

December, 1900.

THE MISSIONARY MAGAZINE

A. Delos Westcott
Feb 1901



✦CONTENTS✦

FOREIGN DEPARTMENT—

FRONTISPIECE—THE MARKET, FT. DE KOCK.	531
A MEDITATION FOR CHRISTMAS DAY [POEM]	532
EDITORIAL	532
THE WEEK OF PRAYER AND FOREIGN MISSIONS	534
IN SUMATRA [ILLUSTRATED]	536
AMONG THE RUSSIANS	540
THE CHRISTIAN'S WATCHWORD—"READY" [POEM]	541
HINDRANCES TO ARGENTINIAN PROGRESS [ILLUSTRATED]	542
ARGENTINE'S PROSPERITY	544
ARGENTINE'S INDIANS AND GAUCHOS [ILLUSTRATED]	545
FROM IQUIQUE, CHILE	548
OPENINGS AND WORK IN JAPAN [ILLUSTRATED]	549
ANOTHER JAMAICAN DEDICATION	551
"THE MOTHER OF THE ANTILLES" [ILLUSTRATED]	552
OUR BARBADOS CHURCH BUILDING [ILLUSTRATED]	555
OUR FIRST CHURCH IN BARATONGA	556
EXPERIENCES IN MEXICO	557
HANDSWORTH, BIRMINGHAM, ENGLAND	558
OF MISSIONS	560
SOME THINGS TASMANIAN [ILLUSTRATED]	561
LETTERS	564

HOME DEPARTMENT—

MISSIONARY PRINCIPLES	567
MISSIONARY READING CIRCLE STUDIES	568
REPORT OF TRINIDAD TRACT SOCIETY	571
TALENTS [SECOND SABBATH MISSIONARY SERVICE]	571
"WHOM SHALL I SEND?" [POEM]	572
MISSION NOTES	573
BRIEF MENTION	574
INDEX TO VOLUME XII.	575

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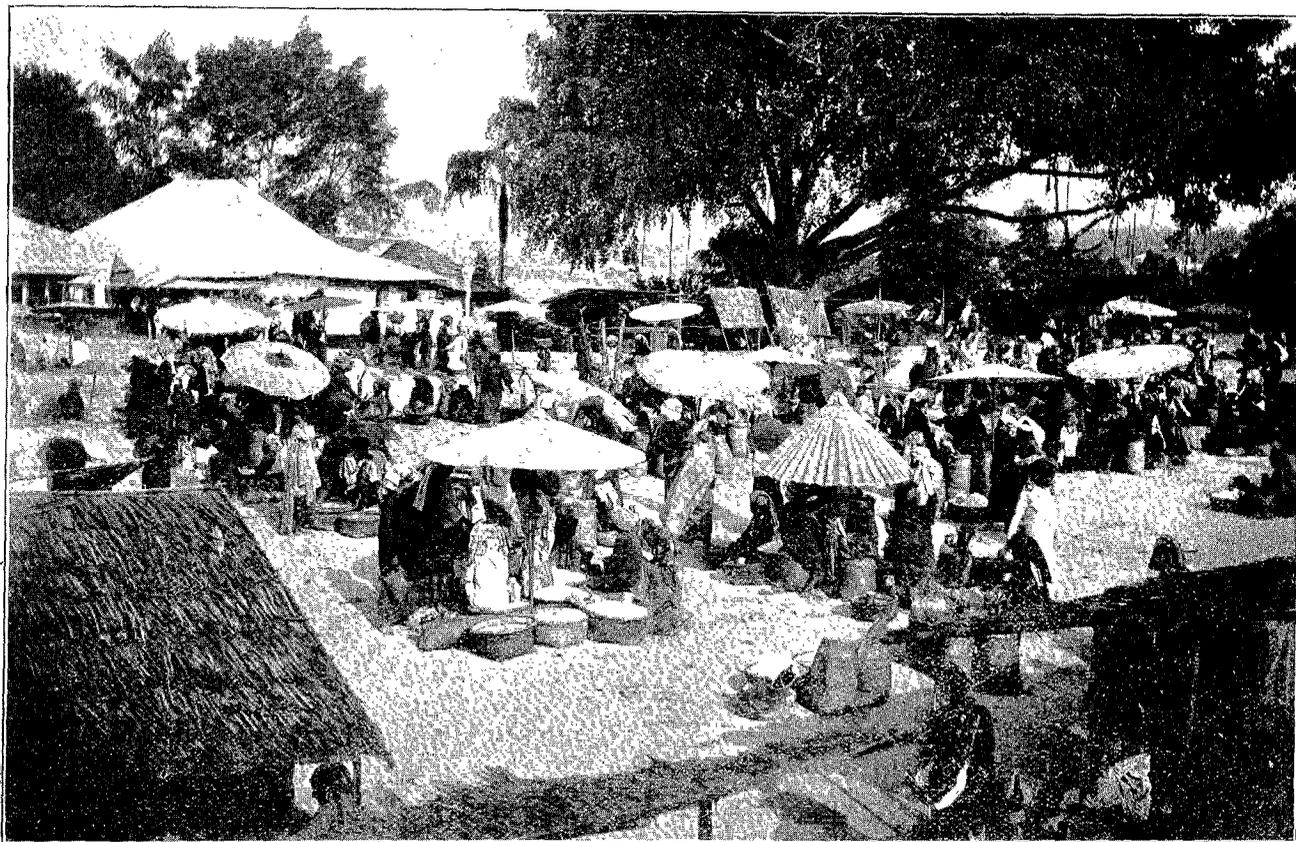
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[To accompany "In Sumatra."]

