

October, 1900.

Adel's Wescott
1898

THE MISSIONARY MAGAZINE

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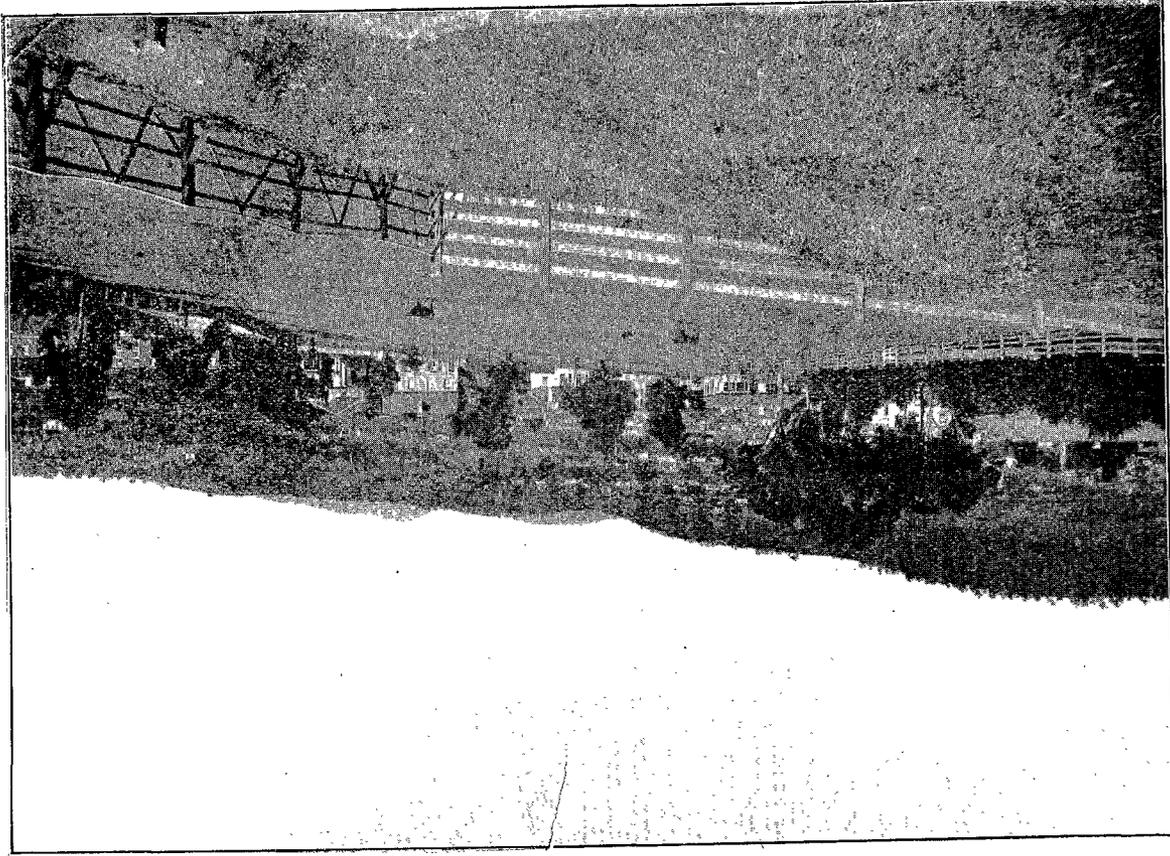
OF SEVENTH DAY ADVENTISTS,

150 NASSAU STREET,

NEW YORK CITY.

[See page 415.]

Hobart, Tasmania.



THE MISSIONARY MAGAZINE.

VOL. XII.

NEW YORK, N. Y., OCTOBER, 1900.

NO. 10.

PERFECT THROUGH SUFFERING.

SELECTED.

God never would send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright.
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a sharp, cruel thorn-crown
For your aching head to wear;
Some might never reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander away
When our ways are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your songs may cheer some brother,
Whose courage is sinking low;
And, well, if your lips do sometimes quiver,
God will love you better so.

EDITORIAL.

Paul's Request.

"BRETHREN, pray for us." Thus wrote the Apostle Paul to the church at Thessalonica. Thus has written many a worn soldier of the cross since that day, while untold numbers have desired the united prayers of God's children in behalf of their labor of love and sacrifice for others.

Paul's request for prayers was no meaningless petition. He believed in prayer. He believed prayer accomplished results. The prayers of his churches that he had left in fields already visited were his inspiration and strength. He knew what prayer *had* done, and he showed no lack of faith in what he *expected* it to do. Again and again he wrote to the various churches: "Brethren, pray for us."

Sometimes, amid the din and confusion of bitter opposition, he entreated the church to pray "that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." Sometimes his petition ran: "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified even as it is with you: and that we may be delivered from unreasonable and wicked men." And again: "Praying . . . for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds."

Paul knew God. He had abundant evidences of his acceptance with Him. No man could show stronger proofs of his divine credentials than he. Had not the very glory of God enshrouded him? Had he not heard the Master's voice calling him to service? Had he not received the unction from on High? His brethren, too, had given him the right hand of fellowship, while the fruit he bore of an amended life and souls reached by his searching messages, all give evidence that his desire for the prayers of his followers was not owing to his separation from God, but rather to enlist the believers to a deeper interest in His work.

Efficacy of Prayer.

Well did this servant of the Lord appreciate the efficacy of prayer. From a child he had known its results in the history of Israel. His soul could but be thrilled to enthusiasm as he now recalled the intercessions of God's servants in ancient days,—Moses pleading with the Lord in Israel's behalf when He is about to destroy them—the three worthies on the mount while the Amalekites are fighting the Lord's hosts at Rephidim. He can never forget Elisha and his Master whose soul-petitions could heal the sick, cleanse the leper, and even raise the dead. Nor was he unmindful of a united church praying for Peter in prison. The message of his deliverance could only be a foretaste to Paul of what the church could do when united to God in earnest prayer.

Prayer and Sympathy.

Paul is in heathen lands. Idolatry, and heathenish rites and ceremonies are everywhere—no church near him, none to comfort him, none to pray with him. His heart turns longingly for sympathy and help. Where shall he go? Next to God, let him appeal to his brethren in the Lord. They once were in heathen bondage and knew not God. They were acquainted with the subtle influ-

ence of heathen philosophy. Who can now enter more heartily into sympathy with Paul in his trials than the church of Christ? So he writes them, "Brethren, pray for us."

Union. Can any one offer fervent, earnest prayers for another and soon forget him? No, the petitions we offer are constant reminders of the objects of our prayers. The soul cries out to God for help and deliverance, for mercies and blessings, and who can forget who earnestly prays? God designed in these exhortations to prayer to bind the hearts of His people around the work of the missionaries in foreign fields. Memory clings to the subjects of our petitions. For whom we pray we work. No sacrifice is too great for a soul to make to obtain an answer to his heart's desire. Could the church of Laodicea but once arouse to her opportunity, her prayers would unlock the treasure-houses of earth and lay on the altar of sacrifice what God hath given.

Many a church has some son or daughter in these far-away regions. Brethren, pray for them. If your sons or daughters are not there, your brothers' are. Away in these distant lands are many trials to endure, many burdens to bear, many privations to suffer. Give these burden-bearers your prayers. At the family altar where all is peace and comfort, remember these distant servants of God—not in cold, formal generalization, but take these missions and workers to God in your petitions. Pray that those in the Lord's service may receive power and strength to bring souls to Christ. Pray for their health. Pray that God will give them the power and spirit of endurance, and the baptism of the Holy Ghost; and pray that God will give us at home a liberal heart to do and sacrifice that other laborers may enter these needy fields.

In your Second Sabbath services, when you are considering the foreign work, why not let all prayers be in behalf of the different missions and workers in these various climes? Let your souls go out in earnest supplication that God will give diligence to His workers, and turn many souls to Him.

Prayer can accomplish wonders. It has wrought miracles in the past, and it is doing mighty things to-day. It enlists the sympathy of Heaven, and moves the arm of Omnipotence. Then let us all pray. Let us pray for foreign missions, for missionaries that are in the field. And while we pray, let us lay our sons and daughters upon the altar of service as a consuming sacrifice, that God may use as many as He shall call.

"Prayer was appointed to convey
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray they live.

"And shall we in dead silence lie,
When Christ stands waiting for our prayer?
My soul, thou hast a Friend on high;
Arise and try thy interest there.

"If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If guilt deject, if sin distress;
The remedy's before thee—Pray!"

**Price of
Missionary
Magazine.**

Some of our readers have doubtless questioned the advisability of increasing the subscription price of the MISSIONARY MAGAZINE. For many years this paper has been published at a loss; but when the subscription list went up from less than 4,000 to over 10,000, and there was a loss on each magazine sent out (as there was with the price only twenty-five cents a year), the total deficit amounted to quite a large sum,—about \$2,000 per annum. We were then confronted with the problem of how we should make up for this shortage. Should we appeal for donations, or replace the money from funds already collected for foreign missions? It hardly seemed proper, after our people had given to carry the Gospel to the “regions beyond,” for us to retain a portion of that sum to make good the loss sustained in the publication of the MISSIONARY MAGAZINE. And at this very time, the printers raised the price of composition fifteen cents a page: so that, all things considered, it seemed wisest to place the subscription price at the lowest figure enabling the journal to be self-supporting. Fifty cents is as near that basis as we could determine; and we feel sure that all friends of foreign missions will sustain the action of the Board.

**The Magazine
for the
Coming Year.**

Those who have been readers of the MAGAZINE in the past need no assurance of its value as an educational factor both in the history and geography of the world, and in getting a missionary spirit in the heart of the reader. The coming fall and winter will find the paper not only continuing its studies of the field by taking up each country separately, but it will contain a series of articles on the persecutions, sacrifices, and triumphs of the people of God from the days of Christ to the present time. Their author, Professor P. T. Magan, has devoted much time to the study of Church history. We hope these will begin in the November or December number, and continue for a year or more. It will constitute the most interesting series of studies that has yet appeared in our columns,—so full of information that none can afford to miss it.

**Missionary
Reading
Circle.**

About one year ago the Missionary Reading Circle was inaugurated, and the result to those who have closely followed it can but be a lasting benefit. At that time it was a new idea to most of our readers. Minnesota had already conducted such a circle, and it was her experience that prompted us to recommend it to our readers. Encouraged by the success already attained, the Foreign Mission Board is desirous of having every Seventh-day Adventist in the United States take up this line of study for the coming year. Current events indicate that the Lord wishes every nation to receive the Gospel of Christ. Missionaries must be had. They must come from the rising generation. Then, parents, why not place in the hands of your children such literature as will lead them to fully consecrate their lives to God? Every Seventh-day Adventist should be a reader of the MISSIONARY MAGAZINE, and when they all become that, they have accomplished a part of what the Reading Circle intended. But the Reading Circle was to do more than to lead us to *read*: it was to inspire us to *study*. Its object is, that we may daily seek a thorough knowledge of the fields, their condi-

tions, religions, and wants. And one cannot pursue this course without becoming intelligent with reference to the needs and openings for the Gospel of Jesus Christ in all parts of the world. Are there not in every church enough interested ones who will call a meeting and organize themselves into a Reading Circle? Start the work now. If you had one last year, and the heat and cares of the summer compelled you to drop out, revive the work, and begin again. Let every church be a Reading Circle this coming year, studying both the message and the field, preparatory to becoming more efficient workers in the Master's service.

THE SOURCE OF POWER FOR CHRISTIAN MISSIONS.*

J. HUDSON TAYLOR.

THE strength of a chain is limited to that of its weakest link. If, therefore, we are connected with the source of power by a chain, the weakest link will be the limit to which we can avail ourselves of it. But if our connection is direct and immediate, there is no hindrance to the exercise of the mighty power of God. "My soul, wait thou only upon God, for my expectation is from Him."

God Himself is the great source of power. It is His possession. "Power belongeth unto God," and He manifests it according to His sovereign will. Yet, not in an erratic or arbitrary manner, but according to His declared purposes and promises. True, our opponents and hindrances are many and mighty, but our God, the living God, is Almighty. It is with Him that we have to do; on Him alone we have to wait; from Him alone cometh our salvation and our sufficiency.

Further, God tells us by His prophet Daniel, that the people who do know their God shall be strong and do exploits; and they that understand among the people shall instruct many. If it be ordinarily true that knowledge is power, it is supremely true in the case of the knowledge of God. Those who know their God do not *attempt* to do exploits, but do them. We shall search the Scriptures in vain, from Genesis to Revelation, for any command to *attempt* to do anything. God's commands are always "Do this." His prohibitions are always, "Do not this." If we believe the command to be from God, our only course is to obey, and the issue must always be success.

Further, God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained on supernatural food, taught by a supernatural Teacher, from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories. The risen Saviour, ere He ascended on high said, "All power is given unto Me in heaven and on earth, go ye therefore"—disciple, baptize, teach all nations—"and lo, I am with you always even unto the end of the world."

