. In the mountains of Mexico are locked up some of the richest mineral treasures of the world and many come from other lands to seek these earthly and perishing riches, while but few seek the pearl of great price, the enduring riches of the world to come.

Although there are several rivers of considerable size, few are free from falls or rapids, hence Mexico may be said to be without navigable rivers. The Rio Santiago, or Rio Grande, with a course of five hundred miles, is broken near Guadalajara by sixty falls in less than three miles, one of which, the falls of Juanacatlan, is sometimes called the Niagara of Mexico, but it loses much in comparison with the world's greatest cataract, the grand and majestic Niagara. The Rio Grande del Norte, which in its lower course forms the boundary between Mexico and the United States, has a winding course of nearly one thousand eight hundred miles, but is navigable for small vessels only to Matamoras, sixty miles from its mouth. The rivers have but little water except in the rainy season, and on the whole the country is poorly supplied with water. Since the Spaniards ceased the system of irrigation followed by the Aztec races, many tracts of land have become barren and unsuited for habitation. A great portion of the table-lands can be used only for pasture and in the dry season it presents the appearance of a desert. There are a good many lakes but of no great importance—that of Chapala in the state of Jalisco is the most considerable, being more than ninety miles long.

The chief ports are Vera Cruz and Tampico on the Gulf of Mexico, and Mazatlan

and Guaymas on the Pacific Ocean. The cities of the interior are often situated in broad valleys entirely surrounded by mountains, as if the first settlers desired to be shut out from all the rest of the world. But the mountain bulwarks have proved ineffectual barriers, for railways pass over the vast ridges and connect the principal cities with each other and the rest of the world. Midway between the Atlantic and Pacific Ocean, a little nearer the Pacific, at an elevation of about seven thousand five hundred feet, is the celebrated Valley of Mexico. It is of oval form and about two hundred miles in circumference, completely encompassed by lofty mountains, conspicuous among which stand like hoary sentinels of the valley, the two snow-capped summits of *Istaccihuatl*, an Indian name meaning "white woman," and *Popocatepetl*, "burning mountain," which last at the time of the Spanish invasion was an active volcano. In the midst of this valley, on the site of the ancient *Tenochtitlan* of the Aztecs, is the City of Mexico, the capital of the republic of the same name, containing about a half million of inhabitants; while around it in almost every direction, in other valleys of varying sizes and altitudes, are numerous other cities containing from ten to one hundred thousand or more people. To all of these the message must be carried soon, for this is a part of the great harvest field, which is the world.

While the physical aspect of Mexico is a fit theme for the most gifted pen, the moral condition is such as to discourage all except those who believe that the power of a crucified and risen Saviour is sufficient to save to the uttermost, and we may add, from the uttermost depths of degradation and sin. We confidently believe that from this fair but deeply sin-cursed land will yet come those who will sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

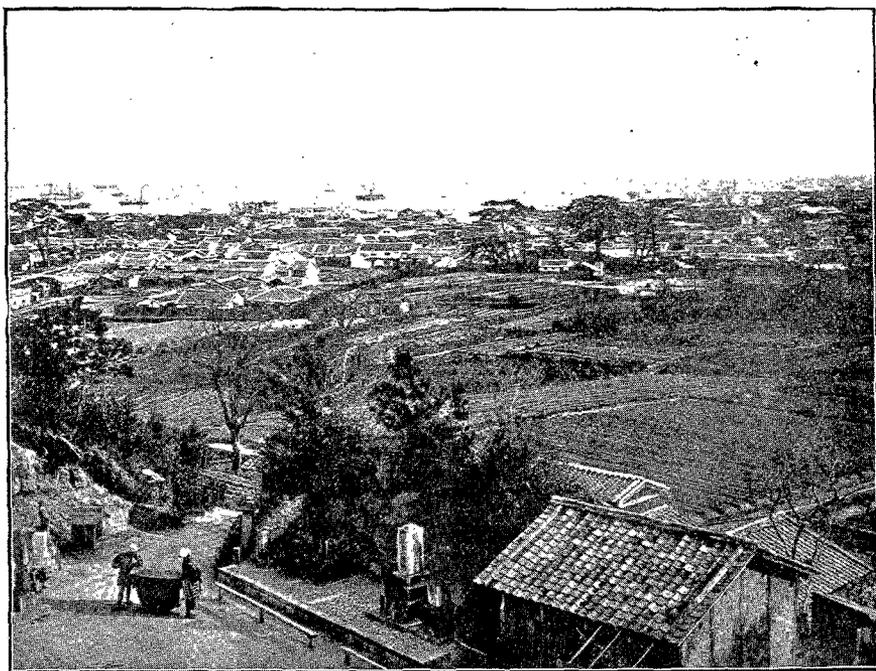


## THE NEW TREATY IN JAPAN.

JOHN A. BRUNSON.

SEVEN years have passed since my return to America from Japan. During this interval important events have occurred, which will affect the life and labor of missionaries. Foremost among these recent occurrences may be mentioned the new treaty with the first-class powers, by which Japan is admitted into treaty relations upon terms of equality. This will remove many burdensome restrictions from the missionary, and relieve him of many vexing complications. For example, under the old treaty, only certain ports were open to foreign trade. These were known as "open" or "treaty ports," and were five in number.

In each one of these "open" cities a portion of land was conceded by the Japanese government to the treaty powers, called "the foreign concession," in which foreigners were allowed to own property, conduct business, and reside. Beyond the "foreign concession," foreigners were not allowed to hold property in their own names, not even for missionary purposes. Moreover, the movements of foreigners were restricted to the "open ports" and a radius of twenty miles. Any



VIEW OF KOBE.

one desiring to go beyond this limit was obliged to procure a passport from the Japanese government. This securing of passports was not always an easy thing. It often involved considerable correspondence, explanations, delays, and perplexities.

It can be seen at a glance how this would hamper the missionary who desired to live and labor in territory lying beyond the twenty mile radius above mentioned. My own experience will be a case in point.

It became necessary for me and my family to leave the city of Kobe, an "open port," and move to Kokura, a town about three hundred and fifty miles distant. In order to do this, it was necessary to procure passports, of course, for Kokura was not a treaty port. To procure my passports, I found it necessary to establish a school and employ a Japanese as principal, who in turn employed me to teach English in his school. Then the Japanese principal, at my instance, applied for and received the passports. But they were granted to him and not to me. All this was done, however, with the full knowledge and consent of the government officials, many of whom were not inimical to Christianity.

Again, the resident's passport only gave permission to *reside* in a certain place, not to *travel*. For purposes of traveling, another passport was necessary, in which the desired route was carefully and accurately prescribed, beyond which the traveler could not go. A time limit was also fixed, at the expiration of which the passport was void.

Now under the new treaty, if I am correctly informed, all this has been removed. Japan enjoys all the rights and exemptions of "the most favored nations," and of course grants as much as she enjoys. In consequence the American citizen in Japan has the same liberty of residence and travel that the Japanese citizen has in America. What a relief will this bring to the missionary! He is now unrestrained, so far as government restrictions are concerned.

God's remnant people who believe in the Third Angel's Message, should not be slow to take advantage of this improved condition. When the intelligence of the people is considered, their progressive spirit, their willingness to entertain new ideas, the excellent facilities for communication, the comparatively good climate, together with the freedom of movement that is now enjoyed, we ask, What more promising field of missionary work can be found in the Orient? Missionaries are needed—men and women of intelligence, courage and fidelity, but above all, men and women who are *personally acquainted with Jesus*. *Theoretical teaching will not do in Japan*. There is enough and to spare of that sort there now. German rationalism and American infidelity abound. Many Japanese worship proudly at the shrine of Herbert Spencer, instead of humbly bowing before the throne of Jesus.

The living Christian, indwelt by the living Christ by Whom he is controlled and kept, is the only satisfactory proof to the world that Jesus saves. The saved man is an argument for Christianity which cannot be refuted by all the combined infidelity, agnosticism, and skepticism of the world. Such a one is needed in Japan. His labors there will be richly rewarded. God has a people in that part of Babylon. Who will go and give the cry, "Come out of her, my people?" May the little band of workers already on the field be speedily reinforced.

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## OUR COMMISSION.

GUY C. EMERY.

THE call to the disciples was for a broader view of humanity—to see the universality of God's love, to know that He has made of one flesh all who dwell on the face of the whole earth. This same call has been sounding down the ages. To every one who professes the name of Christ there comes the command, "Go ye into all the world."

To appreciate the meaning of these words, let us place ourselves in the circumstances under which they were uttered. There upon a mountain top stands One Who has "passed a life of poverty, sorrow, and suffering;" and against Whom all the anger, hatred, and derision of the Jews has been directed, even to the shameful death of the cross. He now, standing there surrounded by a handful of His followers, declares unto them, "All power is given unto Me in heaven and in earth." "Because of this, you go and tell to all the nations of earth, to all these wandering children of Mine, all things that I have commanded you." "Go in spite of dungeon, gibbet, and rack; in spite of thong and scourge and stake; in spite of

the cross and the amphitheater; go wherever a human creature is found, whether in civilization or in barbarism and preach My Gospel.'” “And in that going—not in resting quietly in your homes while countless millions are going down in the blackness of despair, while the darkness of heathenism hangs like a pall over whole continents; but *in going*—lo, I am with you alway, even to the end of the world.”