THE MISSIONARY MAGAZINE.

VOL. XII.

NEW YORK, N. Y., DECEMBER, 1900.

NO. 12.

A MEDITATION FOR CHRISTMAS DAY.

SELWYN IMAGE.

CONSIDER, O my soul, what morn is this!
Whereon the eternal Lord of all things made
For us, poor mortals, and our endless bliss,
Came down from heaven; and, in a manger laid,
The first, rich offerings of our ransom paid;
Consider, O my soul, what morn is this!

Consider what estate of fearful woe
Had then been ours, had He refused this birth;
From sin to sin, tossed vainly to and fro,
Hell's playthings, o'er a doomed and helpless earth!
Had He from us withheld His priceless worth,
Consider man's estate of fearful woe!

Consider to what joys He bids thee rise,
Who comes, Himself, life's bitter cup to drain!
Ah! look on this sweet Child, whose innocent eyes,
Ere all be done, shall close in mortal pain,
That thou at last Love's kingdom may'st attain:
Consider to what joys He bids thee rise!

Consider all this wonder, O my soul:
And in thine inmost shrine make music sweet!
Yea, let the world, from furthest pole to pole,
Join in thy praises this dread birth to greet!
Kneeling to kiss thy Saviour's infant feet!
Consider all this wonder, O my soul!

EDITORIAL.

Promised Messiah.

NINETEEN hundred years ago a chorus of angels announced to the astonished shepherds on the hills of Judea: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Four thousand years long have the hearts of God's people looked with eager expectation for the promised Messiah; their sacrificial offerings have pointed to His advent; the soul-cry of every sincere worshiper was "that the promise might be fulfilled." And now the angelic throng hold high jubilee, and the watching shepherds hear the halleluiahs chanted by the heavenly choir, as they break the glad tidings that the "long expected" has come. Not to Herod on the throne, not to the high priest in the temple, but to the humble shepherd who in his nightly vigils makes the angel visitor a welcome guest, is the story told. The long, dark night of waiting now gives way to the Sun of Righteousness. The world's Redeemer has come in human flesh to dwell among men. Do they render Him homage, and lay their tribute of gratitude a free-will offering at His feet?—The lowly herdsmen, with the wise men, seem the only ones to do Him reverence. None others give Him honor. Strange sight for heaven to behold! Could earth show greater ingratitude! He who is the Light of the World is here, but His own receive Him not!

Centuries have come and gone, and the principles of truth He taught have taken root among the children of men. What sacrifices many have made for Him. Property has been sacrificed, untold sufferings have been endured, millions have sealed their faith with their life-blood—all for His blessed Name.

Christmas-tide. Soon the anniversary of the day on which tradition says the Man Child was born will be here. Not in worship, not by thank-offering, do even His professed followers commemorate the annual return of Christmas-tide. They make merry with feasting and song and family reunions and giving presents one to another. Nor do we chide them for this. These family reunions hold a tender place in every heart; few things so bind family to family as the associations of these glad days. But if instead of the popular feasting, and gift-making one to another, we were to spend the week in thanksgiving to God for the rich gift of His Son, and bring our offerings to the feet of Jesus, would we not have a blessing far richer in true joy and peace than can ever be experienced in the pursuit of worldly pleasure, or in the seeking of honor one from another?