Again, He said to His disciples, "Ye shall receive power when the Holy Ghost is come upon you." Not many days after this, in answer to united and continued

* From an address delivered at the Ecumenical Conference, Carnegie Hall, April 23, 1900.

prayer, the Holy Ghost did come upon them, and they were all filled. Praise God, He remains with us still. The power given is not a gift from the Holy Ghost. He, Himself, is the power. To-day He is as truly available, and as mighty in power, as He was on the day of Pentecost. But since the days before Pentecost, has the whole Church ever put aside every other work, and waited upon Him for ten days, that the power might be manifested? Has there not been a cause of failure here? We have given too much attention to methods, and to machinery, and to resources, and too little to the source of power, the filling with the Holy Ghost. This, I think, has been the great weakness of our service in the past, and unless remedied will be the great weakness in the future. We are commanded to "be filled with the Spirit." If we are not filled we are living in disobedience and sin, and the cause of our sin, as the cause of Israel's sin of old, is the sin of unbelief. God is ready to fill us with the Holy Ghost, and to send us out all filled with the Holy Ghost to the uttermost ends of the earth. In answer to our prayers a mighty power may come upon our missionary labors and native Christians in every quarter of the globe. O, to have faith in the living God!

It is not lost time to wait upon God. In November, 1886, we in the China Inland Mission were feeling greatly the need of Divine guidance in the matter of organization in the field, and in the matter of reenforcement, and we came together before our conference to spend eight days in united waiting upon God—four alternate days being days of fasting as well as prayer. The time was not lost time; we were led to pray to God to send us out a hundred missionaries during the next year. And, further we were led, in connection with that forward movement, to ask God for an increase of ten thousand pounds over the income of the previous year. We were also guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent us offers of service from over six hundred men and women during the following year, and those who were deemed to be ready and suitable were accepted, and were sent out to China; and it proved that at the end of the year exactly one hundred had gone. What about the income? God did not give exactly the ten thousand pounds we asked for, but He gave us eleven thousand pounds, and that eleven thousand pounds came in eleven contributions; the smallest was five hundred pounds, and the largest was two thousand five hundred pounds. The living God is available power. We may call upon Him in the name of Christ with the assurance that if we are taught by the Spirit in our prayers, those prayers will be answered.

The Necessity of Faith

God is the ultimate source of power, and faith is the hand which lays hold on God. How important is that hand! I was traveling a short time ago in an electric car.

We suddenly turned around the corner of a street, slowed down, and then came to a standstill. The conductor worked his lever, but in vain. We did not move. We were not off the track, but the trolley-pole had swung loose from the wire overhead; the contact with the source of power was gone, and we could not move until that was rectified. If the contact of faith with the Living God be broken to any extent, may it not again be true that He can not do many works because of unbelief?

What is this faith which is so essential? Is it not simply reliance on the fact that faithful is He who promised, who also will do it? With this faith in lively exercise God can manifest Himself as He never has done. We are living in days of wonderful missionary successes, but we may see far more wonderful things in days to come.

Another important thought in regard to the Church. It is not a number of isolated units, but an organized body. I can, by no possibility, get my hand four feet in front of my body. If my hand is to rescue a drowning man, the whole body must cooperate. Individuals have done, and are doing, all that is in their power, but the Church as a whole must rise to its dignity and realize its responsibility to go forward. We must not confine our sympathies and interests to this sphere or that sphere of labor. Not only must the missionaries go forth from beloved homes, but the whole Church must go forward in self-denial to the point of suffering. Soul-saving work can not be carried out without suffering. If we are simply to pray to the extent of a pleasant and enjoyable exercise, and to know nothing of watching in prayer and of weariness in prayer, we shall not receive all the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism; we shall not maintain the spiritual life of our own souls as it needs to be maintained. We must serve God, even to the point of suffering, and each one ask himself in what degree, in what point, am I extending the kingdom of Christ by personal suffering, by personal self-denial? The whole Church must realize this. The body must cooperate with the hand, if the hand is to rescue dying men and women.

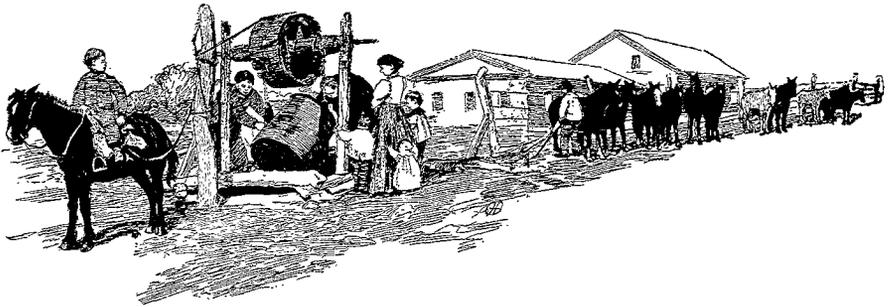
Beloved, you whose duty it is to remain at home, are equally sharers with those who go into the mission fields in this work; yours the responsibility, yours equally to share in the reward when Christ is glorified and his kingdom is everywhere made known.



OPENINGS FOR WORK IN ARGENTINE.

F. H. WESTPHAL.

IN company with one of our brethren, I visited a Seventh-day Adventist family at Neuva Lehman, where we celebrated the ordinances of the Lord's house. A station agent there is reading our literature, and is deeply interested. After remaining over night, we started on our journey; but just before leaving, I took the picture of the horses shown on the following page. The brother at Neuva Lehman is a professional horse trainer and dealer, and he drives large numbers of horses from place to place, offering them for sale. When prospective buyers present themselves, he bids all his horses form into line, side by side, with their backs turned toward the fence, so that the purchasers may select whatever they choose—nor will these obedient animals leave their places until they are dismissed. It is pleasing indeed to see from fifteen to fifty or a hundred horses take their position at the command of their owner. The natives quite frequently teach their horses to do this, in the



*Baptismal Well.**

Trained Horses.

corral, where the trainer beats the rump (never the head) of the horse until he seeks to hide it against the fence. Wild and young animals can be more easily trained than older ones that have formed their habits of life.

Around the railroad stations of Hombolt and Pilar dwell several hundred people, in the midst of a beautiful farming country. At the first-named village (the most of whose inhabitants are Germans) I found a few who were interested in the truth. The Lutheran German church in the neighborhood is sadly wanting, if we look for the power and spirit that worked through Luther. So far have the people drifted away from pure and undefiled religion, that they gamble, play cards, drink beer and other spiritous liquors, smoke and chew tobacco, and dance and carouse with the world.

In defending the practises of their church, the Lutherans and Roman Catholics occasionally indulge in such witty arguments as these:—

Catholic: "I passed by a Lutheran church, and saw the people warming themselves around a stove. According to that, it must be very cold in the Lutheran Church."

Lutheran: "And I passed by a Catholic Church, in the noonday sun, and beheld a number of candles lighted at midday. According to that, it must be very dark in the Catholic Church."

Yes, it is dark in the Catholic Church, and it is cold in the Lutheran Church, and a large majority of the members of both communions are unwilling to repent and believe the simple Gospel of Jesus Christ. Some honest souls there are, who hunger and thirst for the Bread and Water of life. They are seeking that Light that will scatter all the darkness now surrounding them, and are anxious for that Love that will melt their cold stony hearts. Shall we not gird on the whole armor of light, and allow the glorious rays of the Third Angel's Message to penetrate everywhere, dispelling the cloud that is hanging over the world and shutting the people away from beholding the lovely Jesus? It is most befitting that we pray for the melting love of Christ, and the gold tried in the fire, that our example may

* The two photographs sent us were so indistinct that they could not be half-toned. So we had a single pen-and-ink drawing made from them, showing the well on the right, and the horses trained to "line up" for inspection, on the left.—EDITOR.

be in direct contrast to the unfeeling formality among professed Christians to-day, winning to the Master all His jewels.

I remained one night at Pilar, spending the evening with some French Catholics who had come together to hear us. One of our brethren had secured several subscriptions for "El Faro," and has sold some tracts, papers, and books, in this neighborhood: these have awakened an interest. In our talk we used the chart. As we showed that the jubilee is near, and that the land shall have rest from war, wickedness, and sorrow, and that the saints will soon possess the kingdom, the hearts of the hearers were deeply impressed. Here is an open door for a French and Spanish laborer.

There are other calls for labor. At Durazno, Uruguay, there are a number of people interested to hear, and they should be supplied ministerial help at once. The same is true with reference to Santa Lucia, also in Uruguay, where one of our colporteurs has been scattering literature. We learn that several houses in the Waldensian colonies are open for meetings. We have just received a letter from Nacional Colony, Paraguay, giving the joyful news that there are thirty German families in the colony who have taken a great interest in reading matter we have sent them. Four of these families are already keeping the Sabbath of the Lord. Copies of the "Hausfreund" they receive are passed around from one home to another, until all who desire have the chance to read it. All through this field there are neighborhoods waiting for the coming of the living preacher. We need teachers, canvassers, and ministers. Members of the entire body of Christ are necessary here.

San Cristobal, province of Santa Fe, is becoming quite a historic spot in our work. As many of the readers of the MAGAZINE will remember, it was in this place that the enemy attacked four members of a certain family, severely choking them night after night for ten successive nights, until God restrained the power of Satan in direct answer to prayer. It was at San Cristobal that we first employed for a baptistry a hole dug in the ground and filled with water. Here Elder Vuilleumier was requested by the police to close up his work and leave. And, finally, it was at San Cristobal that I baptized five men in a well. See cut on opposite page. The well is about fifteen or eighteen feet deep. It is narrow at the top, and something like eight feet in diameter at the bottom. The water in it is seven feet deep, and used only for the cattle. It is drawn up by a horse. I was let down in the large bucket until the water, flowing in from the bottom, came up to my waist. The brethren were then lowered by a rope, one by one, and I baptized them. One might think it would be dark to go into such a place to follow his Lord in baptism, but that would make it all the more a fitting memorial of the burial and resurrection of Christ. The grave had some dark shadows in it for Him, but He did not shrink from entering it for our sakes.

I am at present here in San Cristobal, looking after the interest. I will write more for the MAGAZINE soon.

ONE PHASE OF INDIAN VILLAGE WORK.

W. A. SPICER.

IN the *MAGAZINE* last year. I described a visit to an Indian Christian village, where a number of families called for a school. I then expressed the possibility of finding the call not a genuine one; and so indeed it turned out. But we could not tell without putting it to the test, and we knew that at any rate a good lesson would be taught the people. As it worked out we felt it a most successful failure, and have never regretted the effort.

Of course when we responded to the call by sending a teacher (one of our young men with his wife, now teaching our Hindu girls' school in a Calcutta suburb) there was a general fluttering in missionary circles. The village was a "Christian" one, and why should we go there? It is true, the Catholics, the Church of England (both High and Low), the Congregationalists, the Methodists, and the Baptists are all there, and converts pass from one to the other with facility. Well, we took occasion to let it be demonstrated that we have come to India to teach the Word to whosoever is ready to listen. Missionary "comity" is a phrase that covers a multitude of rivalry in India, more bitter and relentless in missionary circles than I have ever seen it in England or America. The only thing for any one to do who has any particular message to give, is to quietly go out and give it, ignoring the conventions so vigorously set forth but energetically broken by all the societies, so far as I have observed.

We knew that we were not after anybody's converts—that as the people are, we could not take them, and that when the truth had done its work and made any who accepted it upright, sober, clean men who keep the commandments of God, the missions would not allow such to stop with them; but would drive them over to us at once. There will be no difficulty in India over the division of the spoil, so far as our work is concerned.

So we went out to Kulerdary, in the South Village district, near Calcutta. The village has been mainly a convert village for eighty years; but we were most persistent in explaining to the people that this Society did not want converts; and that we did nothing for the people save to preach the Word that would do everything for those who believed. Quite a group of families declared that it was the Word only that they desired, and to have their children properly taught.

A Church of England pastor (a native), who had worked in that district, assured our teacher that we would have to spend money on the people; that the Church of England did so freely, and yet they were continually drifting out. We knew all this; but we assured all that we were willing to spend a little money on our own work to teach the district and all who should hear of it that there was at least one Society in India that had no temporal inducements to offer in exchange for converts.

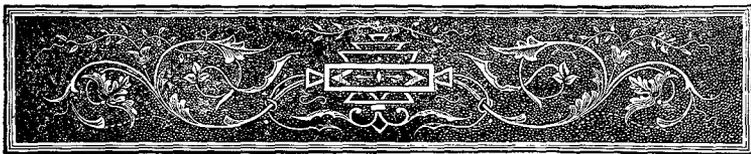
We hired a little house at \$1.80 a month, including 200 coconuts on the trees. (But the villagers stole the first crop of nuts before we could get there). The young man who had worked up the school interest and had the names of the chil-

dren was taken as an assistant in keeping the children in hand, on condition that he absolutely give up tobacco, betel-nut chewing, and palm-wine. He, to his credit, did so. A boatman and a boat were taken to ferry the children across the rice swamps to the school, as it was the rainy season. On my last trip there, even before the rains had fully set in, I had waded up to my knees to reach the village. So the school began.