But suppose the disciples had not gone? Suppose they had not met together in that upper chamber waiting for the “promise of the Father;” do you think there would ever have been any Pentecost? They were to tarry in Jerusalem until they were “endued with power from on high;” but that power was not to be given them that they might still remain in Jerusalem. “Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and *unto the uttermost part of the earth.*” The heart quails and recoils, and refuses to contemplate what would have been the result had those to whom these words were spoken not obeyed. The imagination cannot picture the depth of woe, the night of gloom and despair that would have settled over this world. “Civilization had exhausted itself; human nature had given birth to all that it could produce.”

But they went. And we to-day, standing upon the pinnacle of the civilization of the nineteenth century, owe all that we have of comfort, all that we have of enjoyment, all that we have of knowledge, both of things temporal and things eternal, to that going.

That same command, which was in the disciples a power that shook the empires of earth to their very base, has been echoed and reechoed from century to century; and what are we to-day doing in obedience to it? Do we realize our responsibility to carry to earth’s remotest bound the glad tidings of salvation? Or are we, by refusing to look beyond our own neighborhood, or state or country, virtually denying the words of Christ, “The field is the world?”

We have often heard it said, have probably given the words utterance many times ourselves in thought or speech, “God is no respecter of persons.” But do we believe it? Do we really believe that each soul of the teeming millions of China’s vast empire, each child of benighted India, the sons and daughters of those dusky tribes of that Dark Continent—Africa, the dwellers in every land and clime, are of as great value in the sight of God as we who are favored with a home in this fair land? May God help us to catch the true spirit of the song that fell upon the ears of those humble shepherds of Bethlehem, “Behold, I bring you good tidings of great joy *which shall be to all people.*”

If we could only stand for a moment by the throne of the Infinite God and view this world as He sees it, how changed would be our conception of man’s duty to his fellow men. Think you we would then be content to have nine cents out of every ten of our gifts for the spread of the Gospel—and I might almost add nine-tenths of our prayers—spent in this land where, while it is true that evil is on every hand, one can hardly find a hamlet or village that does not have its church-spire pointing heavenward, and scarcely a family without a Bible; and but one cent go to those parts of the world where every rood of ground, almost, can boast an idol, and countless numbers of heathen temples proclaim that here “God is not known?”

Just as far as the followers of Christ have been obedient to that command "Go," have done their work with reference to the Gospel being carried to every nation, kindred, tongue, and people, just so far have they placed themselves in a position to claim His promise, "Lo, I am with you always." But in just so much as they have failed to do their work in reference to its relation to the rest of the world, have shut the world out of their vision and refused to hear its wail of anguish, its appeal for help, in just so much have they denied their right to claim the Holy Spirit's presence. The words of Christ, it seems to me, admit of no other interpretation: The *one* condition on which He based His promise was that His followers were to "Go into all the world." I am not saying that all should go to foreign lands, though we have been told there should be a hundred missionaries where there is now one. What I do say—and I would that I might write the words in letters of fire, and proclaim them in thunder tones that would reverberate throughout the world—is that any man who is not doing his work right where he is, I care not where that may be, in reference to its relation to the work in all other parts of the earth forfeits his right to claim Christ's presence in fulfilment of the promise made to His disciples. Not only that; but, so far as his influence goes, he limits the proclamation of the Gospel to the confines of his own field of labor.

Does the baptism of the Holy Spirit mean any less now than it did in the days of the Apostles? Why are we expecting that God will at this time especially manifest His presence with His people? For what purpose is the "latter rain?" What is meant by the "loud cry?" What does the Revelator mean when he says, "I saw another angel come down from heaven having great power; and the earth was lightened with his glory?" Is the meaning not simply this: That as the disciples were to go forth clothed with divine power "that repentance and remission of sins should be preached in His name among all nations;" so now the time has come when God has "set His hand again the second time to recover the remnant of His people" from all the nations of earth?

Will this work be accomplished? Listen: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and *then* shall the end come." Has that work been completed? Let the wail of anguish and despair from the sin-burdened souls of the unnumbered millions to whom the Glad Tidings have never come make reply.

If then that work which is to be done has not been done, and the end will not come until it is accomplished; what, let me ask in all earnestness, is the *most* important question confronting those who are looking for their Saviour's soon appearing?

Nations may rise and fall, strife and commotion may be on every hand; but amid it all, and through it all the work of God is to go forward to a glorious triumph. The earth *will* be lightened with its glory. Each one individually must decide whether he will have a part in fulfilling the commission given to the church of God to-day—"the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." What shall our answer be?



THE FORUM.

## AMONG THE PEOPLE OF ITALY.

MRS. A. L. PRESCOTT.

“THE people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

Across the continent and in the south of Europe we find the Italian Peninsula and the islands of Sardinia and Sicily. The island of Corsica and the district of Nice belong geographically to Italy, but politically to France. The kingdom is bounded on the northwest by France; on the north by Switzerland and Austria; on the northeast by Austria; on the east by the Adriatic and Ionian seas; and on the south and west by the Mediterranean. Italy has 2,000 miles of seacoast. Its area is 114,372 square miles. When the kingdom became free from papal supremacy in 1870, its population was 26,801,154.

Fifteen or eighteen miles from the Alban and Sabine mountains, and as far from the sea, on the level Campagna rise the seven hills upon which imperial Rome was built centuries ago. No city has played so important a part in the world's history—a part which was foretold by the prophets. She began a single city. The growth of her power was slow and steady. She became, first, head of the

neighboring settlements; second, of Latium; third, of Italy; and fourth, the land around the Mediterranean. Greece, Macedon, Asia Minor, Syria, Egypt, and Babylon were but stepping-stones to her progress till she became mistress of the world.

The city at the time of *Vespasian* seems to have reached its greatest size, when it was thirteen miles in circuit and embraced a population of 2,000,000, of whom half were slaves—captives of her many wars. The public edifices during the palmiest days of the empire were of almost unparalleled magnificence. The great *Flavian amphitheatre* founded by the Emperor *Vespasian* about A. D. 72, dedicated by his son *Titus* in A. D. 80, and called the *Colosseum* from its vast size, is still among the most imposing structures of the world. The persecutions and sufferings of the early Christians are called vividly to mind as we look upon these great ruins. In the eighth century the population had dwindled down to about 13,000.

In 1870 the last change of government took place. Early in the morning of September 20, the Italian troops under *Garibaldi* found an entrance through the city walls, rushed to the *Quirinal palace*, where the pope resided, took him prisoner, and appointed *Victor Emmanuel* king over United Italy. *Humbert*, his son, is the present ruler.

The change in the government has opened the way for *colporteurs* and missionaries to labor in that field. Only a short distance from the royal palace the *Methodists* have built a fine university. The *Catholics* raised strong opposition to them and their work, but the king, himself a Catholic, sent them a message to the effect that he was glad they were there, and was pleased with their work. The *Waldenses* are doing good among the poor, but their work is limited. In spite of the antagonism of the *Roman Church*, *colporteurs* and missionaries have scattered Bibles and opened missions, and some light has reached the people. As soon as their ignorance and superstition are overcome, the people begin to live better lives and are ready to become *Protestants*.

The population of Rome in 1891 was 432,658, a great many of whom are poor. During the season when the city is filled with tourists, beggars and thieves are exceedingly numerous.

A little personal experience will indicate that Rome is waiting to receive the *Third Angel's Message*, and that those who are using the light they have to rescue the perishing are pleading for help in that field. During our first visit of a month—in April 1898—I endeavored to become acquainted with Bible workers there, and to learn their methods of reaching the people. One wealthy lady that devotes nearly all her time and income to mission work introduced me to Mr. and Mrs. *Wall*, who came from England in 1870 to preach the Gospel to the Italians. They have a hall where meetings of some kind are held during the week. They have missions in different localities, and six native women Bible workers.

The November following we returned to Rome and spent four months. We made our home with *Sister Chiellini*, then the only *Sabbath-keeper* in Rome. The experiences she had when the Lord brought her into the truth are interesting. *Brother Holser* spent one week with us on his return from Turkey, and gave some Bible readings. A young lady from Canada who received the truth while taking

treatment at Basle came with her mother to be with us in Rome. Sister Chiellini's sister soon became interested in the truth. She attended the Catholic Church some, but kept drawing nearer to us. In the spring she accompanied me to London, and after attending our meetings and Sabbath-school for a few weeks, was baptized by Dr. Waggoner and returned to Rome. It will be interesting to know that here where the papacy thought to "change times and laws," within a short distance of the Vatican, two sisters remember the Sabbath to keep it holy, and are doing what they can among their friends and those about them to teach the truth as it is in Jesus. Each Sabbath last winter, a little company gathered to read the "Review," "Desire of the Ages," and other of our publications, and our united prayer went up that God would gather in a harvest of souls in Rome.

Sister Chiellini has translated sixteen of our leaflets into Italian. Two thousand of these I gave out for distribution. Five hundred of them went to Florence. When I called on Mr. and Mrs. Wall I was most cordially received. I told them of my faith in the Lord's soon coming, and the burden I felt for the Italian people. Upon learning that I observed the Lord's Sabbath they were much interested, and accepted five hundred of our leaflets. I let them take "Thoughts on Daniel and Revelation," which they promised to read saying they knew it would help them.

I offered my services to work in any way, anywhere where I could be of use. In two different localities they have *creches*—schoolrooms—where children between the ages of three and nine are received; their mothers go out to work during the day. The children (fifty of them) are in charge of a woman, who was brought to Christ through mission work. They are taught what little she can teach them—verses, hymns, and short texts of Scripture. Often a Bible woman comes in and helps them sing.