**Week of
Prayer.** For years it has been the custom of Seventh-day Adventists to set apart a week for prayer and devotion, closing with a thank-offering to the Lord for the mercies of the past. What time can be more appropriate for a week of prayer than that chosen by the General Conference Committee—December 22-29? This is the season spent by the world in self-worship and self-gratification. How fitting that we should earnestly lay hold of the promises of God. With contrite

hearts for the failures of the past, shall we not dedicate our all to God as never before? Who does not need a revival of his Christian experience?

**Christiania
Publishing
House, vs.
Annual
Offering.**

Many of our readers are aware of the disaster that has overtaken our Christiania publishing house. In the financial crash that visited the Scandinavian countries last year this house was sore pressed, and it has appealed to us for help. At the recent General Conference council it was determined to come to the rescue of our sister institution in this her time of need. It was recommended that we endeavor to double our annual offering, and that the Foreign Mission Board, after retaining a sum equal to the annual offering of last year, send whatever may be in excess of that amount to the help of the Christiania publishing house. Besides this, it was again recommended that all our people be urged to adopt the plan of systematic, weekly donations to foreign missions, aiming to give an average of at least ten cents a week per capita. Every Seventh-day Adventist should make his annual offering as liberal as he can; according "as God hath prospered him," "so let him give." Heaven gave this dark world the best it could afford. The Father sacrificed the only begotten Son for us. Shall we not show appreciation of this wondrous love by giving our best in return? Doubtless we could plan to use all we have, and more, upon ourselves; but may we not make a covenant with God through sacrifice, if we bind about our wants, and curtail our needs? In His sight the smallest gift is not despised. The widow's mite teaches us that it is not the amount, but it is the sacrifice and love shown in the offering, that touches God's heart. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

O that this Christmas week may bring us all so near the throne of God that the angel songs of Bethlehem will find a responsive chord in every heart! Shall we not make this week of prayer a compliment to the angel's announcement to the shepherds, "For, behold, I bring you good tidings of great joy, which shall be to all people"?

**Reading
Circle.**

The Christian who realizes that the last message of mercy is now going to the world, experiences in its advancement the gratification of his highest ambition. Why should not he, whom God calls to remain at home, enter just as heartily into the foreign work as the active laborer in the field? Surely the Lord makes no distinction; He does not require the greater sacrifice of him who leaves friends and native land. Every follower of Christ is under solemn obligation to economize his time for prayer and for work that the cause of God may go speedily forward. But his prayer and his work amount to little without study. The Reading Circle offers an opportunity to study the message, and that vast field as yet unentered, and appeals to the heart to make God's work first. Why should we not share our comforts, and even some of our supposed necessities, that those who have gone to the regions beyond may enjoy them with us? Study the field, and your heart will be touched: study the message, and you will long to

sacrifice that it may go to the souls who now sit in darkness and in the shadow of death.

**The
Missionary
Magazine.**

The liberal offerings for the Galveston sufferers and for famine-stricken India illustrate the substantial interest that follows in the wake of definite knowledge. This is true of any cause. We respond to that which appeals to our hearts as genuine—to that with which we have an intimate acquaintance. Because of this the circulation of the MISSIONARY MAGAZINE is closely allied to the support of our foreign work. It is devoted almost entirely to the message in the regions beyond, and every effort is being put forth to make it the connecting link between the church at home and the church abroad.

Would you make large donations to foreign missions if you had the means? Perhaps you can do even more by interesting some one to read the MISSIONARY MAGAZINE. You may thus place in the hands of one in a position to give, the very appeal that will touch his heart. A knowledge of the field and its needs is the power, with the blessing of God, that will bring the men and the means to carry forward this work.

This is an excellent time to solicit subscriptions for the new year. Why not send the MISSIONARY MAGAZINE to some friend whom you desire to remember during the holiday season? What more helpful and interesting remembrance could you give than a monthly visit from our foreign missionaries? May we not receive one new subscription from every one of our old readers at the beginning of the new year? Who will respond? Do not forget that the Missionary Map of the World is a valuable companion to the MAGAZINE.



THE WEEK OF PRAYER AND FOREIGN MISSIONS.

THE first call ever sent out for an annual week of prayer by any denomination came first from the mission field, and was designed to unite the whole Christian world in earnest prayer for the promised outpouring of the Spirit upon all nations.

Our own week of prayer has always been associated with the idea of foreign missions, a part of the time usually being devoted to a review of the progress of the message and the gathering of the annual offerings. But have we fulfilled our privilege and the requirements of our God when this is done? May not the week of prayer mean far more for the cause of missions than we have ever yet imagined? One whose life gives evidence of an acquaintance with God has said that "as long as we look upon prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. It is the highest part of the work entrusted to us, the *root* and *strength* of all other work."