Quite a number of Hindu boys came, as there were a few Hindu families living near by. A few children from the families who had called us came, but their parents said they feared to send them regularly unless we would take some land, build a mission house, and settle there. Others wanted us to buy land for a cemetery—how would we bury our people? We told them we were there to teach them how to live; and that if they lived properly they need have no concern as to how they were buried. But the burial problem is frequently met with in convert communities. The missionaries who follow after Roman ideas make a special lever of due burial with the rites of the church.

We held the people to the one thing,—that we were there to teach the Word of God to any who wanted to hear it, and for no other purpose. They declared that unless we settled among them as the representatives of other missions did (which means to father them in all their concerns and rule over them) they could not come to any meetings; that if they did so they would be fined. Fining members for their sins is practised in some Christian communities. Of course we steadily held on our way, telling them why we were there, and that more than any other lesson we wanted the district to learn that this Society is different from the others in its aims and methods.

While there our teachers made use of the opportunity to visit other villages and distribute literature. After a few months the approach of the rice harvest, which would have taken away the Hindu children for a time, led us to decide to discontinue the school. The interest of the young man assisting our teacher, I am sorry to say, could not survive the notification that he would no longer be required after the next month. He immediately used his influence to keep all the children at home. We were not surprised, as it was in perfect harmony with the attitude of the villagers generally. Properly financed, they will profess the highest aspirations. But the poor souls are in heathen darkness so far as any understanding of the principles of righteousness is concerned. We shall do all we can to help all such. But we knew of no better way to give them the first lesson than this way that was opened up by their call to us.





Li Hung Chang's Confucian Temple.

RELIGIONS OF CHINA.--PART III.

W. E. HOWELL.

**Home Life
Under
Confucianism.**

“THE worship of ancestors enters into all the home life, manners and customs of the entire Chinese people. Of all things, said Confucius, which derive their natures from heaven and earth, man is the most noble; and of all the duties which are incumbent upon him, there is none greater than filial obedience, nor in performing this is there anything so essential as to reverence one's father; and, as a mark of reverence, there is nothing more important than to place him on an equality with Heaven,” which simply means to sacrifice to him as the equal of Shang-te, the Supreme Ruler.

**The Child
in the Home.**

“The Chinese classics say:
 ‘When a son is born,
 He sleeps on a bed;
 He is clothed in robes;
 He plays with gems;
 His cry is princely loud!
 But when a daughter is born,
 She sleeps on the ground;

She is clothed with a wrapper;
 She plays with a tile;
 She is incapable either of evil or good;
 It is hers only to think of preparing wine and food,
 And not giving any occasion of grief to her parents.'

"This is an accurate expression of the Chinese preference for a male child. [For the ground of this preference, see the previous article]. Indeed, a very great many of the Chinese mothers and fathers drown their girl babies when they are but a few hours old, rather than keep them." "Married but childless women go twice a year to the Temple of Mother, taking incense and candles to burn before her image. They come to the temple to get a shoe which is to represent the goddess in their homes. They declare that if the goddess will give them a male child, they will render thanksgiving to her. They do not cherish the slightest desire to have a female child.

"Just before a child is born, the husband and wife offer gifts as a propitiation to two female demons which are supposed to seek to destroy the mother at the birth of her child. A priest is called in to recite classics appropriate to the occasion. Sometimes several live crabs are turned out into the streets to take the evil spirits with them, and other curious devices are employed. Whenever a child is born, the mother takes to some temple two shoes, just like the one she has been worshipping as the representative of 'Mother' at home."

Teaching the Child to Worship Idols.

"From childhood the Chinese are accustomed to worship idols and ancestors. Family parties may often be seen in the temples; grandmothers and mothers teaching the little ones to bow down to idols. Here is a description given by an eye-witness: A well-dressed lady came in with

her three children, of about seven, five, and three years of age. The two elder boys ran forward, and bowed down before the idol in the usual way, and then called their little brother to come forward also and do as they had done. But this was evidently his first visit to the temple; for the little fellow was very much frightened at the sight of the idol. The mother then dragged the child into position, and standing behind and holding him fast by both arms, forced him to bow slightly three times, and then adroitly slipped out of her sleeve some toys and sweets, which she gave the child, saying that the god had given him these nice things because he was a good boy; and she told him to thank the idol, which he did with great heartiness.

"When the child grows up, and is able to see through such tricks, the priest has taken the mother's place, and, by carefully concealed deceits, manages to delude him into believing just what it may be thought best to teach him."



The Chinese Schoolboy.

Mention has already been made, in the article on Education, of how Confucianism is inculcated in the school. When the Chinese boy first enters school, and at intervals during his school life, he bears with him, among other things, as partial compensation to his teacher for service, a package of joss-sticks and incense. These are kept constantly burning before the tablet of Confucius in one corner of the schoolroom or upon the master's table. Before this tablet the students must do obeisance upon entering or leaving the room, thus having instilled into their minds that respect, amounting to reverence, that ever after clings to them, for that God of Letters, to whom Jesus is so frequently compared when the Chinese boy first comes to a knowledge of our Saviour.

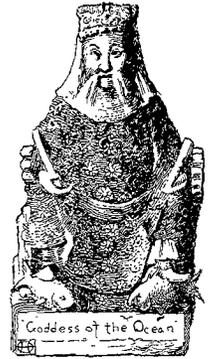
At the Wedding.

While yet in school, and usually while yet in his "teens," the young lad enters wedlock, at the direction of his parents. On that occasion, "the tablets of the family are arranged on a table standing in the back part of the reception-room, or in a shrine placed on the table, before which the bridegroom and bride kneel three or four times, bowing their heads toward the ground once each time, the wife being on the right of her husband. On rising to their feet, they change places, kneel, and repeat the ceremony. They now arise, and two chairs being placed before the tablets, the paternal grandparents of the groom, if living and present, take these seats and receive the homage of the bride and groom in exactly the same manner as the tablets were worshiped. The grandparents then give place to the parents of the groom, and the ceremony is repeated. In case either of the grandparents or parents is dead, the ancestral tablet for that person is placed in the chair. The paternal and maternal uncles and aunts of the groom, if present, now take their turns at being worshiped by the couple, in the order of their seniority. To stand instead of sitting during this worship, is regarded as a mark of humility."

These wedding ceremonies are being modified to some extent in certain places at the present time. One of the young men belonging to our Chinese school, who recently went to China to be married, told me that it would be left to his option whether worship should be connected with the wedding ceremonies or not. The house that has been built for him, contains no shrine or other provision for heathen worship, at his special request, concurred in by his brother. He took some of our Gospel Chinese tract with him for distribution among his friends.

The God of the Kitchen.

"The Chinese say that there are two objects of worship in every house, and these are the ancestral tablet and the kitchen god. This god is supposed to have charge of the family; and his duty is to keep a strict watch over all the members of it. This he must do because, at the end of each year, he has to make a report of the year's conduct to the great god Yuh-Hwang, the 'Pearly Emperor,



Supreme Ruler,' who rules in heaven over all the lesser gods. Five days before the Chinese New-year, this kitchen god is supposed to leave every house and ascend to heaven, to make his yearly report. On the day before his supposed departure, feasts are offered to him, and more than usual honors paid him, in the hope that he may be bribed to give a good account. At the exact time of his departure, firecrackers are let off, incense burned, and worship offered, in order that he may start on his long journey in a good temper and with as much dignity as possible. His return is expected, and he is received with the same marks of respect which attend his going away."

The God of Wealth.

The father of the family performs special ceremony for the prosperity of his business. "Every shopkeeper, banker, and merchant has a piece of red paper, on which the words 'god of wealth' are written, pasted on the wall. Seldom do they make an image of this god. Incense and candles are burned, and prayers are offered daily. Often, after the festivals of this god, mock-money and mock-clothing are burned for the benefit of the spirits of beggars in purgatory."

Taoism.

"The name Taoism, or the ism of the Tao, gives more than a hint as to the nature of that belief. Tao is a Chinese word, whose first meaning is 'road' or 'way,' and the pro-

fessed object of the founder of the system (Lao-tsze, 'Old Boy,' said to have been born old) was to explain the relations existing between the universe of mind and matter and this Tao. A sentence or two will give the reader all that he cares to know in detail of this form of belief. 'All material visible forms are only emanations of Tao or reason; this formed all beings.' Again: 'Reason has produced one, one produced two, two produced three, and three made all things. All beings repose on the feminine principle, and they embrace, envelop the male principle; a fecundating breath keeps up their harmony.' His theories remind the student of nothing so much as of a dog chasing its tail. And they are nearly as devoid of sense.



Taoist Temple Gods.

"Theoretically, Taoism, at least in its original form, did not favor idolatry—that is, the worship of visible objects; but now it has all imaginable forms of idols, and may almost be said to make new ones to order. Originally it taught asceticism, or at least that the study of pure reason and the mortification

of bodily desires formed the sole duty of man. But all this has long since been changed. Taoist priests are the jugglers, astrologers, fortune-tellers, and general mountebanks of China. The fountain of eternal youth, the elixir of life, and the plant of immortality which grows in some fabulous Eastern isle—these are the stock phrases upon their lips, and ideas springing out of them form the burden of their teaching. They have also adopted (if they did not originate) that old European humbug, and profess to be able to transmute base metals into gold.”

“The Chinese as a nation have too much intellectuality and practical good sense to accept very seriously the mass of absurd fanfaronade which constitutes modern Taoism.”

THE STRUGGLE FOR ARGENTINA INDEPENDENCE.

JUAN MC CARTHY.

THE Spanish Platine colonies seemed to have a bright, happy prospect before them. The Indians were to a certain degree subdued, or friendly; while the mother country, at peace with the nations of Europe, was doing her best to develop her colonies throughout the world.

It was indeed a bad day for Spain when she entered into defensive and offensive alliance with Napoleon Bonaparte, since that was the first step which led to the downfall of her colossal empire. Enraged at this alliance, England declared war on the Spanish government in the year 1804. A small contingent of British troops, numbering in all 1,635 men, made their way to the River Plate; they disembarked at Quilmes, and from there marched on to Buenos Ayres, which city they captured June 27, 1806, after having defeated the native and Iberian soldiers. But with such a small handful of men, General Beresford could not be expected to hold out long against an enemy thirty times as numerous, surrounded as he was by the adversary on every side, and depending upon the enemy for his very existence. Consequently he was obliged to surrender to commandant Liniers upon the 12th of August, 1806.

The English made another attempt to possess themselves of the Plate River provinces. They arrived at Montevideo, February 3, 1807, which place they took by storm, putting to flight Viceroy Sobremonte. General Whitelocke then proceeded to Buenos Ayres with 9,000 men, disembarking at Ensenada (the port of La Plata) on June 28. In the meantime the colonists had organized their army, placing General Liniers in command. General Whitelocke gained several victories in his march to Buenos Ayres, but despite all his efforts, he was compelled to lay down his arms, being unable to make headway against the superior numbers that opposed him.

Shortly after this, the native party formed a society to guard the interests of the country, and they then selected a committee of seven members, whose object was the emancipation of the Platine provinces, should Napoleon succeed in dominating Spain. When Bonaparte overran the Iberian peninsula, the committee

thought the time had arrived for them to proclaim the viceroyalty of Buenos Ayres an independent nation, and May 25, 1810, the Spanish viceroy, Cisneros, was compelled to renounce his position—a clear indication that the colonists intended to govern themselves.

Belgrano placed himself at the head of the revolution, fighting against the armies of Spain with great valor and energy. He covered himself with glory in the revolution of Paraguay, upon the battle-fields of Tucuman and Salta. It was he who first raised the Argentine flag—blue and white—in the province of Jujuy.

The royalists fought hard and well to extinguish the revolutionary spirit. But the patriots, animated by the few victories they had gained, went on from strength to strength, gaining ground at every step—the battles of Cordova, Suipacha, Piedras, and Tucuman, resulting in glorious victories for the time-oppressed colonists.

The year 1813 is a memorable one in Argentine history, not only for the sanguinary battles fought and won, but also because it was in that epoch, on January 31, that the representatives of the nation met in Buenos Ayres, and decreed many wise and liberal laws; they abolished slavery and the Inquisition, prohibited the exchange of the Indians, and did away with all titles of nobility; they also adopted the national hymn, composed by Vincente Lopez.

The fight for independence was very up hill, and it was necessary that a military genius, an iron arm, should lead the army on to victory. That man was forthcoming in San Martin, the future liberator of South America. He soon replaced Belgrano as generalissimo, and, seconded by General O'Higgins, upon the plains of Chacabuco, February 12, 1817, he proved himself to be a soldier worthy of his steel. To San Martin is due the honor of having liberated Chile and Peru from the servitude of Spain.

In the year 1819 the congress which was in session in Buenos Ayres framed the Argentine constitution, taking as their model that celebrated instrument, the Constitution of the United States. It was not, however, until the year 1826, that the united provinces selected Buenos Ayres for the capital of the Argentine Federation.

Although the United States of the Argentine Federation had conquered their common enemy, Spain, this did not terminate their troubles. Divisions arose among their leading men; political factions sprang into existence here and there; ambitious politicians sought their own personal interests instead of their country's good. For this reason we see the historic pages of Argentina stained by the blood of civil wars, when brother fought against brother, and father against son. They had thrown off the royal yoke of Spain, but in turn had involved themselves in difficulties of which they had never dreamed. They broke loose from the Iberian chains to fall into the traps of anarchism and disorder.