Mrs. Wall sent one of the workers who could speak English with me to one of the *creches*. I carried with me little pieces of sewing work, such as small bags, blocks of patchwork, dolls, dress skirts, aprons, etc., cut out of bright bits of cloth. In a little while the older ones learned to sew very neatly. When a piece was completed the child could carry it home. I went alone three mornings every week, and spent an hour with the little ones. My coming was a delight to them, and I grew fond of them and my work. When we were leaving Rome Mrs. Wall said: "Sister Prescott, we are very sorry to have you leave us. Wont you come back very soon. You have solved a problem we have never been able to solve since we began our work, and that is that a person not able to speak the language, if she knows the Lord, can come and work among these people and reach their hearts. The parents of the children come now to hear the Bible read, when before, nothing would draw them. Just this kind of work is needed. If you cannot come back, do send us helpers. Schools are needed for the children; they cannot go back to the Catholic schools."

The Italian language is musical and beautiful. It is comparatively easy to acquire it sufficiently to understand, but to master it and use it gramatically takes time and study. A family or families going there to labor would find these workers ready to help them in any way they could. Italy is a poor country, and the people have but little money aside from what is carried in.

Miss Ameda, a young woman from Florence, went to London, and there found Christ as her Saviour. She left the Catholic Church, returned to Rome, and went to work for her people. She received some money from the Baptist Church in London. She hired rooms and spent the time in mission work. I came in close touch with her and her work. She visits among the poor, looks after the sick and suffering, gathers in young girls from the streets, and instructs them to sew, giving them the garments they make. While they are sewing, she reads the Bible to them, teaches them songs and hymns, and before they go away she prays with them, and they repeat the Lord's prayer together. She urged me to join her in her labors. As I could not remain she said: "Be sure to send me helpers by November. I have room for them in my home; the rent is low, and we can board ourselves cheaply." I lent her books, and talked and prayed with her for the success of her work. She had wonderful courage. She said that if I knew the Bible I could teach her, for she had but just begun to read it.

This seemed like such a good opening I wrote Elder Holser to find some one to fill the place, but there was no one at Basle, who had been long enough in the truth, they could send. Could workers be sent there, while she was showing them how to work, and helping them in the language, they could be teaching her Bible truths.

If the work gets started in Rome, it will not be long before it will reach other countries in the East. The old adage, "All roads lead to Rome," is just as true to-day, as when the golden mile-stone in the Forum marked the center from which all distances were measured; when Paul entered the imperial city by the Appian way from the south a prisoner; or when Luther came in from the north by the Flaminian gate—a zealous young monk to go out a reformer and founder of the Reformation. The roads are still open and the needs are great. Who will go?

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## THE MISSION OF THE JEWS.

F. C. GILBERT.

PERHAPS there never have been any people in the world to whom the Church of God is indirectly indebted as much as to the Jews. That the Lord had a special mission for the Jews is evident from the sacred Word. That through them great blessings have come to the Church is still more evident. And that the Church has manifested a lack of appreciation for these blessings is beyond dispute. Not that the Jews *in themselves* are better than any other class of people; if anything, the reverse is the truth, according to the Scriptures. But they were and are beloved for the "fathers' sakes;" and because of the promises God made to Abraham, Isaac, and Jacob, He regarded them as the special object of His love and care.

We now might ask the question, "What was the mission which God had for the Jews, and was it accomplished *in*, and *through*, them?" The origin of this people as a distinct race, began with Abraham; and the outward manifestation of this separation was the promise of a "Seed" through Whom peoples and nations should

be blessed; in fact "all families of the earth" were to be blessed in him, and in his Seed. This great truth was ever to be taught to his posterity. See Gen. 18:19; 26:4, 5. This promise the Lord made to Abraham was repeated to Isaac; and Jehovah related the same to Jacob; who in turn transmitted it to his children at the time of his death. Ps. 105:9, 10.

When the Lord declared His intentions to Abraham, the latter was alone in the world, and in age a year less than one hundred. There was no outward manifestation which would indicate the immediate fulfilment of the promise, though he had the stars before him as a constant reminder that it *would* be fulfilled. But when Jacob left for Egypt about two hundred years later, his family numbered seventy-five persons. In Egypt they multiplied rapidly; so much so that Pharaoh concluded that if they were not brought into subjection, the Israelites might, at a time of war, become their foes. But the more they were oppressed, the more they multiplied.

The time finally drew nigh when they were to be released from their servitude and bondage, and to be placed in the land which God promised to their fathers, and where, if they obeyed Him, they could disseminate the light and truth as the Lord designed. By "signs," "wonders," and "miracles," God led them in a remarkable manner, by which "miracles" He wished to teach them lessons of trust and confidence in Him."

The mighty hosts which came forth from Egypt, to whom the Lord swore that they should possess the land, failed to reach that blessed country, because of lack of faith in God. Their posterity entered the land, yet they, too, failed to fully carry out God's word, in not completely driving out their enemies. Though they partly accomplished their mission for the time being, in that they served the Lord all the days of Joshua, nevertheless the influence of their lives and deeds had a very bad effect upon their descendants; so much so that during the next four hundred years they were in constant bondage and subjection, with few exceptions, to the tyrannical rulers among whom they lived, because of their continual apostacy from God and His truth.

The history of the next thousand years is quite similar to that of the past—a continuous departure from God, with much reproving from the Lord. By these means of correction frequently the light and knowledge of God and His truth reached the world, which light the people refused to let shine by faithfulness and constant devotion, in their lives.

The time was now approaching when Israel's mission was to be completed—the *Promised Seed* was to appear in fulness. And how was this to be determined? By the appearance of Christ Himself, and Christ's declaration, "Salvation is of the Jews." Though they had times without number departed from God—though they had been frequently led into idolatry—though they had largely substituted the traditions of men in the place of the commandments of God, yet the Word of God *itself*, the Sacred Scriptures, the prophetic utterances, were preserved by them in tact, and the prophecies and promises which declared a Messiah to come were sacredly guarded by the Jewish nation. For when King Herod was asked by the wise men of the East, where the "King of the Jews" was to be born, the priests

and rabbis in reply to Herod's demand, declared, "In Bethlehem of Judea, for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel." Matt. 2:6; Micah 5:2.

Though they read the Scriptures and did not know the time of their "visitation;" though, when those very prophecies were expounded, the expected One was close to them in Bethlehem's manger, and they knew it not;—yet they clung with a tenacity to the "Holy Writings," regarding them as the sacred "oracles" of God, and believing they were commissioned to be the depositaries of the same.

"The Light," "The Truth," "The Knowledge" of God, which Israel should have manifested in their lives and words to all nations of earth, had become a personality in the flesh; and what Israel failed in that part of their mission, God fulfilled in the Man Christ Jesus. For He is the true Light, which lighteth every man that cometh into the world.

Having come to His own flesh and blood, to give them one more opportunity to realize in its fulness their grand divine mission, which was to reveal Christ to the world,—and they received Him not,—He then took away their credentials and authority as His representative people, separated from all other nations, and conferred the power and authority to other peoples who would more fully represent Him. It could be proved by "the Scriptures of truth," and by the temple archives that Jesus of Nazareth, the Son of David, was the Messiah of God, the Anointed One, the Son of the Blessed. The Jews had fulfilled this part of their mission. But failing to represent Him in their lives, refusing to accept Him as their Messiah, and thus making a complete success of their work, they were passed over and destroyed as a nation, even as the Lord 1500 years previous passed over the mighty Egyptian nation, because they refused to believe in Him.

But while the Lord did thus to the Jewish nation, did that cut them off as individuals from hearing, or receiving Christ as their Saviour, or accepting His salvation? God forbid. The national rejection was rather designed to teach them a lesson that they had never thought of, nor deemed could ever be necessary. "God hath not cast away His people which He did foreknow."

And it is certainly true that since the days of Christ, or rather since His first apostles passed away, the Christian Church has failed, to some degree, in the performance of her mission by almost wholly ignoring the Jews, even as the Jews completely failed by entirely ignoring all other classes but themselves.

The Lord certainly has a people among the Jews who will witness His return, and will believe Him to be their King and their Lord; for it is written in the last message to the world that the saints who are redeemed from among men are composed of every "nation, kindred, tongue and people." And that certainly includes the Jew. The Third Angel's Message owes the Jews a debt. Shall it not be paid?





ENTRE RIOS SCHOOL, FRONT VIEW.

## OUR NEW SCHOOL IN ARGENTINE.

F. H. WESTPHAL.

At our general meeting in Las Tunas, July 22-24, it was decided to purchase 80,000 brick, and establish a school in the province of Entre Rios, as quickly as possible. After remaining a day or two longer with Brethren Town and De Learsey, who are engaged at Las Tunas, I went to Entre Rios, and in consultation with the brethren there, purchased the brick. Then I visited the scattered Sabbath-keepers and churches in the province of Santa Fe, to secure further donations toward the school enterprise, if possible. We had good meetings at Progresso, Nueva Lehmann, San Cristobal, and Portogollette, but because of the repeated failures in the crops, no money could be raised. At the place last named our brethren had some means, but in view of the small sum already contributed, the faith of those having money seemed to vanish, and so nothing was given.

It was necessary for me to return to Entre Rios, and because of these results others who had promised to help us lost faith in the enterprise, so that after we had paid for the brick, there was only about \$25.00 left in the treasury.