The powers of the eternal world are placed at the disposal of prayer. It alone will supply the means for the most extensive work in foreign fields. It is the only method recognized by Christ for securing laborers,—"Pray ye, therefore, the Lord

of the harvest that He would send forth laborers into His harvest." The Lord frequently taught the disciples that they must pray, but seldom told them what to pray. This He left to their sense of need and the leading of the Spirit, but here we have one thing for which He expressly commanded them to pray.

Our success does not depend upon the perfection of our organization, the extent of our experience, or the practicability of our plans; greater than the need of all these, yea, greater than the need of men, though this is imperative, greater far than the need of money, lies the need of prevailing, world-wide prayer, not simply an echo on the lips, but the intense desire of the heart.

The history of the early church, whose development for years was marked by missionary progress, is a history of prayer. Every step was planned and executed with prayer and the results give evidence that the plan was divine. The history of missions from that time until to-day continues to be a history of prayer. Every revival of missionary activity may be traced to the earnest prayer of the man of God. Eternity will reveal the motive power in this work, and then if not now we will be led to appreciate the value God has placed upon simple heart to heart communion with Him.

If added power attends the united prayer of two or three, what mighty triumphs there may be when thousands of God's people are with one accord, during this week, and day by day, making intercession for the progress of the message. The promises of God are unlimited to believing prayer. "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

Prayer is the only motive that will induce God's people to give with real purity of heart and real sacrifice of self. Let them earnestly pray for the spread of the message to the remotest corners of the earth, and their hearts will be drawn out to advance this work by their gifts. The Lord will honor them to answer their own prayers. Let them pray the Lord of the harvest in sincerity and truth to thrust forth laborers into His harvest, and some will find their own hearts touched with a burden for this work. When God's people give themselves to seeking Him, compelled by a heart-longing for the progress of the message and the conversion of sinners, the dearth of men and means will cease, the message will go with rapidity, and our prayers will soon culminate in the return of our Saviour.

Andrew Murray, that man of prayer, portrays in a most vivid and forcible manner the utter dependence of the progress of God's work upon the prayers of His followers:—

"How little Christians really feel and mourn the need of laborers in the fields of the world so white to the harvest. And how little they believe that our labor supply depends on prayer; that prayer will really provide as many 'as He needeth.' Not that the dearth of labor is not known and discussed. Not that efforts are not put forth to supply the want. But how little the burden of souls now in darkness is really borne in the faith that the Lord of the harvest will, in answer to prayer, send forth the laborers, and in the solemn conviction that without this prayer, fields ready for reaping may be left to perish. And yet it is so. So wonderful is the surrender of His work into the hands of His church, so dependent has the Lord made Himself on them as His body, through whom alone His work can

be done, so real is the power which the Lord gives His people to exercise in heaven and earth, that the number of the laborers and the measure of the harvest does actually depend upon their prayer."

We have scarcely "touched the fringe of the possibilities of intercessory prayer." It is indeed a power upon which the progress of this closing message to earth's remotest bounds does, in very truth, depend. What record shall be made during the coming week of prayer, and every day of the new year upon which we so soon shall enter? It may be a record of progress, of victory, and of the speedy triumph of the message because we have learned to appreciate our privilege and power in prayer.

IN SUMATRA.

R. W. MUNSON.

SUMATRA is the westernmost island of the Malay Archipelago, which extends from 95° east to 155° east longitude and from 19° north to 10° south latitude, covering in round numbers about eight million square miles of the earth's surface. A crescent-shaped volcanic belt extends from Northern Sumatra southward, through Java, and the islands to the east of it, passing the Celebes and Moluccas, and terminating, so far as Malaysia is concerned, in the Philippines, where its presence is most obtrusively manifest. From this fact it will be at once understood why these islands are mountainous; but in none of them are there such lofty peaks as those found in Sumatra. In its physical geography, Sumatra somewhat resembles South America. A comparatively high range of mountains reaches along close to its western shore; east of the mountains lies an elevated plateau from which the land slopes gradually off to the sea; and all its streams flow in an easterly direction. In elevation, of course, there is a marked difference, the highest peaks here in no case exceeding 13,000 feet, while some in South America are nearly twice that.