The statesmen and legislators of the Republic professed to base their constitution upon the principles of the North American constitution. Had they really done that, the shedding of much blood would have been prevented; they would have recognized the equality of all men; they would have conceded liberty—political as well as religious—to every inhabitant within their territory.

But it has always happened in the history of the world, that those who have been acquainted with the principles of liberty, and who afterwards repudiate the same, became—and will become—the most intolerant of people. The true republican principles—equality, liberty, fraternity—when really put in practise, would do better and more effectual work than could a thousand such “Peace Conventions” as was held at The Hague, Holland; since every man—of whatever nation, tongue, or blood—would recognize every other man, of whatever nationality, as being his equal, bound by fraternal ties, walking the glorious path of liberty. If those countries which call themselves republican, were not such living contradictions to their principles, there would not be a single monarchal government in the wide world; since all wise men would see the beauty of the democratic form of government, and would embrace it. It is the inconsistent course of democracy which has impeded a more rapid growth of the adherents to the republican principles.

EVANGELICAL WORK AMONG THE GREEKS.

H. A. HENDERSON.

It is very evident that Greece has never had a Luther. The first Protestant missionary effort was begun in 1830, when the American Episcopal Church established two stations at Athens.

One of these was in charge of Jonas King. He was a man of untiring energy. Not only did he master the Greek language—he spoke five languages fluently, and wrote ten original works in Arabic, Greek, and French. He married a Greek woman, who was “orthodox” and opposed him bitterly. He was banished two or three times, but always managed to return. To-day a small slab in the beautiful burying-ground of Athens marks his long resting-place.

The other mission was opened by Mr. and Mrs. J. H. Hill. In 1835 they called for help, and Miss Mary B. Baldwin, of Virginia, was sent to their aid. Her wonderful life and work was a shining example of sacrifice and consecration. She spent a part of her time in Palestine. One of her first efforts in Athens was to establish a school for girls in which attention was given to the training of both the mind and hand. This institution still exists under the name of the “Hill School,” and it is now patronized by the wealthy people of Athens. The writer has visited it several times, and been kindly received by the directress, who is a niece of Mr. Hill. However, the school is now “orthodox,” and has connected with it a Greek church and service. It is kept up only as a memorial institution.

The following is an extract from a letter written by Miss Baldwin in 1868: “In Greece proper there are now no missionary stations except at Athens. . . . When I first came to Greece in 1835 there were several mission stations out of Athens,—one at Argos under the care of Rev. Dr. Riggs; and one in Laconia (Sparta) under the care of the Rev. Messrs. Houston and Leyburn, all missionaries of the American Board. I do not exactly remember when these stations

were abandoned, but they did not remain long after I came to Greece. Of the results of the mission at Argos I know nothing. . . . Those missionaries in Laconia were all from Virginia, where they were accustomed to a beautiful fertile country, and comfortable homes, which for Christ's sake they forsook, coming to Laconia to dwell literally upon rocks, where but little edible food could be procured. They erected a house and of necessity went into it before the plaster was fully dry; the consequence was that Mrs. Houston took a cold . . . and soon died. Her husband and colaborers continued at the work for a time, having established a school for the ignorant young Spartans."

At the time the above was written there were several earnest workers in Athens

who are now quietly resting in its cemetery. The present standing of Protestantism in Greece is certainly not what one would expect from the time and money expended. The work is still virtually confined to Athens and Piræus, as it is easier to carry on operations there without being molested—and of course here is the center of Grecian life.

Near the Arch of Hadrian is situated the only evangelical church in Athens. It was established by Dr. M. D. Kalopothakes, who is still its pastor, although he is now quite an old man. He began his training in the Protestant school at Sparta. Then he went to Athens to study under Dr. King, and later he spent four years studying in America. About the year 1866 he established himself in Athens, bring-



*Hadrian's Arch, Dr. Kalopothakes' Church,
and Acropolis.*

ing with him an American wife. He started a religious paper called "The Star of the East," which he still publishes. He also became agent for the British and Foreign Bible Society. Mr. Kalopothakes has suffered a great deal of persecution. At one time all of his goods, including his organ and books, were burned



Village Women at the Well.

by a mob. His name is known all over Greece, and quite often when one speaks against the church forms he is called "another Kalopothakes."

In mentioning the missionary efforts that have been put forth in this little kingdom, we must not omit the name of Mr. D. Sakellarios. He was educated in America and returned to his native land by the Baptist Society. He labored many years in Athens, and did some publishing, but the results were so unsatisfactory that his support was finally withdrawn: and to-day he is a poor, trembling old man; but his faith is as firm as ever.

The Foreign Bible Society has a depot in Athens, where one may find the modern Greek Scriptures in many sizes, and purchase the whole or parts of the Bible at a reasonable rate. It also employs a few colporteurs who go about distributing these books.

The number of professed Protestants in Greece is very small indeed. We are told that there are not more than one hundred of them, and the great majority of these have moved into Greece from Macedon and other parts. It is said that the only way to get a Greek to change his religion is to hire him. We are glad there are a few noble exceptions to this rule, but it really seems almost impossible for the people to understand conversion, for they think they are born converted.

In every foreign field there are numerous obstacles to overcome, and perhaps one of the greatest of these in Greece, is the language. Unfortunately, the method of pronunciation differs very essentially from that employed in the Erasmusian system, which is taught in most western schools. There are really four grades in

the language used in the country to-day. The first is that spoken by the most highly educated classes, especially the professors in the university. This more nearly resembles the ancient Greek. Then there is the dialect used in the newspapers and books. It differs from that spoken by the middle classes, and that, in turn, is unlike the language in vogue among the peasants. The last class can not understand the first. This makes native workers almost a necessity, but they are indeed very hard to find.

Among the out-of-the-way villages and the more ignorant class of people, one who does not make the sign of the cross and observe the feasts, is immediately accounted as a heathen; frequently he is looked upon as a "Turk," which to them signifies everything bad. Some have heard of Protestants under the name of 'Masons,' and they have an idea that such people are guilty of the most heinous crimes: I have often been asked if we did not drink infants' blood!

However, we believe that brighter days are in store for Greece. Although the government is very deeply in debt, yet it is succeeding nobly in establishing public schools for all its children. Railroads and other improvements are being rapidly introduced, backed by English and French capital, and it is sure that the fulness of the Gospel of Jesus Christ will find its place here. Where are those who, in the name of the Master, are ready to push the triumphs of the Cross with capital from purse and heart?

NOTES ON INDIA.

G. P. EDWARDS.

(*Concluded.*)

ONE thing that makes the people of India especially interesting to us is the fact that they are a branch of our own race; or rather, the Anglo-Saxons and the natives of India are descendants of one common stock—the Aryans, who inhabited the plains of Central Asia. From these high table-lands one branch of the family gradually drifted westward, crossing the plains and rivers of Southern Russia, and finally settling in Germany and Great Britain. Another branch, traveling southward, found its way through the rocky defiles of the Hindu-Kush Mountains, and spread out upon the plains of Northern India. The aboriginal inhabitants of the land were an inferior, dark-skinned race, who regarded these fair invaders of the North as gods from an unknown world. After some slight resistance they withdrew to the South, and in time the conquering Aryan hosts spread over and occupied nearly the whole of this vast territory.

By intermarriage with the aborigines, and by centuries of exposure to the rays of a tropical sun, the complexion of the Hindu has become nut-brown in color. In the northern portions of India they are still quite fair, of stalwart frame, and fine features. But in the South, where they have been more intimately mixed with the original inhabitants, they are darker-skinned, and not so fine a race of people as are their northern brothers.

Hindu women, especially among the better classes, are considerably fairer than the men. This, no doubt, is because their secluded life prevents that exposure of the person that the men must undergo.

The Hindus are a very religious people. It is said that they eat religiously, bathe religiously, dress religiously, sin religiously, and then die religiously. From morning till night every act is performed in a religious manner. If professing Christians would keep in mind the laws of God relating to both their physical and their mental welfare as persistently as do the Hindus the supposed requirements of their gods and their caste, so-called Christendom would be far different from what it is. This is saying nothing to the credit of the Hindu; for while many of his caste rules are foolish and absurd in the extreme, and his gods monstrous and horrible, he renders obedience to them from a servile sense of fear.

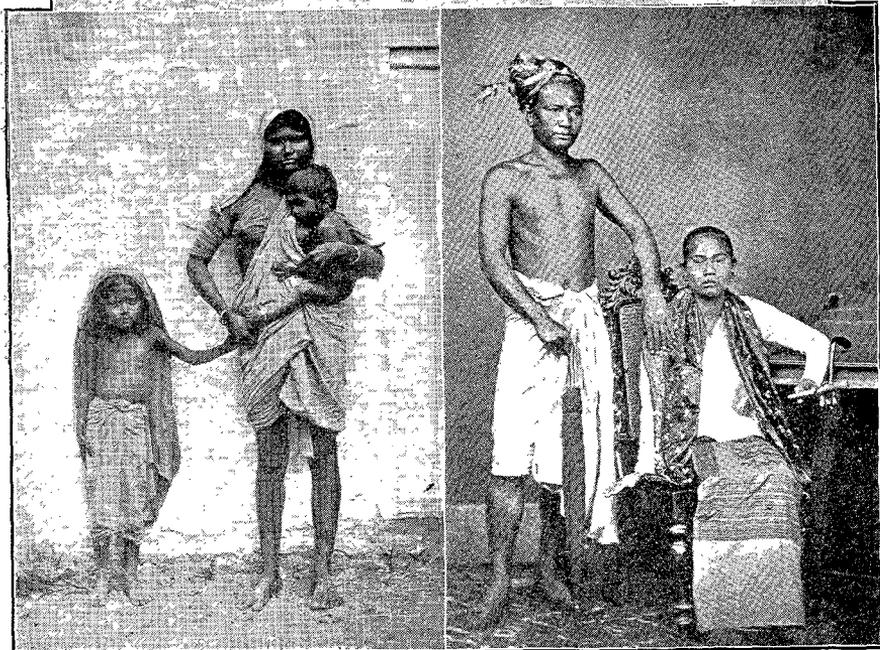
The prevailing religion throughout India to-day is Hinduism. To describe just what Hinduism means is not an easy task, for it is a most complex system, and embraces an enormous variety of beliefs. One may have faith in any fiction the priests are pleased to invent; he may worship any one of the innumerable gods which abound on every side; and so long as he closely observes the numerous caste regulations which fix his social status, he is counted a good Hindu.

The doctrine of transmigration is a prominent feature of this religion. According to this belief, a Hindu's next existence may be in the form of an elephant, a butterfly, or a toad. It all depends on the favor of the gods, of which there are millions.

Another feature of Hinduism is demon worship. "From the cradle to the burning ground the great majority of the inhabitants of India live in constant dread lest the demons, which they suppose inhabit the rocks and trees and houses, may spring upon them unawares and injure or torment them in some way. They are firmly convinced that evil spirits of all kinds continually hover about them, ever on the watch to cause plague, famine, disaster, and disease of all kinds; to impede, injure, and mar every good work." One can readily understand what a fearfully depressing influence this belief must have on the spirit of enterprise, how much it must hinder the practical life, and kill every noble aspiration.

Not only do they worship demons, but they worship everything about them. "There is not an object in heaven or in earth that a Hindu is not prepared to worship—sun, moon, stars, the trees and grass, rocks, stones, seas, rivers; the animals he finds most useful; the noxious reptiles he fears; men remarkable for any extraordinary quality—for great courage, virtue, or even vice; good and evil demons; the spirits of departed ancestors; the inhabitants of the seven upper and the seven lower worlds; each and all come in for a share of divine honors."

Hordes of unscrupulous priests abound everywhere, and they are constantly inventing the most absurd and unreasonable fictions to keep the people in a state of fear and subjection. It matters not how monstrous the tale may be, it is believed—in fact, the elements of exaggeration and impossibility make it all the more attractive. The people of India are a race of slaves—slaves to an avaricious priesthood—slaves to absurd caste rules and regulations—slaves to ignorance and superstition.



Natives of Upper India.

Low Caste Natives, Rajputana.

Burmese Natives, Rangoon.

One would imagine that a people so very religious as are the Hindus would lead pretty good lives. When Christians go to church they expect to receive an influence that helps them to live better lives. Not so in India. There, religion

and morality are entirely divorced. The duties of life are never enjoined in any Hindu temple. The principles of right living are never taught. Indeed, they can not be, for the very priests themselves are living incarnations of the character of the evil one, and how can light come out of darkness? Of all the classes of India there are none more vile than the priests who sit in the temples and receive the homage of the people. No; the religions of India have in them no power to uplift or guide aright a human being. All are stumbling helpless in the dark.

Not only does their religion give them no help, but all its influences actually tend to drag them lower and lower. There is not one single element of hope in the whole system, as the sad faces of its devotees clearly attest. The idea of love is entirely lacking. The Hindu regards his gods as creatures to be feared and appeased.