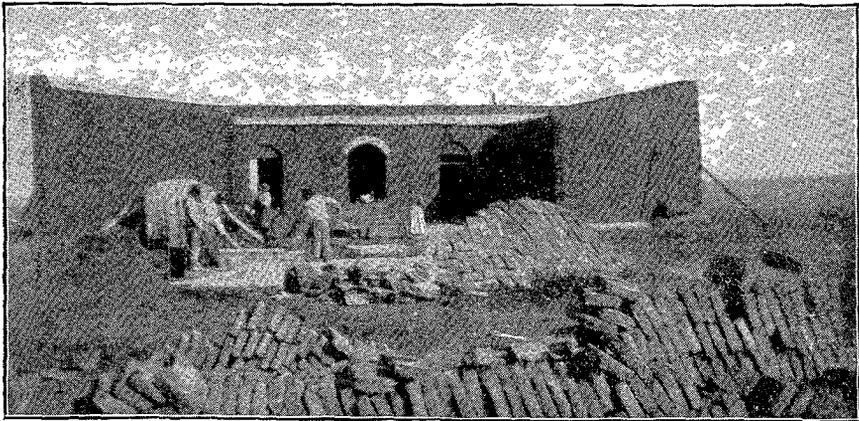
A brother who is a practical well digger and had come from Santa Fe with me to plant some trees on the grounds, promised to dig the well if I would draw out the dirt. We immediately began the work, but it was necessary to go much deeper than we had anticipated. The general meeting interrupted the progress of our operations, but after it had closed, two of the brethren completed the well, going down a distance of nearly seventy feet.

At the meeting just referred to, we were in a strait for means. Some had donated liberally, while others had not. We were obliged to tell our friends that we did not have sufficient money to go on with the building. Those who had given freely, were sad. Some were not so deeply affected, as they felt that they might not be called upon for help. But we did not wish our work to be in vain, so we held a meeting in which those who felt free to do so, raised \$500.00 more. One

of the brethren who is a mason offered his services free of charge. A young man came with him. He and one of the brethren, and two hired men assisted in the work, while Brother Town did the cooking. Thus we succeeded in making a beginning.

One week the mason was severely ill, and I took his place on the wall in order that the workmen might not be idle. It fell to me to fill vacancies; so I had to work at the well, mix mortar, haul water, carry brick, cook, lay brick, and secure material for the house. About the first of December the house was under roof, and Brother Town and his family moved into it. The doors and windows are all made, but as the harvest has begun, we will not be able to put them in until after the grain is gathered. We hope to be able to commence our school work in the new building in February or March.

We have received about \$1,300.00 in cash donations. Near \$400.00 worth of labor has been contributed. There is almost lumber enough on hand to finish the building. We feel especially thankful because we have no debts to meet.



ENTRE RIOS SCHOOL, REAR VIEW.

The house is built according to the native style. The front part is 72 feet long, and 20 feet wide. In the center is a hall six feet wide, crossing the building. At the right of the hallway is a room 30 feet long and 20 feet wide which will be our chapel; on the left of the hall are two class rooms. At either end we have commenced a wing, now containing only one room apiece, but which will, when finished, be six rooms long, thus forming two separate rows of rooms. We therefore have five rooms completed, and there are ten more rooms yet to be built, so that in all the schoolhouse will contain fifteen rooms when it is done. Between these two rows of rooms we intend to plant grape-vines and have a flower-garden.

Forty acres of land have been donated to the school. If any feel that they would like a part in establishing the school work in this field, their financial help would be much appreciated at this time, as we wish to get the building completed



ROSARIO.

DIAMANTE HARBOR.

as soon as possible. Such gifts should be sent to the Foreign Mission Board, 150 Nassau Street, New York, N. Y. We believe that the educational question should receive careful attention in Argentine, and that much good will be accomplished if workers thoroughly educated can go out from the school to act as ministers, canvassers, teachers, and Bible workers. German, French, English, and Spanish will be taught, and laborers will be prepared to enter the field among these different nationalities.

The location we have selected is favorable for the youth, as there are no drinking saloons near. The Crespo station is about three leagues away. We have felt especially anxious to avoid locating near any place where horse-racing and gambling are carried on. In the cities and villages large companies of pleasure-seekers gather together every Sunday.

The water is soft, and not only wholesome for drinking purposes, but suitable for use in the laundry. At either end of the land is a small stream in which the water is always deep enough to bathe. The Lord has blessed us, and we are thankful to Him for having opened the way to establish the school. The surrounding country is devoted to agriculture. Wheat-growing is the chief industry of the people in this district, so that young men will have a good opportunity to enter the harvest-field and earn money to help bear their expenses at school.

The school building is on high ground, and commands a fine view. Some have been inclined to call it *Bella Vista*, or "Beautiful Scene, or Heights." Diamante, the port on the Parana River, which is about ten miles away, can be plainly seen from the school grounds. All the passengers from the south, Buenos Ayres or Rosario, will take the boat for Diamante. It is a most pleasant ride from either of those places. Much wheat is shipped from this place to England and other European countries. The accompanying cut shows the manner in which empty wheat bags are delivered to the merchants, who will sell them to the farmers to be returned full of grain. Diamante cannot be seen from the harbor. It is a small city, but is growing rapidly. A large Catholic church is now being built there. It will take several years to complete it. Italians and industrious German-Russians are fast settling up the surrounding country. Many of the

latter people have arrived this year, and others are expected. Our school will have a good influence upon these immigrants, who have broken off their old associations and surroundings.

From Uruguay, students can go by boat up the Uruguay River to Gualiguayshu, or via Buenos Ayres, ascending the Parana River, while those who live in Paraguay and Corrientes descend the Parana River. From Chile and all points west, they can come by rail to Rosario, and there they can take the boat.

Rosario is about five hours' ride from Diamante. It is the Chicago of South America. It is the inland center of trade. Many vessels are anchored here all the time, taking on and discharging freight. It is an important missionary center. At this writing large English cargo boats are in the port, loading hay, flour, and cattle for the troops in South Africa. We have no missionary in Rosario, but there ought to be a mission there. O, who can come and make that his home, and there labor for Jesus? We trust our school will develop laborers who will be able to labor in such places. In that city are Germans, English, French, Italians, and natives of Argentine.

The time of trouble is right upon us. The period of comparative peace is almost over. Soon the dark days will fall down upon us. Why should we not labor for Jesus now? May the Lord grant that the remaining time be well employed by His dear people. Pray for us continually.

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## IN THE INTERIOR.

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IF the old saying "that variety is the spice of life" be true, ours gets pretty well seasoned sometimes. Several weeks ago my tent was blown to pieces, and soon after a most destructive storm, lasting five days, kept us in hourly expectation of being left without shelter from the ceaseless rain. By extra ropes, stakes, and props, we managed to keep our family tent from blowing away, while the storm was doing extensive damage in all portions of the island. Below us the river was thirty feet above its ordinary level, and as it runs under the mountain a little farther on, the opening was not large enough to let the water through; so the country was flooded with backwater for weeks. As soon as we could move on the roads we drove to our home church. On the way a roaring river had just burst from the side of the mountain and ran across the road. In trying to cross, the harness broke, the cart was damaged, and the natives drew me out, and carried my boys across. It was a close call for us all, and we felt that Divine power was guarding us. After a week's trip over the mountains in another direction, we thought the roads on the lowlands might be passable, so started to hold quarterly meetings across the valley. Here the road was covered for a long distance—some of the way the water was over the sides of our cart—but we reached our destination twenty-seven miles away, and had an interested audience at night. Next day the road was blockaded by landslides, so leaving the cart I rode seventeen miles, where

my horse could only walk along the steep rocky track, and spoke again in the evening the following day. I rode four miles, preached twice, held an ordinance service, a Bible reading and social meeting. The next day I started on the return trip, preaching in the morning; riding thirteen miles and preaching twice more, besides holding a reading, and the quarterly services, as well as considering and planning for work on a new church. Driving to our home church next day and assisting at the evening service, filled out the week, and as the last two miles of the way is up the mountain so rough and steep that no wheel but our own has ever been over it—and we have to walk—the reader will know that the Lord is blessing us with some degree of physical strength.

I sometimes ride where you would declare no horse could go. Again lying down on my pony's back and fastening both hands in his mane, I let *him* climb himself.

During the rainy season our family tent is a place of refuge for reptiles of various kinds. Lizards from six to fifteen inches long run over bed and table, and sometimes lose their hold and fall on us at night. Rats run and squeal so at times we can't sleep, and if a toe is exposed "they take a bite." Centipedes are common.

Mrs.— gets a little nervous at times, and wishes the rainy season over, but the coming three months of the dry season will bring a pest, compared with which *all others*, are insignificant. Of this, as well as of the heart-sickening condition of the people for whom we labor, and the ingratitude of those for whom we do most—we do not write—even to our relatives. It could do no good, and would savor of discontent and discouragement, while the dear Saviour knows we want to be just where He wants us to labor, even if it be in this trying field.

It is only in the interior that such extreme conditions exist, hence our laborers in the cities in the lower portion of the island, and along the coast are exempt from them. I have been working on a church a portion of each week for some time past, and hope to have it finished early in the year. The only way such work can be done is by staying with it. As one said, "Yes, Elder, but then you see we want a captain to lead us." Also in arguing for regular services on the Sabbath the plea is, "If there is no shepherd the sheep must scatter," and no one can know how applicable these sayings are until he has tested them here.