Alfred Russell Wallace, an explorer who spent four years traveling through this Archipelago, briefly summarizes thus: "Situated upon either side the equator, and bathed by the tepid waters of the great tropical oceans, this region enjoys a climate more uniformly hot and moist than almost any other part of the globe, and teems with natural productions which are elsewhere unknown. The richest of fruits and the most precious of spices are here indigenous. It produces the giant flowers of the *Rofflesia* [peculiar to Sumatra and measuring six feet across—R. W. M.], the great green-winged *Ornithoptera* [birds of paradise in their way—R. W. M.], the man-like orang-utan [*orang* (man), *utan* (forest)], and the gorgeous birds of paradise. It is inhabited by a peculiar and interesting race of people, the Malays, found nowhere else beyond this insular tract, which has hence been called the Malay Archipelago."

The vegetation is luxuriant and rich beyond my powers to describe. The loftiest mountains are densely clad with forest and jungle growth so thick and interlaced as to be utterly impassable except as one cuts his way.

Rice, coffee, tobacco, pineapples, sugar-cane, Manila hemp (a variety of ba-



European Residence Quarter, Padang.

nana), cinchona, nutmeg, clove, and pepper, are extensively cultivated. Gutta-percha, rubber, and mahogany trees abound. The coconut and sago are marks of singular beauty in the landscape, and sources of great material blessings. The banana is perennial, and many varieties please the fickle taste. The flowering plants are forest trees, and some of them set the jungle ablaze with their magnificent wealth of crimson bloom. No hothouse in the whole world can begin to compare with these islands in luxurious prodigality of form and color, or delicate blending of shades and tints.

The scenery is entrancingly beautiful, and as you pry more and more closely into the hidden treasures of field and flood your wonder only increases. With a little stretch of imagination one can at times lose himself in some fairy land or enchanted country. To a prosaic, mercenary soul all this would seem sheer nonsense, but to one who knows God and who beholds His life and His power, as well as His wisdom, spread out before him, these lands will possess a powerful charm.

I love this country with its balmy breezes, feathery plams, and never-failing showers. There is something about nature here that speaks to my soul as nothing in the land of my birth does. But I am glad to say there is something more fascinating, more interesting, more dear than all these beauties of nature, and that is the races that inhabit these islands. They are men for whom Christ died, and whom sin has woefully degraded and cursed. Oh the joy there is in preaching Jesus Christ to these sadly neglected people! The graces that one sees developing in erstwhile vile characters is a process more charming than any other sight in heaven or earth.

The memory of the natural beauties of the country made us wish to return, but the memory of perishing Chinese and Malays without a knowledge of Jesus kindled longings in our souls which could not be satisfied in any way save by our returning and telling these ignorant, superstitious men and women of salvation from sin here, and from death hereafter. Oh, how happy! how glad we are to be here!

The region commonly designated Malaysia includes the Malay peninsula. Counting that in, the more important animals native to this part of the world are, the elephant, tiger, and hippopotamus; the rhinoceros, sladang (bison), and tapir; the deer, orang-utan, and monkey; the deer-pig, peccary, and musk-deer; the python, alligator, armadillo, and giant lizard. The docile and useful water-buffalo should by no means be omitted. There are myriads of lesser animals and insects, including the ubiquitous mosquito and the common house-fly. The pest of the housekeeper as well as the householder is the ant,—only in the former instance it is the black and the red ants, while in the latter it is the white ants, that do the mischief. To the newcomer, the peculiar appearance of the long-legged furniture standing in cans or bowls of water suggests the frightened housemaid trying to escape from a mouse. The ants are reminders of the plagues of Egypt, for you find them on your table, in your bed, and frequently in your dish of soup. They climb and crawl everywhere, and when they can't reach a place in any other way, they drop on it from the ceiling overhead. They travel in columns four or five deep, and climb to the tops of the loftiest trees. Our little two-year-old often impedes their progress by heedlessly stepping on their thoroughfare, and her lusty screams inform us at once what is the matter. They do not travel indoors in this conquering fashion, but only in small scouting and foraging parties.

The seas are peopled with the weirdest, the most resplendent, the most fantastic forms of life to be found in any land or on any planet, I imagine. I will not attempt to describe them. It would be a vain task. The cuttle- and devil-fish abound in the warm waters. The great sea-turtle (*Chelonia viridis*) and the species that supplies tortoise-shell (the *Caretta imbricata*) are abundant. Corals, sponges, and sea-shells are found everywhere.

Notwithstanding the munificence with which God has blessed this part of His heritage, mankind, who enjoys it all, is strangely prone to obey the lust of the flesh and the lust of the eye rather than follow the Lord God. Reginald Heber was aware of all this when he wrote:—

“What though the spicy breezes
Blow soft o'er Ceylon's Isle:
Though every prospect pleases
And only man is vile?
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.”