Such is the India that is pleading to us through her sad and broken hearts, her ignorance, her misery, and her helplessness—pleading for the light of the Gospel of Jesus which alone can dissipate the gloom of her life, and give her sons hope and courage for better things.

Who will help give to the people of India this great boon? The privilege is ours, yea, and the responsibility as well, is placed upon us to whom the Lord has entrusted so much. How favored are we that God has chosen us to bear such wonderful tidings to the world.

There are many souls in India who will rejoice exceedingly to receive the precious truth which the Lord has commissioned us to give to them. Already many have been converted, and it does one's heart good to witness the transformation that has taken place in their lives. Although, from the very beginning, our work in that land has met with many obstacles and hindrances, it has made considerable progress.

The sad death of two of the leading workers—Elders Robinson and Brown—was a severe blow to the cause. But the work is the Lord's, and He is able to carry it on in His own way. Leaving everything in His hands, there is no need of discouragement. On the other hand, there are many things to encourage us. Never before were the prospects better, nor the openings for work so numerous.

One very encouraging feature of the situation is the desire for education. This is becoming quite general, especially among the so-called better classes, and many are eager to learn about Christianity. They recognize the fact that it is Christianity that has made western civilization such a power in the world. How important it is that we should present it to them in its true light. The government interposes no restrictions whatever to missionary work. So far as the civil authority is concerned, every branch of the cause may be carried on as freely as in any other country.

Our medical mission in Calcutta is prospering, and there is a demand for a sanitarium. The distribution of literature has been remarkably successful. The zenana work, which without doubt is one of the best methods of spreading the Gospel, has received considerable attention—and with good results. All these things are encouraging, and we believe that now is the most favorable time for pushing the work in India.



Part of Our Chinese Students, Honolulu.

HONOLULU CHINESE-ENGLISH SCHOOL.

W. E. HOWELL.

A SEVENTH-DAY ADVENTIST Chinese School in Honolulu has again become a fact. We have just completed a three weeks' midsummer session, July 9-30.

This short session was held partially for the purpose of introducing ourselves to a waiting public after a year's cessation; partially to provide a basis on which to estimate our needs for the approaching regular session; and primarily to pursue the object of our mission here—to teach Jesus to strangers to the covenant of promise. The results are gratifying. Holding school in the regular summer vacation, in the middle of a hot season, and for those but partly recovered from the disastrous effects of plague and fire, did not raise our anticipation of patronage to a very high pitch; but our expectations were much exceeded in an enrolment of forty-nine boys, for the most part bright, active, and from the best families.

Since our last report, two new teachers have joined us, Brother W. B. Scott, of Portland, Oregon, and Brother Albert Carey, of Ohio, the former coming in June, and the latter arriving the fourth of July. Our teaching force is still very limited for the fall opening, but we hope for other accessions before the time arrives.

It is our present purpose to begin the fall term September 3, if all essentials can be gotten in readiness. The teachers are now at work putting school and private premises into a sanitary condition, painting school seats and chairs, hold-

ing two meetings a week for the Chinese, and doing general preparatory work of all kinds. Our dining-hall will be constructed immediately, application for building permit being already in the hands of the authorities. Building and plumbing regulations are so stringent since the plague, that it is slow work obtaining approval of building plans.

Prospects are encouraging for a good attendance next term, some boys having already reserved rooms in the dormitory, and others applying for admission. So far, the disturbed state of affairs in China has had no visible effect upon the interests of the school. The Chinese here are all apparently in a peaceful state of mind and evince little or no desire to become engaged in the national and international imbroglio, though the cooley class is reported to be returning to China in rather unusual numbers. Their patronage and influence in the school, however, is practically nothing.

We are now in the very midst of heathendom. Tenement houses, filled to the utmost with Celestials, are still building nearer and nearer us, till the last one is but six feet from one of the teachers' cottages. There are two joss-houses within hearing, one in an adjoining lot. Our class work and also our chapel worship are occasionally interrupted by volleys of firecrackers used in idol worship. Among our pupils are several boys from families connected with joss-houses. Under these circumstances it is encouraging to get even a little response from those we are pointing to the true God. It is still more encouraging to see the spiritual apprehension of those heretofore instructed, on the increase, as was plainly evident in the session just closed. We commend all these to the special prayers of our readers.

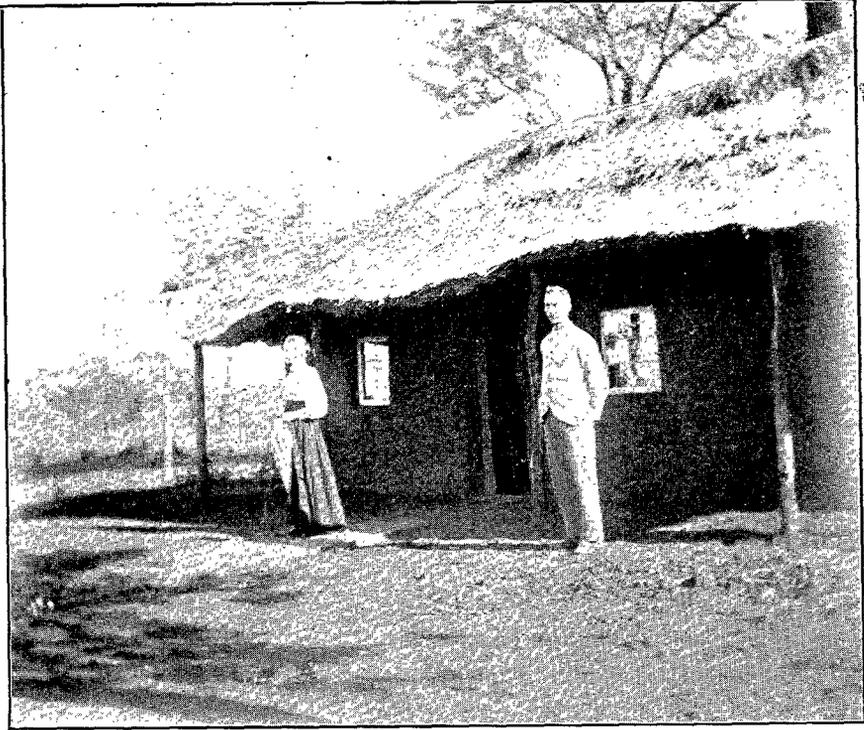
KUPAVULA, MATABELELAND.

J. A. CHANEY.

It seems to me that one thing we need here is better houses. The last houses that were built have walls of burnt brick. That is all right, but they lack good floors and good roofs. The floors are earth, and are but little above the level of the ground outside. There is, of course, lots of dust from such a floor, and the most painstaking housekeeper cannot keep things clean. The dust cannot be harmless, with the natives all around, for all of them suffer from nasal catarrh; pneumonia is quite common; and tuberculosis is not unknown. Besides this, we know that many malarial germs lurk in the soil.

The roofs are thatch, and are cool and pleasant in the dry season; but in the wet season (the sickly season), they become soaked with water, and the houses feel damp, and sometimes mold appears.

Another objection to grass roofs and dirt floors is that the house is full of rats. Imagine, if you can, what it must be for a woman whose nervous system had been shattered by repeated attacks of fever, to see her year-old babe creeping around all day on the dirt floor, into all the places an active child will find, and then when she goes to bed at night, thoroughly tired out, to be kept awake by rats scamper-



Kupavula Mission House.

ing here and there, and squealing, and even running over the bed. It does not contribute to her rest to think that the rats may bite her little one.

I think that iron roofs, with ceilings of building paper or canvass, would be much better, and, in the end, not any more expensive than the thatch, as the grass has to be renewed every few years. Reports from the leading missionary societies working in Africa show that the death-rate among their missionaries has been very encouragingly decreased during the past four or five years, and they attribute most of this to having better houses.

Our house here at Kupavula is made of raw bricks, and last rainy season the roof leaked so that I had to set six or eight dishes on the floor to catch the water, and then I could not get it all, so that my floor was damp earth or mud much of the time. For two months past I have been living in a hut made of poles and grass: Brother and Sister Anderson are living in the house.

We are now erecting a house which we hope will be an improvement upon those already built. Having made stone walls three feet high for a foundation, we filled the enclosure with sand, up to the top of the walls. From this up, we will build of brick. This takes a great deal of work—it will take Brother Anderson and myself five or six months. The object of the sand filling is to keep out the white ants and the rats, and to raise us above the ground level. An iron house, with board floor, would consume much less time in its construction, but cost more money, and be more serviceable and healthful.

I do not think self-support is wrong, neither do I believe that God's messengers should be obliged to spend all, or most all of their time in making a living. It seems to me there is a medium ground between self-support and being supported entirely by the Board. I do not think that entire self-support is the thing for this field. Let the missionary engage in some occupation which will contribute to his support, and which will not consume more than half of his time. I do not know why this would not be a good thing for workers in America, also. I hope that none of our missionaries in foreign fields will have to be recalled, but that the income of the Board will be so much increased that they can send out many more. Surely it ought to be so, for, "If the followers of Christ were awake to duty, there would be thousands where there is one to-day, proclaiming the Gospel in heathen lands." There ought to be a few more in this field.

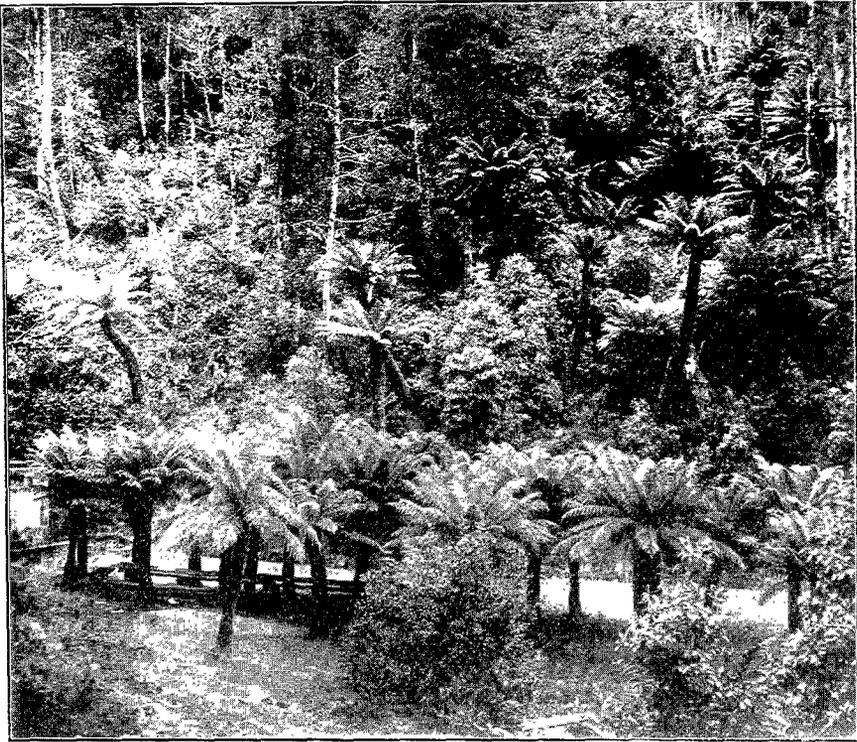
It seems to me that our work is progressing here although so much of our time has been occupied in building. Several weeks ago I presented the tithing system from God's Word. Immediately after the meeting two of the young men who are in our school came and handed me a tithe of all the money in their possession. Since then more has come in. They do not get much money as they are paid no wages; but I believe that none of the Lord's tenth will be kept back by them. When God's Word on any subject is plainly presented to them, they live out the light they receive without any questionings.

Sabbath forenoon there was a rather cold wind blowing, and the young men and children were gathered on a sand pile in the sun, not far away. I thought I would go out and hear what they were talking about. I found the eldest of the group (he had read more in the Bible than the others) telling the others, from memory, the Bible account of the doings of Elijah and Elisha, the story of Daniel and his three companions, the feast of Belshazzar, etc. He brought in all the little details, and his recollection of the Bible account quite surprised me, as he had read these things but a few times. He is the young man that walked about one hundred miles to purchase a Zulu Bible. This book is his chief treasure and constant companion. We hope God will make of him a strong worker among his own people.

Our Friday evening service is a testimony meeting, and every one of the children and young men take part, allowing no time to be unoccupied. If any have committed a wrong against another, this is a time of confessing and straightening things up.

The interest shown by these young people in the Bible reminds me of three boys who were at the same station with myself on the West Coast. They did not have the whole Bible in their own language, but as I could speak their language very readily, we used to sit up until late at night, as they listened to the stories of men who loved God and stood firm for right amid great wickedness. He who can sit down with these people around their evening fires, and give them God's Word in their own language, is the man who will win their hearts.

Is there a young man at home who has talents, friends, dear ones? If so, let him consecrate his talents wholly to God, and leave friends, dear ones, and all, and come out to Africa to work for these lost ones, and I can assure him that he will experience the fulfilment of God's promise in Luke 18:29,30.



Fern Tree Bower.

SOME THINGS TASMANIAN.