When I am laboring in this place, I have an unfinished house to stay in—two rooms eight by ten feet—no windows or ceiling. For cooking I have a quart fruit-can, and a couple of stones outside to set it on. For dinner to-day I broke two eggs into a little tin, added a spoonful of arrowroot and some condensed milk, then boiled some water in the fruit-can and poured it on the mixture. This, with a piece of cassava, called bread, constituted my meal. To-morrow I will have two meals of boiled yam and hard, dry, salt fish. The bakery is eight miles away, and I could get no bread when I left home so this is the best I can do. Then again, after paying my son's expenses at school, and my tithe, we have \$1.33 per week apiece for the rest of the family to live on, and as rent, fuel, clothing, books, papers, postage, keeping a donkey, and all else must come out of that, it does not allow a very great outlay in any one line. Flour is \$9.00, and what we use in

place of potatoes averages  $1\frac{1}{2}$  cents per pound. The baker makes 75 per cent. on bread and that is the only way it can be had. Beans and peas are \$2.50 per bushel. There is no fruit in the island that makes a sauce, and the only thing in the eatable line that is cheap is bananas, and one soon tires of them when they are plenty.

The Board forwarded me a barrel of wheat some months ago (which is my principal living), but it has not reached us yet—is somewhere in the country, but the railroad is blockaded by landslides and we can get no freight from the coast.

I left the family shivering with cold (the thermometer stood at seventy above zero); it has been down to sixty-five. Well, enough for this time.

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## A FEW SUGGESTIONS TO MISSIONARIES.

J. C. GREEN.

AT the present time laborers in the Lord's vineyard are needed more than ever before since the Third Angel's Message began to be heralded to the world. The reason why this is so is because all the signs unmistakably show that the end of all things earthly is at hand, and because calamities are on the increase and souls are going down to destruction without a knowledge of the blessed Saviour Who died on Calvary that they might live in the glorious mansions He has gone to prepare for those who love Him. More laborers are needed now than years ago because time is so much shorter in which to work and what is to be done must be done quickly. The message which we should love more than anything else on earth is to go to all, and if we love it as we should, that love will cause us to bestir ourselves in behalf of these souls perishing without Christ.

Calls are coming from every part of the globe for God-fearing, consecrated laborers, but where are those to fill these openings? It is time many should be in readiness to say, "Here am I, send me." To those who do go, a few thoughts or suggestions might be the means of preparing them to meet some of the many discouraging things that Satan causes the worker to meet. Before starting, be sure that the Lord has called. If you do not know for a truth that God has called, then you should under no considerations move out. A call from the Foreign Mission Board alone should not be taken as a positive proof that God approves of your going. Should anyone go not knowing that God has called him, before he reaches his field he will have serious doubts as to whether the hand of the Lord was in the enterprise. Satan will take advantage of them and plan in every way to discourage such and thus hinder God's work. These will wish many times that they were back again enjoying the comforts of the home they left.

After *knowing* that God has called, missionaries should make up their minds that home, relatives, friends and many of the good things (?) to eat must be left behind. This means really more than one might at first think. Relatives and friends are apt to write of the many pleasures they are enjoying and wish that you were with them, and at the same time try to show what you are missing by being

so far away from home, mentioning, perhaps, some of the things that seem to them as hardships through which you are passing. Such things should have no weight whatever. If they do have weight you will try to find some excuse for leaving your field. If you *are* to leave, God will let you know when to go providing you are trusting Him as you should. Circumstances, conditions, people, climate, eatables, and surroundings cannot be expected to be the same in foreign countries as they are in the place in which you have always lived. The thought of the "good things" (?) that are given up in going to foreign fields should in no wise cause you to lose interest in your field and those to whom you have been sent. God's cause and the purpose for which you are there should crowd out all thoughts that might have a tendency to detract from the work. True missionaries and those led by the Spirit never go to the vineyard for romance. Work, study and prayer are what is required of God's servants.

Do not endeavor to convert sinners to your ways but to God's ways. Remember that God meets all just where they are and it is He who transforms the life. Simply point the sinner to Christ, letting your life be an example of true holiness. To Christianize, not to Americanize, should be the motto of all who labor for souls. You may see things in the lives of those who accept Christ under your labors that will not harmonize with your standard of a Christian life, but do not judge, for God surely cannot expect so much of them as he does of those who have lived in different surroundings. Especially is this so of the poor heathen who knows nothing of refinement and the white man's ways. Work as for eternity, and though fruit does not quickly appear, do not become discouraged. Christ gave His life as a ransom for the whole world yet very few will accept of so great a salvation. If you are truly consecrated to God it will not matter what may happen so long as you are in duty's path. You can then claim the promise that "God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Simply "trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

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## IN PUERTO RICO.

F. C. KELLEY.

It is with sorrow I try to lay before you the conditions of this island. The field is more than ripe for the harvest. A year of the most favorable time for this field has been lost, yet it is not too late to do a great work here, and do it at an advantage, with a less outlay of means than is generally imagined.

The plan of work here will have to be radically changed from the plans used in other countries because of the almost universal ignorance of the people. The absence of any professed religion, and the people having very little idea of what religion requires of man, cause the work to be an educational one from the very first instant.

True, there are a few who hold to the Roman Catholic Church, but for the majority of the people it can be truthfully said of them that they are without a religion. Other denominations have come to the island and are meeting with success in their work. Their efforts are being directed chiefly to the aid of the poorer classes. Their plan and manner of work is something like the following:

The worker goes out among them, gets into conversation with them, and watches for an opportunity to turn their attention to the Word of God, and in the act will read from the New Testament about Christ and His love for men. This opens the way and an offer is made to come and see them at their homes, and often it proves that an open door is found for preaching—they themselves throwing open the doors of their houses and working to have their neighbors come in. It has been my privilege to attend some of the home meetings, and it is not uncommon to find from 25 to 50 persons present.

Singing forms a large part of the services many times, interspersed with reading from the Scriptures, pressing upon them all of the time that *this* is the *Word of God*, and that it is He who is speaking to them. The time occupied by the speaker is limited and not of long duration. As the interest deepens he has the opportunity to talk to them more, and they are encouraged to purchase a Testament and begin to read it. A study of the life of Christ is made according to the story as told by the Evangelists and in their words. In this way they are led on until they are made to feel the need of Him and to find a faith in Him, and at last to make the public profession of Him. As soon as this step has been reached, the interested one is taken and instructed in the peculiar faith of the worker, a work that is left untouched until after a confession of faith has been secured. When it is found that sufficient progress has been made then the new one is admitted to church-fellowship, the instructing continuing all of the time.

The work has to be begun at a place where there is no foundation, for the people really have no idea of what religion is; they have heard that there is such a thing, but are ignorant of its power. It is at once seen from this fact that the work is necessarily slow, as the material must all be taken from the original state and made into the shape desired. Here is where a teacher is required, and to be successful, the preacher *must* be a teacher and the work *must* be personal work. Preaching alone will effect little.

The sale of books and papers will be limited for several years, because of the inability of the mass of the people to read. To their credit it can be said that they are desirous of learning, so that the English worker is not excluded from this field as he is in other Spanish-speaking countries. The truth can be taught to them, and the worker will become better acquainted with both people and language each day.

In my opinion the work can be carried on in Puerto Rico at one-tenth of the cost, and with a hundred times the result, that it could be under existing conditions in Colombia, where the writer was before coming to this place.

I do not know as I can add more to this than to say that every moment's delay increases the labor of reaching the people with the truth.

# HOME DEPARTMENT

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FOURTH SABBATH READING—SABBATH, MARCH 24, 1900.

## THE WORK FOR THIS TIME.

S. N. HASKELL.

THE three angels' messages of Rev. 14 are the everlasting Gospel, which is the only Gospel ever given to man. It was made known at the time of the offering of the Lamb at the gate of Eden, and it was further developed in the sanctuary service during the Mosaic economy, its object being to reveal to mankind Christ as our Intercessor and High Priest in the heavenly courts. But from time to time these truths have become obscured by tradition and customs of this world, and at such times it has become necessary for the rubbish to be swept away, and for a special proclamation of these truths to the people. This is the commission which Christ gave to His disciples, when He said: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 15-18.

There are two features, however, that make the proclamation of the Gospel as referred to in the three messages, more solemn, if possible, than in the early Christian church. When the Gospel was preached by the apostles, they "reasoned of righteousness, temperance, and judgment to come" (Acts 24: 25); while those who proclaim the Gospel as brought to view in this prophecy of Rev. 14, will not only reason of righteousness and temperance, but they will proclaim that "the hour of His judgment is come." Rev. 14: 7. It is thus the health and temperance question will be inseparably united in the proclamation of the Gospel from the standpoint of the three messages.

There should be a definiteness about the preaching of the Gospel in the closing work of God on the earth, that did not exist before. We are in danger of giving this message in so indefinite a manner that it does not impress the people. It is given in the time of God's investigative judgment; therefore it brings to light those truths which in the dark ages have been lost sight of, and places them in their original relation to each other.

Another feature is a special warning against the powers of earth; namely, the beast and his image. It points out particular dangers the people of God will meet in this life; and in view of these special dangers, it lifts its warning voice. This is the final conflict of the people of God. It calls attention to the nature of the investigative judgment. This can only be explained by pointing out the na-

ture of the work of our High Priest in the heavenly sanctuary. Therefore the minds of the *workers especially* should be acquainted with the heavenly sanctuary and the work of our High Priest, as that reveals the plan of salvation.

“Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels’ messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. *These messages were represented to me as an anchor to the people of God. Those who understand and receive them, will be kept from being swept away by the many delusions of Satan.*”—*Spiritual Gifts, in Early Writings, p. 119.*

It was these truths that made us a separate people. The Sabbath, which is a prominent truth in the commandments of God, lays the foundation of the warning against the worship of the beast and his image. It has been, and ever will be, a dividing line between the people of God and the world. As said the prophet, “It is a sign between Me and the *children of Israel* forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” Ex. 31: 17. The world has never regarded the Sabbath as sacred.