This wonderful region is inhabited chiefly by the different branches of the Malay race. The relaxing climate and the plentitude of nature's gifts make living an easy, paradisiacal undertaking. Small exertion yields enough to satisfy the



Malays, and Water-Buffalo.

simple wants of the native, and therefore he is lazy, most emphatically lazy, in some cases painfully, foolishly lazy.

The Malay race constitutes one of the five great ethnological branches of the human family, and is Mongoloid in character. They closely resemble the peoples of Siam and Annam, and, more remotely, the Burmese and Chinese. They are short and stocky, have brown skins, short (sometimes long), straight, black hair; their faces are flat, eyes slightly oblique. By nature they are reserved, quiet, and taciturn. The Malay is undemonstrative and extremely secretive. He is an ardent friend but a ruthless foe. Generous and gentlemanly to a fault, and generally honest and truthful, he improves upon acquaintance.

Sumatra is inhabited by the aboriginal race, the Battaks, which occupies the highlands, and the Malays proper who live chiefly in the lowlands.

This island is a thousand miles long, has an area nearly equal to that of all the North Atlantic States—Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, and Pennsylvania; but it has only a little over half the population of New York State, or 3,209,423. It is separated from the Malay peninsula by the Strait of Malacca, and is generally believed to have been the first island inhabited by the Malays who came from the mainland.

There is a considerable sprinkling of Chinese all around the coast line, particularly on the East Coast, which is most accessible to Singapore, my old field of labor.

I cannot close this article more profitably than by saying that in six months time we have, by the help and blessing of God, opened a school which now enrolls

sixty native boys (or will when you read this); established a regular service in Malay, which is well attended by the Chinese; earned nearly one hundred dollars toward self-support; and found two male Chinese candidates for baptism, who are keeping the Sabbath and walking in the light of the Word. There is much more in sight. We are confident of being entirely self-supporting in 1901. We need helpers. Pray for us.

AMONG THE RUSSIANS.

L. R. CONRADI.

SERFDOM in Russia originated in the sixteenth century; it became established by law in 1609; and it was not done away with until 1861. The peasants belonged either to the crown, or to private individuals—usually noblemen. However, these serfs could gain their own living by paying a certain tax, or *obrok*, to their master, but only with his consent, which he generally gave when he saw that such an arrangement would be to his advantage. The nobility, who did not want to lose this *obrok*, opposed the proposition of Alexander II. to liberate the serfs; but not only did he insist upon the carrying out of this policy—he himself set a good example by freeing all the serfs on the imperial dominions and giving to them, without charge, a small piece of land. This law became operative in 1863. By it every peasant was granted his liberty, and a plot of ground sufficiently large for a garden and a building site, and enabled to acquire within twelve years, either by money or by labor, a small farm. Not less than twenty-three million serfs were thus freed, and the number of property owners became greatly augmented. Hitherto, the government had controlled 64% of the land, the nobility 30%, the domains were made up of 3%, and the small owners possessed only 1.7%; now the government's holdings had decreased to 39.5%; the nobility and smaller owners held but 26%, while the peasantry had secured 32.6%. So strongly did the nobles oppose this new order of things that various laws were enacted to compel them to sell enough land to meet the existing needs. The government also offered loans to the serfs at a low rate of interest, and created an agricultural bank to grant mortgages and money on easy terms.

The peculiarity of the Russian system, even to-day, is that the farmer does not personally hold the title to his land: that is in the possession of the village community, or *mir*. The farmer owns only his cottage, while all the land occupied by the villagers is controlled by the *mir* as a whole, and each man has the right to a temporary possession of as much of the village domain as his working ability warrants. The ground is divided into as many lots as there are working units. An adult male is usually that unit; but should the working force of a family be increased by a number of adult women, or boys approaching adult age, this is taken into account. Such a system is not without its obstacles. To simplify the division, groups of eight or ten working units were formed, each group

being composed, by free selection, of a number of householders. Care is taken that these companies are not made up exclusively of the poor, the rich, or the turbulent. Then the farm land is divided, according to its quality, into the good, the average, and the poor, and allotted to each group, which, in turn, is left to subdivide its share according to the number of working units it contains. Each community usually has its own timber and pasture land, and hires its own herdsmen. From time to time a redistribution of the land takes place, when all changes caused by deaths, births, and removals, are taken into account. Thus, in reality, the serfdom of the peasantry has changed only in name: formerly the peasant was a serf of the nobility; now he is subject to the community—although free to leave it whenever he desires.