E. HILLIARD.

THE island of Tasmania, or Van Diemen's Land, lies about one hundred and fifty miles south of Australia. It contains a population of 137,211, and has an area of 26,251 square miles. In early days the British government made it a place of exile for criminals. Macquarie Harbor, on the southern coast, was a penal settlement until 1832, when the singularly shaped Tasman Peninsula, situated at the southeast corner of Tasmania, was chosen as a site for a new settlement. The principal station was at Port Arthur, in the southern portion of Tasman Peninsula. Here was established a township, extensive penitentiaries, a model prison, church, hospital, etc. Some of the buildings were constructed of hewn freestone—others of brick or wood. A tramway was laid, about four miles in length, from Norfolk Bay to Long Bay, and worked by the prisoners. Those considered the worst class of convicts were sent to Port Arthur until 1853. From this date the out-stations were gradually abandoned until 1887, when the settlement of Port Arthur was broken up, and the few convicts left were removed to Hobart, the capital. A large number of the buildings erected by the government were sold, and in many cases were demolished for the building

material; others were utilized as residences by the agriculturists who flocked in as soon as the peninsula was opened for settlement.

As Tasman Peninsula is almost surrounded by the ocean, its climate is cool and refreshing in summer. Its picturesque scenery, and pleasant walks and drives, make it a favorable resort for tourists.

Dunalley is a popular health resort, and from here a number of interesting places may be visited, including Roaring Beach—nine miles of sand—where many varieties of shells may be gathered, particularly the pearly *Trigonia*. Amongst the walking excursions one may take, is a visit to the summit of Mount Forestier, more than 1,500 feet above sea-level. When the eye is satisfied with the view from this mountain the visitor may enjoy a pleasant walk or drive to Safety Cove, and on the top of the cliffs near Brown Mountain, in whose neighborhood are the Remarkable Caves, said to be the most singular of anything on the peninsula. Within two hundred yards of the road, but hidden by scrub, is an almost circular pit, shaped like an inverted cone, perhaps one hundred feet across at the top and forty feet at the bottom, and one hundred and fifty feet deep. A zigzag path leads down to within twenty feet of the bottom, and a rude ladder of saplings enables one to reach the floor of water-worn stones. In the center of the pit is a large sandstone boulder about twenty feet long by seven feet high. A tunnel three hundred feet in length leads from this pit out to the foot of the cliffs. At low water the caves can be easily traversed and explored, the floor being carpeted with sand. In the locality are several blow-holes, one of which is three hundred feet deep and fifty feet across the top. This great blow-hole passes downward through the blue lava until it joins the tunnel worked into the cliff by the sea.

About a mile from Port Arthur are the terraced quarries where the stone was hewn for the buildings in the penal settlement. These quarries have long since been converted by nature into most beautiful ferneries. A mile distant, in the bay opposite the settlement, is the picturesque Isle of the Dead, said to bear a striking resemblance to the island in Loch Katrine, Scottish Highlands, known as "Rob Roy's Prison." It is estimated that over 1,600 bodies are buried here. There are headstones to the graves of soldiers and warders on the highest part of the island, but those of the convicts, round the shore line, bear no inscription, with three exceptions where relatives have erected tombstones. One convict only, a political prisoner, is buried among the free men. It may appear in the close of earth's history that most of those called free men were slaves to sin, while many a convict did, through repentance, become heaven's free man, entitled to possessions in the next world. But however this may be, the 1,600 will slumber on in their narrow prison cells until the voice of the Life-giver awakens them, either to life immortal or to death eternal.

Extended mountain ranges run along the coast on all sides, some reaching into the interior. Twelve miles north and west of Hobart is the German settlement of Bismark. The place is reached by a wagon road, which winds around and up the mountain sides, until one finds himself among the clouds, and in some instances even above them. It is a beautiful sight to watch them swiftly floating along in the valleys below. Scattered throughout the valleys are quiet German settlers,

who left their mother country about thirty years ago. Sometimes a Swede, Norwegian, or Dane has cast his lot in among them, and occasionally an Englishman is found in their midst.

These Germans did not leave their religion across the waters, but as their sinewy arms laid the forest low and let the sunlight in, chapels were erected, and the "Sun" of righteousness shone into these sanctuaries, cheering the hearts of those who were so far away from home and native land.

The Third Angel's Message, through the living preacher, has also found its way into these mountain recesses, and now on one of the hilly slopes stands the largest church in the settlement, where every Sabbath, these truth-loving Germans gather to worship Him who weighed the mountains in scales.

In full view from the chapel door is the lofty peak, called Collin's Cap, which rises 4,000 feet above sea-level, and during the winter months of June, July, and August is almost continually covered with snow. Boar's Back, Sleeping Beauty, and Mt. Brown are nearly as high, and stand adjacent to this snow-covered peak.

Mt. Wellington, near the city of Hobart, contains some of the finest scenery on the island. It has an altitude of 4,166 feet, and on its summit is a huge boulder, which used to be so evenly balanced that a slight push with the hand would rock it too and fro. It has been disturbed by visitors until it has become unbalanced. A winding coach road leads up the mountain to the cool, refreshing springs a little more than half way to the top. The remainder of the journey must be made afoot. Troughs and pipes are utilized to convey the oozings from the mountain side down through Fern Tree Bower, where they are united with the main pipe, supplying the city of Hobart with cool, clear water. In the flinty rock, just a little beneath the pinnacle of this mountain, are The Organ Pipes, so called on account of their close resemblance to the pipes of a large church organ. Fern Tree Bower contains some of the finest ferns in Tasmania. They grow to the height of ten or twenty feet. They have leaves like that of the coconut—all spread out from the top, giving them the appearance of open umbrellas. Some measure over two feet in diameter.

Up in the mountain ranges which extend into the interior, or central part of the island, are beautiful lakes. They have been made available as tourists' resorts by the erection of accommodation-houses and by the increased facilities for travel. The lake plateaus contain some of the finest grazing land in the colony. From them rise a number of mountain peaks 4,000 and 5,000 feet above sea-level; while many varieties of native wild flowers and mountain berries of various hues flourish on every side. To breathe the pure atmosphere at this altitude sends a new thrill of life through the system, and gives a keen relish for the plainest food.

The largest lake in Tasmania is the "Great Lake." It lies 2,880 feet above sea-level, is fourteen miles in length, and has an area of over 28,000 acres. Ova of English brown trout were introduced in 1869, and have thriven wonderfully, until now trout weighing from eleven to seventeen pounds are caught, and shipped to England. Lake St. Clair is the most beautiful of all the Tasmanian lakes, but is the farthest from civilization. It is ten miles long by two wide, nearly six hundred feet deep, and 2,409 feet above sea-level, its area being 9,400 acres. Here,

too, English brown trout are plentiful, and in the Narcissus River, which flows into the lake from the north, fish of this species weighing twenty pounds have been seen.

Hobart city, the seat of the Tasmanian government, is in the southern part of the island, and has a population of 31,191. In its fine harbor all the navies of the world could anchor, and there would be left plenty of room for yacht racing. The city extends along the harbor and recedes back to the summit of some very steep hills. Whole hillsides are utilized by Chinamen for gardening purposes, and the long green rows of vegetables form a lovely view. Farther down the hill-slopes can be seen the plowman turning over the long furrows of rich, alluvial soil.

Near the center of the city, in Franklin Square, is the statue of Sir John Franklin, who in early days was governor of Tasmania. The base on which it is built, stands on a small artificial island, the water surrounding it being enclosed in a cement encasement. On this little islet can be seen the palm-tree, the cactus, and other small shrubbery. The following inscription will explain why this statue was erected, and whence the square derived its name:—

“This statue of the great navigator, Rear-Admiral Sir John Franklin, K. C. H. K. R.: D. C. L.: F. R. S.: who lost his life in accomplishing the discovery of the northwest or Arctic passage, is erected by the Colonists of Tasmania in affectionate remembrance of their former governor.

Born 16 April, 1786;
Died 11 June, 1847.”

However distinguished a man may become in life, when he passes away in death the memory of him is only perpetuated on marble slabs and monuments. This statue stands beside the crowded street, and the sons of those who paid him honor pass and repass with scarcely a thought of his great adventures, or the political service he rendered the state. The best the world can do for its honored



Franklin's Statue.

dead is to engraven a few thoughts of affection in the granite rock. But he who turns his back upon the honor of the world and becomes a coworker with Christ, may be unnoticed by men, and no tombstone may mark his resting-place, yet angels of God watch over his dust, and when the last trump shall sound, he will awaken to life everlasting. Says the Psalmist, "The righteous shall be in everlasting remembrance," and the wise man adds, "The memory of the just is blessed: but the name of the wicked shall rot." Prov. 10:7.

(*To be continued.*)

LETTERS.

NEWFOUNDLAND.

WE live right by the sea. To-day it is cold and windy, and the waves are dashing their spray high up on the rocks. The men are off fishing. About 4,000 tons of cod are brought here from the Bank fisheries each summer. The women cure these fish, which are then shipped across the water to foreign markets. The women of Newfoundland are remarkable for their powers of endurance. For instance, at this season of the year they go into the country, berry-picking. There are no roads, so they go over hills, across brooks, through marshes and thickets, from eight to fifteen miles, starting at 2 A. M., and not returning until 11 P. M., and occasionally they get lost and are out all night.

I intend to take a short trip into the country in about a month, and then, before beginning the winter's campaign, I will furnish an article or two for the MISSIONARY MAGAZINE.

H. C. GILES.

INDIA.

So far as the seed-sowing is concerned, we have done quite a lot of work in India, but I really think that much of the fruit will wait until the last minute. In the native communities many will be found with their hearts loving the Lord. We hope to develop some solid workers from those now in training. At present we have the company of believers in Calcutta, which is the only permanent one, save the friends in Karmatar. Brother Ellery Robinson is working in Bombay, and up at Mussoorie, a hill station, there are two families, but they may not remain in that place long. It seems that much work will be required to get the truth before the people, and they will know it, and think of it, and in the last scenes before probation closes, they will turn to the Lord and call upon His name.

W. A. SPICER.

ARGENTINE.

We are very thankful for your remittance, as our school needs many things. All our walls, save one containing a steel engraving of Christ before Pilate, are perfectly bare. Until last week we had as benches some boards with legs made of short pieces nailed on; for desks, or rather, desk, we had a long table made of boards; this being too short, and as we had no more boards, we used window-blinds, resting one end on the table just mentioned, and the other on empty dry-goods

boxes. As a teacher's desk I have used a three-legged iron table, such as we find in the wine-rooms of Buenos Ayres. Our floors, made of tiling, are very cold in winter, as we have no stove in the schoolroom. As text-books we use the Spanish Bible and hymn-book and "Gospel Primer" and "Patriarchs and Prophets;" for physiology I have to translate into Spanish portions of "Healthful Living," "The Stomach," "Home Hand Book," and Kellogg's First and Second Books in Physiology. The students copy these translations into their note-books for future reference. In arithmetic we use anything we can find, but such Spanish arithmetics as we have been able to find are not of very much use to us; nor are the Spanish geographies, one of which, in speaking of the United States, names among great North Americans, 'Franklin, the inventor of the lightning-rod,' and "Ingersoll, one of the most profound thinkers of the nineteenth century."

We are crowded for room. In the house are five rooms besides the school-room. One of these is used for the kitchen and dining-room combined; another is occupied by Brother and Sister Town, who are obliged to use it as a recitation room, also. In the other two rooms, in addition to two very small ones improvised from window-blinds, partitioned off from the school-room, are the cots of seventeen students who are boarding here. The rooms are fourteen by sixteen feet, excepting Brother Town's, which is slightly larger, and the two improvised ones, which are very much smaller—being about seven by ten feet. We need more room. We need maps and charts, and some of the equipments required to make interesting and impressive the lessons we are studying. One thing we must have—reading matter in the Spanish language.

While we have found it truly up-hill work so far, yet we praise the Lord for the blessed spirit that reigns in the hearts and lives of the students. Three hours each day they work with their hands for the school—and right willingly they work, too. They labor for the Lord, for Him indeed do they serve. Many times, after the hour of retiring, the song of praise may be heard in the rooms of the students; and we are so thankful it is so. Don't forget us in your prayers.

J. A. LELAND.

COLUMBIA.

We settled at St. Andrews, June 27, having visited Belize, Ruatan, Utila, and Bonacca, at each of which we stayed nearly two weeks, and called at two other places—Oak Ridge, Providence, and Bocas del Toro, Columbia. We accompanied Elder Hutchins in the schooner "Herald." I was seasick most of the time we were on the water. The Doctor and I slept on deck unless the sea was rough. The day we landed here, I took the fever, and had to stay in bed for a week, with nothing unpacked. The next week I got over the fever and worked so hard it returned the following week. I am all right once more, and we are nearly settled in our "little cottage by the sea."

The people are so anxious for Bible teaching, and for schools. Elder Hutchins has a full house every day, and his audiences give good attention. We are in love with the place, and enjoy the work,

MRS. DR. E. C. ECCLES.

HOME DEPARTMENT.

OCTOBER COLLECTION FOR INTERNATIONAL TRACT SOCIETY.

ACCORDING to recommendation of the General Conference, a collection will be taken the fourth Sabbath in October in all churches and companies of Seventh-day Adventists. This is the only means of regular support for the Society. Last year the money raised by the October collection was insufficient to meet the demands of the work of the organization. It is earnestly desired that offerings this year may be general and liberal.