John, the forerunner of Christ, preached “the beginning of the Gospel, . . . as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” Mark 1: 1-3. “For ages, the people of Israel had been separating themselves from God, and they had lost sight of precious truths which He had committed to them. These truths were covered up with superstitious forms and ceremonies that concealed their true significance. Christ came to remove the rubbish which had obscured their luster. He placed them, as precious gems, in a new setting. . . . The truths of the Bible have again become obscured by custom, tradition, and false doctrine. . . . It is ours to reveal to the world the true character of God.”—*Testimonies for the Church, Vol. 5, pp. 709, 710.* Thus the preaching of the everlasting Gospel in the three messages of Rev. 14 is taking up the work Christ committed to His disciples.

Man-made institutions, in professed honor of Christ, become the most prominent when the professed people of God lose the power of the Gospel. As they lack power, because tradition and custom have taken the place of truth, the people seek earthly power and protection. For this cause Christ was crucified. After the Jews rejected John’s message and put Christ to death, the kingdom was taken from them and given to a nation that bringeth forth the fruits thereof.

The receiving of the Holy Spirit on the day of Pentecost opened the understanding of the disciples to the subject of Christ’s work in the heavenly sanctuary. Peter showed a knowledge of the truth as revealed in the sanctuary, by these words: “Repent ye therefore, and be converted, that your sins may be *blotted out*, when the times of refreshing shall come from the presence of the Lord; and

He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21. Had the disciples understood the SPIRITUAL TRUTHS *taught by the sanctuary service, which revealed the work of our High Priest in heaven*, Christ could have unfolded many things which He desired to say to them and that they could not bear (John 16: 12, 13). Could they have understood them it would have saved them from the bitter disappointment at the time of Christ's death.

This work of restoring, or preparing a people for the kingdom, was the work of John the Baptist. Of his message the Saviour said: "If *ye will receive it*, this is Elias, which was for to come." Did they receive it? Let Christ answer: "I say unto you, That Elias is come already, and they *knew him not*, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." But in referring to the time of the establishment of the kingdom of God, He said: "Elias truly *shall first come*, and restore all things." See Matt. 11:14; 17:11-13.

In rejecting the message of John the Baptist and putting Christ to death, the Jews put from themselves the blessings "which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 21. This truth is revealed by the work of our High Priest "whom the heaven must receive until the times of restitution of all things." In the closing work of the Gospel, this work is again taken up by a people presenting the prophecies and looking for the second coming of Christ in the clouds of heaven. The sanctuary work, which reveals the work of our High Priest in heaven, will be the standpoint from which the Gospel will be preached.

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers, and for those who have ignorantly broken the law of God."—*Spiritual Gifts, in Early Writings, p. 117.*

The work begun by John the Baptist will be taken up and carried to its completion before the second coming of Christ, by the proclamation of the everlasting Gospel as presented in the three messages and the sanctuary. Hence every worker that goes forth from our schools, North or South, in America, Europe, Asia, Africa, or Australia, either for a home or a foreign missionary field, should become thoroughly acquainted with the work of our High Priest in heaven, and the truths which pertain thereto. The study of the sanctuary embraces the closing of probation—the unmixed wrath of God being poured out upon those who reject this solemn warning; it embraces the ten commandments of God, for the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; it also embraces the faith of Jesus, for it is His blood alone that can cleanse from all sin. It is the Gospel of Jesus Christ in its entirety, bearing upon the forefront the Sabbath of the law; for it is by this that we know that God is sanctifying us, and thus we know God. Eze. 20: 12, 20.

## OUR STUPENDOUS WORK.

T. E. BOWEN.

“AND I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the *earth*, and to every nation, and kindred, and tongue, and people.” Here is brought to view a work which embraces the world. It is not done until they that dwell upon the earth have heard it. It is also the everlasting Gospel that is thus to go. This Gospel brings to view the only true God, and invites earth’s inhabitants to worship and fear Him—the especial feature now being that the hour of judgment has come. But think of the stupendous task before the believers, under God. A world lying in ignorance of the true God and the obligations of His commandments to be enlightened and warned. But this first message went to earth’s inhabitants. The world was stirred. Its inhabitants were brought to a decision either for or against the truth.

“And the third angel followed them.” If the first and second went to the world, it is clear that if the third follows them, it, too, must go to all earth’s inhabitants. And the first message went through men, humble men, imbued with the Holy Spirit, filled with an earnest, holy zeal, led forth with the message proclaiming the hour of God’s judgment—to them meaning the end of the world. God has not changed His method of labor. “God depends upon the *church* for the forwarding of His work, and He expects that His professed followers will do their duty as intelligent beings. There is *great need* that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls.” This is because there is such an immense work to be done.

Gigantic enterprises have been undertaken by men world-wise, but these sink into insignificance when compared with the great work of the Third Angel’s Message. These earthly accomplishments must soon all perish forever, while the grand and noble work achieved by the Third Angel’s Message will never be fully known, and continue throughout the endless ages of eternity.

The men of the world count on coming centuries. From the December “Cosmopolitan” we learn that several great enterprises are being brought into the domain of probabilities during the first quarter of the twentieth century. One is the building of a railroad down through Mexico, Central America, into South America, passing through Brazil into Argentine Republic, thus connecting the two immense resources of North and South America. Another is the connecting of the Atlantic and Pacific oceans by means of a canal across the Isthmus of Panama. Then from London a railroad is proposed to tunnel the Strait of Dover, passing across France and Spain to the Strait of Gibraltar, tunneling that, then skirting the northern coast of Africa, across the Isthmus of Suez into Arabia, entering the valley of the Euphrates, and thence into Persia. Here a junction is proposed with another line from Constantinople. From here this projected line would pass on into India, passing through Bombay and Calcutta on into China, terminating at Hong-Kong, China. With the great Siberian railroad,

already nearing completion, and a line south from London down the western coast of Africa and back up the eastern part of that continent, here is what a traveler would be able to accomplish. Leaving London he could go "down the western coast of Africa to Cape Town, and up along the eastern coast to Constantinople, thence to St. Petersburg, in Russia, and by the Siberian railroad to Kamschatka or along the southern Asiatic road to the same destination, across Bering Strait to America, through British Columbia and the United States to New York City, and thence again by the Pan-American railroad to Patagonia, from which a return journey can be made to place of starting."

Supposing these great undertakings should really come to pass, think of the amount of work required. The thousands upon thousands of men, the millions upon millions of dollars, and the long days of hard toil in spanning chasms, tunneling mountains and under sea waves, that this work might be done.

But while the great money kings of earth are planning ahead for a half century or more, the words of Christ come ringing down the centuries, "This generation shall not pass, till all these things [coming of the Son of Man preceded by the wrath of God] be fulfilled." The day and hour is not made known, but the *generation* is definitely located.

If men of earth, with no special command from God, can undertake such monstrous enterprises, shall we stagger before our stupendous yet God-given work of warning a world of its coming doom? No; but it will take every jot of ability the church can muster. Sanitariums are to be built; publishing houses, medical missions and colleges are to enter into the field; faithful ministers and canvassers will be needed; and last, but not least, much farming for the work will be required. He who draws the line of the work of the Third Angel's Message this side of our farmers, is narrowing it down. It will take all these instrumentalities, and that, too, fully consecrated, to finish this great work.

There is work for all, young and old. Are you adapted to teach the truth publicly? Then prepare to go forth to your work. Are you inclined to the publishing work? There is a demand for your help. Do you feel led out toward the sick? Then fit yourself for this work. Are you suited to teach? Fields are waiting for you all over the world. Do you take to the soil and have an ability to make money from her rich bosom? You are greatly needed, and should fit yourself to bring from the storehouse of the soil all possible for intelligent effort to do, for the message. Use not the earth as abusing it. You are not abusing it when from her resources you turn a supply stream into God's cause. If you use her treasure for selfish purposes, you are abusing God's gifts. Some can go to Cuba, Puerto Rico, into the South, and other places, as missionary farmers. Others can assist these to go.

Is God speaking to you in some of the above lines, asking for your service? If so, respond quickly, gladly, and you never will regret it. God has need of you. He has undertaken a mighty work, but is equal to the task of warning a world. "And this Gospel of the kingdom shall be preached in *all the world* for a witness unto *all nations*; and then shall the end come."

## INTERESTING CORRESPONDENCE FROM ALASKA.

THE Secretary of the International Tract Society has handed us an interesting letter recently received from Alaska, with permission to use in the MAGAZINE. It reads as follows:—

Skaguay, Alaska, December 17, 1899.