Among the Russians, the head of the family is the sovereign of the house, just as the Czar is of the nation, or, in the words of an old proverb, as the khan of the Crimea. In order to find anything resembling it in western countries, we must go back to the middle ages, or even to the ancient Roman times. Age never frees members of the family from this sovereignty; they may marry, and their children may grow up to manhood, yet the aged head of the household remains lord of all. Among the nobles this ancient custom has gradually succumbed to western manners, although a few relics of it remain: every child, large or small, kisses the hands of his parents after each meal, thanking them for it. But among the peasants, and even the merchants, the old custom is still in vogue. While this Russian family tie is very strong, it has one misfortune connected with it,—it often genders tyranny. Linked with this parental authority, among the peasantry is the system of holding all land in common, the possession of the land by the *mir*. The Russian household may thus be considered as an association, formed by the ties of blood, whose head is the father of the family, bearing the title of "chief of the household." It will thus readily appear how difficult it must be for younger members of the household to follow their own convictions of duty when they are not in harmony with the will of the chief: although they may be married, they must leave their ancient homes, without money, with no clothes save those they have on their backs—thus losing the fruit of years of hard labor and toil. We often learn of such cases among the German-Russian colonists, whose organization and government are fashioned in the manner already described.

(Concluded next month.)

THE CHRISTIAN'S WATCHWORD--"READY."

READY to go, ready to wait, ready a gap to fill.
 Ready for service, small or great, ready to do His will.
 Ready to suffer grief and pain, ready to stand the test.
 Ready to stay at home and send others, if He see best.
 Ready to do, ready to bear, ready to watch and pray.
 Ready to stand aside and give till He shall clear the way.
 Ready to seek, ready to warn, ready o'er souls to yearn.
 Ready in life, ready in death, ready for His return.

—Sel.

HINDRANCES TO ARGENTINIAN PROGRESS.

E. W. SNYDER.

NOTWITHSTANDING Argentina has an area more than one-third that of the United States, a soil and climate favorable to the growth of nearly every production, and abounds in mineral wealth, yet it supports a population of only about 4,500,000. Among the hindrances to its progress are the following:—

An expensive government, and an overburdensome system of taxation to maintain it; dishonesty of the government officials in dealing with foreigners; the Argentinian's lack of enterprise in developing the resources of his country; and a union of church and state; for, although the constitution grants toleration to all religions, yet Catholicism is established by law, and her worship is maintained at the public expense. The archbishop is said to receive \$3,000 gold, monthly, besides the tithes from the various parishes of the country.

A comparison of Argentine with Pennsylvania may not be amiss: With a population of half a million less than that State, Argentina must not only support the national government, but is burdened by the maintenance of an independent government in each of her fourteen provinces. Unfortunately, the Argentinian has forgotten the words of the Creator, "In the sweat of thy face shalt thou eat bread;" for, if he belong to the educated class, his sole ambition is to secure a lucrative government position, where work will not soil his hands. Were things



Argentina Officers.

administered economically, such positions would be few; but leading politicians, to court the favor of their satellites, have created unnecessary offices for them, thus entailing an extra burden upon the people. This policy has left few to cultivate the soil and develop the country. In Argentina's cities and towns there are probably 2,000,000 inhabitants; deducting a million and a half for the aged, the indigent, and the children, who are non-producers, we have a scant million left to work the land and add to the country's wealth.

It is true that immigration has been encouraged, but the colonist has had his spirit of enterprise crushed out by the unequal load of taxation. If he would run

a thrashing-machine, he must pay the provincial government \$210 gold, and of course thrashing is thus made very expensive. Then the producer must pay an export tax before shipping his wheat; this necessitates government stamped papers, fees, etc. The stock-raiser must take out an expensive *patente*, or right, to sell his stock, and the purchaser must pay for the privilege of moving the cattle from one county or state to another. The baker is taxed for the right to sell his bread from the shop, for the sign outside his shop door, for his name printed on his cart, for the right to run his cart, and, finally, for the government inspection of his bread,—amounting in all to over \$100 gold, per annum. In addition to his regular tax, the merchant must pay a revenue on the cooking oil, wines, and straw hats he sells; for each name on his delivery wagon he pays \$5 national currency. A merchant recently informed me that the words painted above his door, in addition to his name, cost him over \$54 gold. Exorbitant prices are charged for all legal business and lawyers' fees. Recently one of my friends died, leaving to his sister a city residence valued at \$8,660. Over \$3,000 gold was demanded for the legal papers necessary to make the transfer; but the lawyers at length agreed to accept \$2,597 as their fee.