The office of the Society is located in New York City, one of the most important and fruitful missionary fields in the world. The literature needed in New York Harbor alone requires the expenditure of a considerable amount of means. There never was a time when there was so great a demand for literature among the various nationalities in the fields beyond the jurisdiction of our organized work. This is surely not the time for lessening of effort—for a lack of support of our operations in circulating our literature. Let all assist in this important collection. Fruit will surely appear in the kingdom of God as a result of this work.

FOURTH SABBATH READING—SABBATH, OCTOBER 27, 1900.

IMPORTANCE OF MISSIONARY WORK.

MRS. E. G. WHITE.

“AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” Dan. 12: 3. “And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22: 12.

There is a constant conflict between the two great armies led by the Prince of Life and the prince of the powers of darkness. The devil, assisted by his angels, is constantly engaged in the most determined effort to gather souls under his banner, while Jesus Christ and holy angels are diligently at work pressing back the powers of darkness, rescuing souls from the grasp of Satan, and gathering them under the blood-stained banner of Prince Emmanuel. Those who truly are soldiers of the cross of Christ will not be indifferent spectators, but will take an active part and manifest a personal interest in this conflict. They will “know the fellowship of His sufferings,” being colaborers with Jesus Christ in disseminating light

and truth to redeem the purchase of His blood from the slavery of sin and death.

There is now the same call for disinterested workers as when Christ gave His commission to His disciples before He was taken from them into heaven. "Go ye into all the world, and preach the Gospel to every creature," is our Lord's command. Self-sacrificing labor is wanted in every part of the harvest-field. Men and women may be coworkers with their self-sacrificing, self-denying Redeemer. In their unselfish efforts to do others good, they will be bearing His yoke and lifting His burdens. Thus they will find pure happiness and rich joys. Whoever accepts the invitation of Christ to bear His yoke and share His burdens will not only find the yoke easy but the burden light. Rest and peace is found in forgetfulness of self and in earnest, persevering efforts to save souls from the darkness of error. Those who shirk the responsibilities which Jesus would have them bear, choosing a life of self-indulgent ease, will be destitute of spiritual joys and divine peace, and cannot be partakers with Christ of His glory. Selfish enjoyments will never satisfy the cravings of a soul whom God has qualified for a higher sphere and nobler mission.

The church only is strong that is a working church, whose members feel an individual responsibility to act their part in strengthening, encouraging, and building up the church by their personal efforts. These workers will extend their influence and labors in doing all that they can in every branch of the work. The truth spreads when living, active workers commend it by personal effort, characterized by piety and the beauty of true holiness.

We are a people whom God has favored with special privileges and blessing in making us the depositaries of His law. None of us are to be idlers in the vineyard of the Lord. We are not all qualified to do the same kind of work; all cannot be ministers, to labor in word and doctrine; but there are other parts of the work, fully as important as this even, which have been fearfully neglected. Men and women are needed to act a part in this great work, in spreading the light of truth by circulating our publications. This work has not been taken hold of as it should have been by those who profess the truth.

The larger part of the members of our churches are not working Christians; they are living as if there was no great emergency, no fearful danger of their fellow men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. The burden of the work has been left principally upon ministers, while many of the church have stood looking on to see how matters were coming out. There are not only men but women who should set their hearts and minds to become intelligent in regard to the very best manner of working for the Master, qualifying themselves to do that part of the work for which they are best adapted. All will, if connected with God, see something to do, and will do it. They cannot be soldiers in the Lord's army unless they shall obey the call of the Captain and bear responsibilities which some one must bear.

There are fields of missionary labor which have been open for years, calling for workers, and yet many have not seen or realized the necessity of their doing anything. The work, they thought, was for some others, but not for them. There are hundreds and thousands who can work if they are so disposed. Up to the

present time they have done nothing but serve themselves. This class of do-nothings and know-nothings, as far as the work to be done in God's cause is concerned, will never hear the "well done" from the lips of the Majesty of Heaven. They have not taken any interest in the many branches of the work. They have not learned how to work for the Master to advance His cause, in doing to the utmost of their strength and ability to save souls from error and death. There must be with men and women a general waking up to the needs of God's cause. The minds of our sisters may be expanded and cultivated. If they are devoted to selfish interests, the soul will be left dwarfed. Emptiness and unrest will be the result. . . .

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All can not go abroad to labor, but all can do something at home. Many occupy their time in needless stitching, and trimming, and ruffling of their own and their children's clothing, and thus lose golden moments in which they might improve their talents by efforts to get the truth before others. We should, as Christians, have an abiding sense that our time, our strength, and ability have been purchased with an infinite price. We are not our own to use our moments in gratifying our fancy and our pride. As children of the light we should diffuse light to others. It should be our study how we may best glorify God, how we can work to save and bless souls for whom Christ died. In working to bless others we shall be gathering strength and courage to our own souls, and shall receive the approval of God. Hundreds of our sisters might be at work to-day if they would. They should dress themselves and their children with simplicity, in neat and durable garments free from adornment, and devote more time to missionary work. Letters may be written to friends at a distance. Our sisters may meet together to consult as to the best manner of labor. Money can be saved to present as an offering to God, to be invested in papers and tracts to send to their friends. Those who are now doing nothing should go to work. Let each sister who claims to be a child of God feel indeed a responsibility to help all within her reach. The noblest of all attainments may be gained through practical self-denial and benevolence for others' good.

Many do not take hold of the missionary work because the matter has not been presented before them and urged upon their attention by the ministers who have labored in their behalf. These ministers have neglected one essential part of their duty, and as the result hundreds are indifferent and idle who might be at work had they been more perfectly instructed.

We have no time to lose. Important work is before us, and if we are slothful servants we shall certainly lose the heavenly reward. But few have broad and extensive views of what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they

become interested to read all it contains. Impressions are thus made upon their minds which they can not readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world and the pleasing fables that deceived ones have enjoyed. After a time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God.

Again, many read these papers and tracts and their combativeness is aroused, and they throw the silent messengers from them in a passion. But ideas all new to them have, although unwelcome, made their impression, and as the silent messenger bears the abuse without retaliation, there is nothing to feed the anger which has been excited. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their path is crossed. But the mind is not at rest; the abused paper is at last perused, and thus point after point of truth commences its convicting work; step by step the reformation is wrought, self dies, and the warfare and antagonism to the truth is ended. The despised paper or tract is henceforth honored as the means of converting the stubborn heart and subduing the perverse will, bringing it in subjection to Christ. Had the living preacher spoken as pointedly, these persons would have turned from him, and would not have entertained the new and strange ideas brought before them. The papers and tracts can go where the living preacher can not go, and where, if he could go, he would have no access to the people, because of their prejudice against the truth.

Few have any correct idea of what the distribution of papers and tracts is doing. The missionary work, in circulating the publications upon present truth, is opening doors, everywhere, and preparing minds to receive the truth when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. Thus many are made susceptible to the influence of the truth when it is presented before them. . . .

The many scattered all over the land who can seldom have the living preacher, may make their meetings very interesting and profitable by selecting a good reader to read appropriate discourses published in our papers and books. You have a large variety to choose from, both doctrinal and practical. You can form a Bible class and search the Scriptures for yourselves, with the aid of our publications, and in this way learn much of present truth. You may present the reasons of our faith to those who shall enquire for them. All should be making the most of the opportunities granted them to become intelligent in the Scriptures.—*Signs of the Times.*



TALENTS OF TIME AND OPPORTUNITY.

W. S. SADLER.

“UNTO one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.”
Matt. 25:15.

God has an infinite purpose in all His doings, and according to this purpose He has made distribution of talents, gifts, and capabilities to the children of men. These talents are all individually distributed, according as they will best serve to carry out the “eternal purpose” of God. The parable of the talents is designed to teach us concerning the great responsibility of all things which have been entrusted to our keeping. We see at once that man becomes responsible for all that he is, has, or may become.

Every ray of light that shines from heaven into the heart of mortal man constitutes a divine trust, a heavenly talent; and God, the giver of this true light, makes the soul that has been thereby enlightened, responsible for communicating its precious rays to the benighted souls of those who “sit in darkness and in the shadow of death.”

Every opportunity to improve our own usefulness to the cause of God in the earth, as well as every opportunity to alleviate human suffering and misery, which is handed down to us in the providence of God, is a talent for which we must sometime render an account to the Giver. God expects His children to be faithful in their stewardship of divine opportunity. He expects the Christian to use each opportunity to the best possible advantage in shedding forth rays of light in a darkened world and cheering hearts that are sorrowful and grief-stricken. As Christians we must embrace every opportunity to do good, as Christ would have utilized it; and in order to be able to do this, it is necessary that we should have the mind of Christ. “Let this mind be in you, which was also in Christ Jesus.”
Phil. 2:5.

The very moment that the Christian by living faith has the righteousness of Christ reckoned to him, that moment God begins to look upon that individual as righteous, and in all His plans and purposes that pertain to that individual, accounts him righteous. And so when our Father above has given us a ray of light, some precious truth, or an opportunity to do good, He sees in all these things their infinite possibilities. In the mind of God, we are charged up, as it were, with what we may become, and with what we may do, in view of the talents of time, light, and opportunity, placed in our hands. This is a solem thought. If we are truant to or neglectful of these sacred trusts, it will be a terrible thing to answer for.

In the parable, to one man there was given but a single talent. This soul, perhaps, has few intellectual abilities, and but little opportunity to do great things in the eyes of the world; nevertheless the Lord endowed him with one talent, and this one talent was the talent of *time*—life. His time might be so carefully employed, so conscientiously utilized, as to bring him still other talents, and thus increase his

wealth in things divine, and his usefulness to a fallen world. Time—life—is a great responsibility to the man or woman who professes to be representing Jesus Christ in a fallen world. It may be a solemn thing to die, but it is a far more solemn thing to live. How can we, as Christians, pass on under the blazing sun of the Gospel's light and glory, permitting the seconds of time to fly by, and yet fail to do those things which we might have done in view of the light and truth and opportunity we had? Is it possible that great and glorious truths will become so ordinary to the steward of God that he will make no difference between the sacred and the common? Heaven will one day reckon with us on the basis of the possibilities of the time and talents with which we have been entrusted.

Can you not see the justice of God in taking away the talent from the unfaithful servant who made no use of it? The Lord had a purpose in giving this one talent to the steward; and in bestowing it He reckoned upon His purposes being carried out. But how often, as God reckons with His stewards who might have done much with the talents of time and light and opportunity with which He blessed them, must the message be waited down from heaven, "Weighed in the balance and found wanting." Light and truth are the heavenly powers with which God endows us, so that we may be qualified to meet the demands of the opportunities that invariably accompany them. It is by conscientious attention to these small talents that have been entrusted to us that we shall be able to draw a train of influence toward the heavenly city,—a train of influence involving perhaps many a soul's salvation. The Christian is like an engine that climbs the mountain side, with car after car of influence following on behind him. Let us not for a moment cease to apply the divine energy, or else the very weight of influence that we might have drawn upward will at once begin to carry us downward.

REPORT OF THE TRACT SOCIETIES IN THE EUROPEAN UNION CONFERENCE.

FOR QUARTER ENDING JUNE 30, 1900.

Name of Association	Members	Reports handed in	Missionary Visits	Bible Readings held	Letters Written	Letters Received	New Subscriptions Obtained	Pages of Tracts given away, sold, and loaned	Periodicals given away, sold, and loaned	Money Received
Germany	—	873	2,189	1247	412	145	43	154,645	23,056	\$520.56
Russia	—	118	1118	713	111	86	10	112,387	427	68.96
Central European	73	46	286	112	181	36	11	10,166	3,355	102.92
Sweden	114	33	230	28	83	41	23	16,310	3,571	8.40
Norway	107	48	224	57	34	19	—	14,021	509	29.48
Denmark	284	47	335	126	44	16	—	27,856	737	29.41
* Great Britain	—	—	—	—	—	—	—	—	—	—
Total	573	1165	4382	2283	865	343	87	335,385	31,655	\$759.73.

* Great Britain has no Tract Society.

H. F. SCHUBERTH, *Secretary.*

MISSIONARY READING CIRCLE STUDIES.

SECOND WEEK.—OCTOBER 7-13.

NOTE.—It has been recently decided to change the plan of our Reading Circle somewhat. Instead of a study each week upon both the message and the field, as last year, there will be but four lessons a month. This will simplify the work, giving the student more time for each study, and, we trust, will prove more satisfactory to all. The lessons on the message, which have been omitted during the summer, are resumed in this issue. They are arranged by Elder and Mrs. S. N. Haskell, and are present truth. The lesson for the first week of October is omitted this month.

“Religions of China;” “Evangelical Work Among the Greeks;” “The Struggle for Argentina Independence;” “Openings for Work in Argentine.”