DEAR BROTHER:—

Your very interesting letter of October 2nd was duly received. I have been quite busy this fall and so far into the winter season. We have had but little winter as yet, and the thermometer has not reached zero. We were very hopeful of seeing a laborer come to this place this season, "but hope deferred maketh the heart sick." So we are now in the right condition for a genuine surprise should one be sent. We do not wish to name the laborer, but of course we all have preferences, and because we have seen the conditions here, we feel quite anxious that a strong man should be sent, for he will have a well organized force to meet. You are quite right in your estimate of such people as we have here, and yet they are recruited from every locality in the United States, and one of the most surprising things is that nearly every one with whom I have had conversation, says, "O yes; I know about you people," and then they mention friends and relatives who are with us. It is also surprising how few are not acquainted more or less with the tenets of our faith. It makes me more and more of the opinion that the message has reached the people of the United States more thoroughly than many suppose. We have had many opportunities to sow seeds of truth in a quiet way. Mrs. H. is a teacher in the Union Sunday-school, and recently the lessons were upon Nehemiah's work in restoring the city under the decree of the Persians. So, at teachers' meeting, by pre-arrangement of the leader, each teacher was to have three minutes only, by tap of the bell; to present his views, "this to cut off all controversy." The leader purposely left Mrs. H. out until the last one to speak, then he told her they would hear her. By having counseled over the matter, and much study on her part, she was prepared to give them one straight talk on the Sabbath question. When the time expired, and she did not stop, she suggested that she was taking more than her share of the time. They, with one accord, said, "Go on," which she did, feeling conscious and confident that an unseen helper stood beside her, and of the presence of the Spirit in the room as never before. She was not once interrupted, and when done, it was suggested by one of the others that, because of the conditions so easily recognized by all, it would be eminently proper to close the meeting with prayer. All joined heartily in it. Thus our hearts are encouraged that the Lord has some children in this place that He intends to make wholly His in due time. So we continue to sow, and expect to reap if we faint not.

Then another encouraging thing is that we were given the privilege of placing a full set of our bound books in the Y. M. C. A. Library, and since they have been there, the librarian has told us how delighted he was with them, and how interesting they are, and especially "By Land and Sea," which he is himself reading. The Board took the matter up, and passed resolutions, and are having them engrossed to present to the donors. We do hope others may read, and be

led to further investigation. I am planning to have the "Review and Herald" sent—those numbers containing the articles on Matt. 28:1, hoping it may do them good on that point, and beget in them a desire to read the good old paper for other truths it contains.

We use some of each special number of the "Signs," as we are able, and hope they are not wholly lost. . . .

Now, I come to that part of your letter in which you say you expected to attend the council at Battle Creek, and as we received a report of the council, we looked longingly but in vain for any mention of Alaska. What may we expect? I hope the General Conference will not forget us. We shall look anxiously for some one to come to this important field, and hope it may not remain long unoccupied.

We are convinced that if a mission conducted on true lines, where the truth could be preached, were opened, good could be done. There must be some one, who, if found, would come and open up that branch of the work here. I am sure that by donations, which are always good, book sales, and sales on health foods, such a mission could be made largely self-sustaining. Then it seems to me that we, who pay tithe here, would be justified in paying it in to the General Conference for the support of such an effort.

The weather, so far, has been very mild. The wind from the north is our greatest source of discomfort, and even that has been unusually mild. The days are very short, daylight proper about 8 A. M., and lamps lighted as early as 3 P. M., but we look forward to the 22nd, when the turning point is reached, and the days begin to lengthen, if only a few moments daily. This is the busy season of the country. Thousands pass in and out over the snow and ice. This is the winter as well as the the summer route. Since the railroad was completed, a large per cent. of travel has gone via White Pass and the lakes and rivers. Already a good many dog teams have been made up and started. It is a unique sight to see them start out, and I wish you could see them. They call it "mush-ow." When they speak of traveling afoot, it is "mushing." They drive dogs tandem, five or six in a team, and have been known to go eighty and one hundred miles in a day under favorable conditions, but forty and sixty miles is considered good work. They feed the dogs but once a day—at evening when they get in.

It is like a panorama, the different styles of dress used in this country. Comfort is not sacrificed to style, here at least; every one, even ladies, traveling in negligee. They choose their own styles.

This country looks grand. Mountains are all about us. During the summer I went up to the top, or nearly so, of one of the highest. It took five hours to go up. The sight was all one could wish—glaciers, peaks, and eternal snow in every direction.

In closing: we have received five hundred copies of the "Good Health," and suppose they were sent by you. Have used a great number here in Skaguay, but have found no opportunity to send any to the interior, as navigation is closed, and only letter mail is taken by dog teams. The Nugget Express carries papers, but the charges are two dollars per pound, and we cannot afford to sent any at that price.

I wish we had means to open a small bookstore and reading-room; but we have not, so we are ever on the alert to do the little things which can be done—cheerfully and gladly sowing the seed, trusting our Master for the increase. I thank Him daily, yes, hourly, for the *privilege* of living in Alaska. Being away from friends and church privileges is the least and last of our troubles, for we have made a host of warm friends here. Some day we will have a company, for God has honest souls in Skaguay, and best of all, we are conscious of the presence and power of our Saviour, and of victories gained. There are so many little interesting experiences—but your time is precious.

Do not fail to remember us in your prayers.

Trusting that God may abundantly bless you and your work, I am,

Yours sincerely,

GEORGE E. HENTON.

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## MISSIONARY READING CIRCLE STUDIES.

FIRST WEEK.—MARCH 4–10.

### THE FIELD.

NOTE.—This month we begin a series of studies on Mexico, our nearest neighbor on the south. It is expected that these "Field Studies" will be of such a nature as to quite thoroughly acquaint us with the conditions of the countries and the peoples in other parts of the world. As will have been observed, only a portion of the articles in the *MISSIONARY MAGAZINE* is covered by these studies—because only a portion of these articles is properly included in "Field Studies."

#### "In the Land of Mexico."

1. Where is Mexico situated? Give its area, and estimated population, stating among what classes the people are divided.
2. How does the celebrated historian, William H. Prescott, speak of Mexico?
3. What can you say of the climate and products of the east and west coast lands? of the temperate table-lands? of the so-called "cold regions?"
4. Speak briefly of the two seasons found in Mexico.
5. Where are "some of the richest mineral treasures of the world," and what part do they play in the immigration of this country?
6. Name several of Mexico's leading rivers and chief ports.
7. Describe the situation of Mexico City. How many inhabitants has it?
8. What is the general condition of the people of this land?

### THE MESSAGE.

The lesson this week is but the introduction to one of the longest, and richest in detail, of any of the prophecies in the Bible. The account of the interview between Daniel and the angel Gabriel is one of special interest, as it reveals a glimpse of the work of heavenly beings in molding the minds of men, and in controlling events upon the earth. The consideration accorded to the faithful Daniel by the powers of heaven ought to be an encouragement to faithful hearts to-day.

Dan. 10:1-21; "Thoughts on Daniel," pages 213-221.

1. Fix in mind the years in which the visions of the seventh, eighth, and tenth chapters of Daniel were given, and the length of the interval between each of the visions.

2. For what purpose did Daniel seek the Lord? How was his earnestness specially manifest?
3. Describe the appearance of the heavenly being whom Daniel saw in vision. What was the effect upon himself and upon those who were with him?
4. By what means was Daniel aroused from his unconscious condition? How may the identity of the heavenly messenger who conversed with Daniel be established?
5. What encouraging words were spoken to Daniel? What precious lessons are taught thereby?
6. Describe the working of the unseen forces set in operation by Daniel's prayer.
7. Who is Michael? Give texts.
8. Repeat the further conversation between Gabriel and Daniel.

#### REVIEW TOPICS.

1. Study the following texts for an understanding of the work of the angels: Meaning of angel, Judges 2:1, margin; number of them, Heb. 12:22; Rev. 5:11; their work, Heb. 1:13, 14; illustrations of their work, Gen. 19:15, 16; 2 Kings 19:35; Luke 1:26-37; Acts 12:1-11; Acts 27:23, 24; Matt. 24:30, 31.
2. Give a summary of Dan. 10:1-21.
3. What does this lesson teach on the following points: (a) Means used in answering prayer. (b) Traits of character that make a man specially beloved of God. (c) Identity of Michael. (d) Chain of necessary witnesses in making prophecy known.

#### SECOND WEEK.—MARCH 11-17.

##### THE FIELD.

*NOTE.*—The lessons for the next two weeks will be upon China, but that is so mighty an empire, and so important a missionary field, that we are sure our readers will not regret having spent the time required to master a few of the points brought out in Professor Howell's article.

##### "Historical and Political China."

1. Whence came the Chinese, as indicated by their own records, and recent research? Give some evidences tending to establish an intimate relationship between the Chaldeans and the Chinese.
2. How does Chinese mythology account for the formation of the world?
3. What did the "Napoleon of China" accomplish, and when did he live?
4. When was the golden age of China, and what missionary people did the emperor receive during that period?
5. What is remarkable about the empire of Kublai Khan?
6. Name the dynasties of "Modern China." Under what four conditions did the Ming dynasty give place to the present Tartar, or Manchu, rulers?

##### THE MESSAGE.

We now enter upon the study of a prophetic chapter which begins at the time in which Daniel lived, and points out the history of the world straight through to the events which immediately precede the coming of Christ. This prophecy leads up to events which are yet unfulfilled, but which the present generation will see come to pass; and it is of the utmost importance that those who perhaps understand the general import of what is here revealed, should study carefully each detail of the prophecy, that their own faith may be strengthened, and that they may help others to hear and believe it. A little patient perseverance will enable each one to trace step by step each fulfilment of the prophetic word.

Dan. 11:1-13; "Thoughts on Daniel," pages 222-230.

1. Review the circumstances under which the prophecy of Daniel 11 was given.

2. To what events in the history of Persia does verse 2 refer?
3. Cite the historical fulfilment of each expression in verse 3.
4. Fix thoroughly in mind the different divisions of Grecia, and their locations with respect to Palestine. Clearly identify the powers called in the prophecy the king of the north and the king of the south.
5. Note carefully each detail of the prophecy in verses 5-9, and the corresponding history.
6. How did the sons of the king of the north continue the warfare begun by their father?
7. Describe the further conflict between the king of the north and the king of the south, by tracing the history of Antiochus Magnus, of Syria, and Ptolemy Philopater, of Egypt.

#### REVIEW TOPICS.

1. Review the different circumstances attending the giving and the interpreting of each of Daniel's prophecies.
2. What portion of this lesson has been revealed in previous prophecies?
3. Give a brief but connected outline of the fulfilment of the prophecy of the lesson.
4. If possible, have a map drawn of the countries mentioned, and locate each division of territory mentioned.

#### THIRD WEEK.—MARCH 18-24.

##### THE FIELD.

##### "Historical and Political China."

1. Carefully give the events which led up to the "Opium War." How long did this war last, and what were the terms of the treaty of Nankin?
2. When and with whom did the "Tai-Ping" rebellion originate? After one year, what change took place in the nature of this movement? Who stamped it out?
3. How was the toleration of Christianity in the Chinese Empire finally secured?
4. What commercial treaties were formed between China and the United States?
5. When was the "Chinese Exclusion Act" passed by the United States? Why was this step taken? What are our present relations with China?

##### THE MESSAGE.

Before beginning this study, review carefully Daniel 11:1-13, citing briefly the historical fulfilment of each point in the prophecy. In studying, do not try to grasp too many ideas at any one time. Take the lesson slowly, one point at a time. Think of it while you are about your work. Endeavor to fix the main points thoroughly in mind, so that you can call them up at will, and converse intelligently upon them.

Dan. 11:14-19; "Thoughts on Daniel," pages 230-239.

1. Describe the efforts made to "stand up against" the infant king of Egypt.
2. By what act is Rome introduced into the prophecy?
3. Trace the historical events foretold in verse 15.
4. When did Rome first become connected with the people of God? When and in what manner did that power complete the conquest of Judea?
5. By what means was Egypt brought under Roman influence?
6. Note the further history of Julius Caesar and his death, in fulfilment of verses 18, 19.

## REVIEW TOPICS.

1. Review briefly the history foretold in Dan. 11:1—19.
2. Review the character of Rome as described in Dan. 7:24, 25, and point out some illustrations of the truthfulness of the description, in the events of this lesson.
3. Spend a short time in fixing the geography of the lesson in mind, in drilling on the correct pronunciation of the proper names, and in memorizing essential dates.

## FOURTH WEEK.—MARCH 25—31.

## THE FIELD.

“Among the People of Italy.”

1. Where is Italy? How is it bounded? What is its area? The number of its inhabitants?
2. Speak of the origin and growth of the city of Rome. When did this city attain its greatest size?
3. Name some of its public edifices. What was the use of the Colosseum?
4. What work did Garibaldi accomplish in 1870? How has this change in the government been favorable for the introduction of the Gospel?
5. Briefly relate circumstances and experiences which show that there are ways whereby the truth of Christ may have access to hearts in this kingdom.
6. Do we have any representatives in that city? What work have they endeavored to accomplish?
7. Among what class has quite a little missionary labor been put forth?
8. Why is Rome an important missionary center?
9. As shown by Elder Westphal's article, what advance step has been taken in the work in Argentine? Having read Brother Kelley's paper on Puerto Rico, what would you say about that island?
10. In view of the work yet to be accomplished, what does God seem to demand of you?

## THE MESSAGE.

Try to learn the essential points so thoroughly that you can lay the text-book aside and from the Bible alone state the historical event which answers to the prophecy. Do not be discouraged if you cannot do this as readily as you wish, but keep trying. A most profitable and interesting family review may be held by reading a portion of the prophecy and each member of the family stating all the details which he remembers of the corresponding history.

Dan. 11:20—27; “Thoughts on Daniel,” pages 239—250.

1. Identify the Roman emperor referred to as a “raiser of taxes,” and also his successor, “a vile person.”
2. What most important event occurred during the reign of Tiberius? What essential dates may here be established as authentic?
3. What power is referred to in verse 23? To what league is reference made? What were the provisions of that league?
4. Note the peculiar policies of Rome foretold in verse 24.
5. What circumstances led to the conflict between Rome and the king of the south. Describe the battle of Actium.
6. When does the prophetic “time” of verse 24 begin and end? What event marked the close of that period?
7. What was the final result of the war, and the fate of the rulers of Egypt?

## REVIEW TOPICS.

1. Review that portion of Dan. 9:25—27 which is touched upon in this lesson.
2. Give a brief but connected outline of the prophecy of the lesson.
3. A few minutes might profitably be spent in studying points of interest concerning Egypt,—a country made quite prominent in this chapter. (See notes on the lesson in this week's “Youth's Instructor”).

## MISSIONARY READING FOR SABBATH, FEB. 10, 1900.

NOTE.—The following brief outline of the chief points of interest in the Second Sabbath Missionary Reading for February 10, is inserted for the benefit of those who were unable to attend the services on that date.

TO-DAY we will first speak of the movements of Elder E. H. Gates, Superintendent of our work in the Pacific Islands. Dec. 22, 1899, he wrote us while en route to Auckland, N. Z., as follows: "I shall attend the New Zealand camp-meeting, and then visit the Maori districts, and make an effort to get several Maori students to attend the Avondale school. I shall try to get some of the New Zealand laborers to study the Maori language, and engage in work for that race. We are also planning to translate some small tracts and books into the Maori tongue. I am also seeking to carry out the instruction of the Lord, to get students from different islands to go to the Avondale school. We have a small printing outfit at the school, and Brother Elliott Chapman, of California, will soon come to our help. He is a good, practical printer."

The testimony to which reference is made, reads as follows: "God designed that here [at Cooranbong] an institution should be established from which workers should go forth to the islands of the sea. Persons of other languages are to be brought here and taught the English language. These will go back to their different countries to educate others." "We are to have at this school an office of publication. A printing press is to be established here. An education in printing is to be given here to those who shall come from the islands and other places. They are to learn to print in their own languages, and to translate from the English into their languages. Then they are prepared to give valuable help. At the same time they can give instruction in the island languages to those who are fitting themselves to go to the islands. I am talking of what I know."

Brother Gates continues: "I expect to hear of bitter opposition to our work in Raratonga soon, for the Sunday law will go into effect in a few days (it was to go into force Christmas); but I hear from Dr. Caldwell that there is a better interest there to hear the truth than he has ever known before. Opposition from without seldom hurts our work."

Under date of November 19, Elder J. E. Fulton wrote us of the work in Suva, Fiji: "During the last two months we have been building our combination school and house. It is now nearly finished. We will be located where we better reach the natives. Now that the houses are finished, we expect to turn our whole energies directly to the ministry of the Word. Working every day hard with our hands, and holding from five to eight meetings a week in a foreign tongue is rather difficult."

Last week a small printing press and outfit, donated to the mission by Brother Cole, came to us. It is not very large, but will, we hope, meet a long-felt need in this field. A few weeks ago a half-caste, who has been a teacher for a long time, came to our meeting. Some months ago he had read a little tract we had written and published in Fijian. He became convicted, and he and his wife have been keeping the Sabbath ever since. He lives on the island of Kadavu, about

sixty miles from here. He says every means is being used to prevent his keeping the Sabbath. I am told that our enemies are going to write a reply to our Fijian tract on the Sabbath question." A new edition of this tract is to be issued by the Pacific Press Publishing Company, as well as a new pamphlet treating several phases of the message, and forty or fifty hymns that have been translated in the Fijian and set to music.

The work of Professor Howell and family and Brother and Sister Brand among the Chinese of Hawaii, has been frequently mentioned in our columns. The Chinese themselves purchased land for \$5,000, upon which they proposed to erect school buildings at a cost of \$4,500. Work was well begun on these when the bubonic plague broke out in Honolulu. The latest news we have had from there states that on January 20, practically all of Chinatown was destroyed by fire. An attempt was made to burn some plague-infected buildings, but the fire got beyond control, and between four and five thousand people, chiefly Japanese and Chinese, were rendered homeless. A line from Elder B. L. Howe, written January 18, says: "Things are much changed here. There is a disease that answers the purpose of the black plague. As yet it has not become epidemic. Since December 12, there have been forty deaths. It seems impossible for us to open the Chinese school again this year, but the work is still progressing on the building. Two of the brethren are working at the pest hospital and detention camp."

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of the ivory palaces, whereby they have made thee glad.

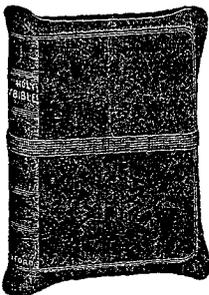
9. "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in

<sup>2</sup> Heb. an high place for us.  
<sup>a</sup> Cant. 6. 8.  
<sup>b</sup> 1 Kin. 2. 19.  
<sup>c</sup> Ps. 66. 5.

7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

8 "Come, behold the works of the LORD, what desolations he hath

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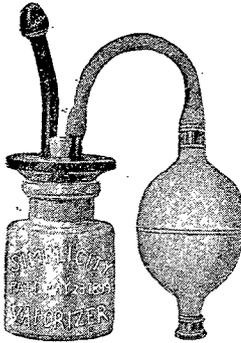
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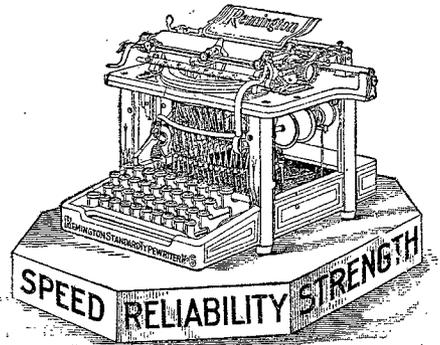
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