1. How fully does the worship of ancestors enter into the home life of the Chinese? Upon what doctrine is this worship based?
2. Describe the preference shown for a male child. What has led to such degradation of woman? (See page 397, September MAGAZINE).
3. Tell how Chinese children are taught to worship idols. Who continues to deceive the child as he grows older?
4. In what way is the schoolboy taught to reverence the gods? What practical part is he compelled to act in supporting this worship during his school life?
5. What can you say of the wedding ceremony among the Chinese? How is the celebration of these rites being modified by contact with Christianity?
6. Describe the kitchen god; the god of wealth.
7. Give a brief synopsis of Taoism.
8. When, where, and by whom was Protestant missionary work begun in Greece?
9. What was accomplished by Messrs. King and Hill, and Miss Baldwin? What remarkable change has taken place in the Hill School?
10. Relate some of the trials endured by the first few workers. What can you say of the visible results?
11. How many Protestant churches are there in Greece?
12. Who are some of the most earnest native laborers? Mention some of their experiences.
13. Give some of the chief obstacles to Gospel work among the Greeks.
14. Describe briefly Argentina's struggle for independence.
15. By what events was the year 1813 made memorable? After what was the Argentina constitution modeled? How have these principles been carried out in this republic?
16. What can you say of the condition of many of the professed Christians of Argentine?
17. Mention some calls for help that have recently been made. Through what were many of these families led to investigate present truth?
18. State some results of our efforts in Argentine.

NOTE.—As we enter upon the study of the book of Revelation, we know of nothing more appropriate as an introduction than the following extract from the first-page article in the “Review and Herald:”

"Make it a point when you have a few moments' leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind."

Blessed promise, that the angels will enlighten our minds, if we make persistent efforts to understand. Let us all enter upon the study of Revelation with a determination to prepare to stand in the battle of the Great Day.

DAILY READING FOR THIRD WEEK—OCTOBER 14-20.

Revelation 1; "Thoughts on The Revelation," pages 323-334.

Sunday, - - - "Thoughts on The Revelation," - - verses 1-3.
 Monday, - - - " " " " - - " 4-8.
 Tuesday, - - - " " " " - - " 9.
 Wednesday, - - - " " " " - - " 10.
 Thursday, - - - " " " " - - " 11-20.
 Friday, Article on Reading Circle Study in the "Review and Herald,"
 October 9, 1900.

1. How many are mentioned as being instrumental in giving the book of Revelation to the church? Who are they?
2. Why was it given?
3. Upon whom is a special blessing pronounced? V. 3.
4. How many join in sending a message of grace and peace to us? V. 4.
5. Give six features in the character of Christ mentioned in verses 5 and 6.
6. How many and what are the facts stated in regard to Christ's coming?
V. 7.
7. What is the significance of the expression, "Alpha and Omega"?
8. Why was John banished to the Isle of Patmos? V. 9.
9. Give Scriptural proof showing which day of the week is the Lord's day.
10. What is meant by the seven churches, and what do they include?
11. Where was Christ seen? V. 13. What do the candlesticks represent?
V. 20.
12. Describe the personal appearance of Christ. Vs. 13-16.
13. What is the significance of the seven stars in His right hand? V. 20;
Mal. 2:7.
14. Give the different forms of expression which Christ uses to show His power.
Vs. 17, 18.
15. How did He obtain the keys of hell and death? Heb. 2:14, 15.
16. What was John commanded to write? V. 19.
17. What symbols are explained in verse 20?

DAILY READING FOR FOURTH WEEK—OCTOBER 21-27.

(Revelation 2; "Thoughts on The Revelation," pages 335-362.)

Sunday, Read critically the second chapter of Revelation.
 Monday, - - - "Thoughts on The Revelation," - - verses 1-7.
 Tuesday, - - - " " " " - - " 8-11.
 Wednesday, - - - " " " " - - " 12-17.

Thursday, - - " " " " - - " 18-29.
Friday, Article on Reading Circle Study in "Review and Herald," of
October 16, 1900.

1. What is the meaning of "Ephesus"? What period of time is covered by this church?
2. What is the significance of Christ holding the seven stars in His right hand? V. 1.
3. How many things does the Saviour commend? What are they? Vs. 2, 3, 6.
4. What reproof and warning is given? Vs. 4, 5.
5. What promise is held out to the overcomer? V. 7. Can we in this life begin to partake of this fruit?
6. What does "Smyrna" mean? What period of the world's history is covered by this church?
7. Why would the fact that Christ had power over death, be of special interest to this church?
8. By what power was this church bitterly persecuted?
9. What period of severe persecution is represented by the ten days of verse 10?
10. Why would the promise of freedom from the second death be especially comforting to this church?
11. What does "Pergamos" mean? How long a period of time is included in this church?
12. Who began to assume unwarranted power and authority during this period?
13. What was the stumbling-block Balaam taught Balak to cast before Israel? What is the special lesson in this for our time?
14. In what sense is the reward promised the overcomer during this period, especially applicable?
15. Give the meaning of "Thyatira," and the period of time covered by this church?
16. *a.* Who was Jezebel? *b.* What is Baal worship? *c.* Was any feature of Baal worship forced upon the Thyatira church? *d.* What is to be the final end of all who cling to these doctrines? Vs. 22, 23; Rev. 19:20.
17. What is meant by the promise, "I will put upon you none other burden"?
18. What had been given the church at this time, that would encourage them to hold fast until Christ came?
19. What special promises are given this church?
20. What one expression is repeated in the messages to each of the churches? Does it apply to us?



THE new missionary map of the world is a thing of beauty. It is receiving the kindest words from our leading workers. It is just the thing for the home circle, and will show to your children something of the missionary needs of the world. You should keep this excellent picture of the progress of the Third Angel's Message ever before them. By daily presenting to their young minds the glorious open doors for the Gospel, they will be led to dedicate themselves to its proclamation. You can't afford to be without it.

MISSION NOTES.

—THE sixteen German Protestant missionary societies have 502 principal mission stations, and 346,495 native Christians, among whom labor 7,393 workers of all classes.

—Cyrus Hamlin, the founder and first president of Robert College, Constantinople, passed away at Portland, Maine, August 8th, aged eighty-nine years. For over twenty years he was engaged in educational missionary work under the American Board.

—In Bogota and Medellin, Colombia, the missionaries have been cut off from communication with the homeland, by the recent revolution. Martial law, even in Barranquilla, prevents evening meetings, for one who ventures on the streets after 6 P. M. runs the risk of being arrested.

—April 23, 1900, D. L. Brayton, an American Baptist missionary, for years a fellow laborer of Adoniram Judson, died at Rangun, Burma. He went to his field in 1837, and connected with the Pwo Karen Mission. He made but two visits to America—in 1842 and 1870. He was ninety-two years old.

—Last year each of sixteen foreign mission stations operated by the Baptists received more than one hundred members. In Ongole, India, were 1,016 baptisms; Bassein, Rangun, and Toun-gu, Burma, reported 652, 368, and 360 accessions, respectively; and Hifuen and Banza Manteke, Kongo, admitted into membership 406 and 399.

—Awful are the tales of distress that come from India. In Bina the famine grows worse day by day. During a single week 20,246 persons were admit-

ted to the government relief in the Central provinces alone, and it is estimated that a tenth of the people in these provinces are receiving government aid. From a single mission kitchen 1,800 men, women, and children are fed daily. To add to their misery, the cholera has broken out, and is carrying away its thousands.

—In China fifty-seven Protestant societies are spreading abroad the Glad Tidings, supporting in that dark land 2,818 missionaries. It was thirty years after the beginning of work in the Celestial Empire, before the first six converts were gained; in the next thirty years, these six became 6,000; and *last* year more than 6,000 were gathered in—notwithstanding the bitter anti-foreign movements, and the awful persecution that has been carried on against the native Christians. Reliable news from the most unsettled parts of the land is not very plentiful. But we are able to state that we should continue to pray for our fellow Christians in this their time of need.

 THE CHINESE STANDPOINT.

In the September number of the "North American Review" is an instructive paper entitled, "What the Chinese Think of Us." Its author, Stephen Bonsal, has often asked Chinese of various classes why they will not listen to the missionaries, and this is their reply: "When the wise men of the West came to China we made them heartily welcome, and we listened to what they had to say. We followed them with difficulty because all their thoughts seemed to be occupied by what is going to happen beyond the grave, and we are convinced with our sage Confucius, that, since we know so little of life, we

cannot hope to know anything of death and what is beyond. But we listened to them patiently; no one can deny that. And, as we listened, we heard your wise men denounce our sages and our teachers, in fact all our ancestors, as false teachers, who, they said, had been consigned after death to the place of lost and wailing spirits, in punishment for their unworthiness. We did not like this. We do not think any people would. Not even the western people, who do not seem to revere their ancestors as religiously as we do ours in China. But we left them alone. Then they followed us, and found us burning incense before our ancestral tablets, and they mocked us. 'The people you worship and bow down to,' they said, 'are at the bottom of a great pit, and are suffering eternal torture because they paid no heed to words which they never heard.' Many of us laughed at this—it all seemed so absurd—but some of our younger and more hot-headed men abused your teachers; and sometimes when they persisted in heaping insults upon our ancestors, we told them to be gone, that we could not tolerate them longer upon the sacred soil they came to desecrate. They said they would not go, and that their governments would protect them in their work of defaming our ancestors. We thought they were liars and the fathers of liars, but we learned that they spoke the truth. Their governments did protect them, and coerced our government into protecting them also. Every now and then, however, one of them is killed. His life is paid for in gold, and the man who killed him in defence of the good name of his people is executed. Do you wonder that we do not care to listen to the teachers from the West?"

BRIEF MENTION.

—OUR brethren in Argentine are planning to hold a general meeting at Diamante, not very far from our Argentine school.

—In St. Kitts our people have a new church building. One man was recently baptized, and several others are awaiting baptism.

—We have just received the first Seventh-day Adventist book published in Iceland, "Prophecies of Jesus." Thus the people of that land may now have Seventh-day Adventist literature.

—Elder Babcock, British Guiana, says: "I baptized six yesterday at Leguan. We now have twenty Sabbath-keepers at that place, and the interest is increasing. We are all of good courage."

—Professor and Mrs. J. C. Rogers, of South Africa, are now at Ithaca, N. Y., whither they have gone to take some advanced instruction in industrial education. They reached this port August 21.

—A lady in India who embraced the truth more than a year ago has recently entered the zenana work. She speaks Bengali, and having been born of European parents in Calcutta, knows the people and their ways. She formerly taught in a mission school.

—About \$1,000.00 was realized from the school in Tonga during the two years that it was conducted by Mrs. Hilliard. The Bible was used quite freely in the instruction, and the Sabbath-school was made up very largely of the students from the day-school.

—Elder Goodrich writes from Bay Islands: "I have now baptized eight who

all rejoice in a joy they never knew before; there are others who will soon follow, having the same joy. I also rejoice, for I see in our church a few who are getting a burden for souls. I thank the Lord that you ever asked me to come to Honduras."

—A young man from Vanua Levu, Fiji, the son of one of the leading men in the island and the nephew of one of the government officials at Suva, went to the Cooranbong school with Elder Gates when he returned from his recent trip. The people at this place are very anxious to have a teacher for their children.

—August 15, Elder and Mrs. E. L. Fortner, accompanied by their son and Brother and Sister E. Darel, all of British Guiana, landed in New York City. Brother Fortner was obliged to leave South America because of Mrs. Fortner's poor health. Brother Darel expects to connect with our work in the United States.

—Before leaving Hilo for the States, Brother H. H. Brand spent some time visiting the people along the coast, and traveled nearly four hundred miles, about one-third of the way on foot. He found many who were glad to have a minister visit them and talk with them about the promises of God. These people live upon little plats that have not been covered by the lava, and are isolated, there being no roads, so are seldom visited by a minister. Brother Brand urges that something be done for this class of people.

—One of our brethren in mentioning the needs of Africa writes: "Do you realize that in Hausaland there are about two millions of people whose language stands at the head of the African languages, and that that language is understood

by the greater part of the Sudan people, some sixty to ninety millions? Almost all of the leading missionary societies of the world have either entered or are planning to enter Hausaland, and these people are probably the most intelligent of all Negro tribes. Seventh-day Adventist workers ought to be on the ground, learning the language."

✦ Missionary Magazine ✦

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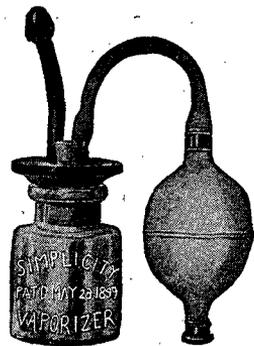
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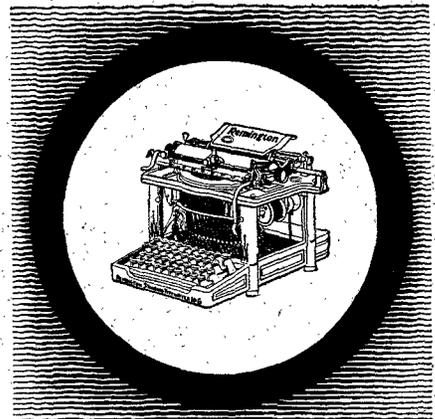
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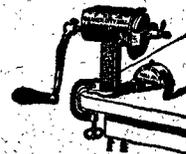
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