Ship owners and merchants trading with Argentina are at the mercy of rapacious government officials, and not infrequently goods are stolen from the cases in passing the customs. When a boat arrives, the ship's stores are almost at the mercy of the custom officials: woe betide the man who refuses their demands. Recently the captain of a sailing craft in one of the ports on the Parana River was accosted by a custom-house official, who asked for a bottle of port wine. The captain was short of this article, and saw no reason why he should stint himself. He refused the request. The officer was greatly offended. The following day he returned with other government officials, and compelled the captain to turn out all his goods, and verify them by the ship's manifest. In the hurry attending the loading of the cargo, some of the articles were not manifested. The officers charged the captain of smuggling, fined him \$500, confiscated everything not found on the ship's invoice.—All this because he refused a government official a bottle of wine!

I may be pardoned for speaking of my own experience in this connection: As I was to make Paraguay my future field of labor, and as we would need some things not found there, we concluded to have these shipped from home. Since they could be billed only to Buenos Ayres, they fell into the hands of the Argentine government before being transferred to a river boat and forwarded to Asuncion. This transfer cost us about \$40; these were the items: Use of steam crane in unloading, \$5; cartage to deposit, \$8.33; stamp duties for entering and removing same, \$16.60; cartage again, \$5; the balance is made up by storage and custom-house despatchers' fees, etc

Immigration is the only hope for Argentina's prosperity, but so long as the frugality of the colonist is considered as something to be exploited by the idle governing class, very little can be hoped from that. It is true that some improvement has been made. Railroads have been constructed; the telegraph, the telephone, electric lights, asphalt-paved streets, and an improved sewerage system

have been introduced; but these have been financed by English and North American capital in spite of the government, rather than through its encouragement.

Notwithstanding these untoward conditions, the hearts of the laborers are cheered as they see the Spirit of the Lord moving many to accept the message, and witness the sufficiency of the Gospel to rescue enslaved souls from the power of sin and vice.

ARGENTINE'S PROSPERITY.

JUAN MC CARTHY.

WITH the beginning of his presidency in 1880, General Roca ushered in a new and more prosperous epoch of Argentina's history. By every means in his power he sought to stimulate commercial intercourse with other nations. Year by year the legislature voted enormous sums of money to be used in attracting European immigration, and hundreds of thousands of pounds were advanced by government agents to defray the traveling expenses of prospective colonists; and other means were used to convince the inhabitants of Europe that Argentine held out better inducements to the industrious emigrant than any other country of South America. Roca's administration was conducted in so able a manner that the public finances were placed on a good basis, and foreign capital sought in Argentine a field for investment.

It was during the presidency of Roca that Buenos Ayres was definitely chosen as the capital of the Republic. In 1880 La Plata was founded and made the capital of the province of Buenos Ayres; this young city, which now contains near 50,000 inhabitants, is one of the most beautiful to be found on the entire continent. It is known as the city of palaces because of its many grand residences and municipal and government edifices.

Of late years the government is spending millions of pounds upon its harbors. In Buenos Ayres is one of the finest docks in the world, opening to the north and to the south into the Rio de la Plata. At Ensenada (the port of La Plata) there are also splendid docks, while the government is soon to supply similar shipping facilities to Rosario, Santa Fé, and other ports.

Within the last twenty years commerce with the outer world has increased 400 per cent. and the population has nearly doubled—rising from 2,300,000 to about 4,500,000. There is now daily railway service to the four corners of the land. The old rookeries are giving way to stately mansions, thus completely transforming the appearance of the cities.

Another important step, was General Roca's dismissal of the papal legate because of his constant meddling with the internal affairs of the government; and for about eighteen years the negotiations between this Republic and the Vatican have been interrupted. Now, however, that General Roca has again come into power, he, desirous of augmenting his personal influence among the Catholics, has again received the papal legate, whose return will cause another increase in the

taxes, that a fund may be created to provide for the wants of the new representative.

Until now very liberal laws have existed, guaranteeing religious liberty; and one is perfectly free from religious persecution. The country is truly ripe for the Gospel. From all quarters come calls for workers—and we have but one laborer for every 600,000 souls. Now is the time to enter the open portals, bearing the brilliant lamp of truth and dispelling the dark night of error that hangs over the length and breadth of this land.

Thus far, God has abundantly blessed our work. During the six years the Third Angel's Message has been proclaimed here, small churches have sprung up in something like sixteen centers of interest; and yet thousands of important places remain untouched. Soon the privilege of working in the vineyard of the Master will cease and the day of probation will close: woe to those who have known the divine truth but have hidden it under a bushel. Go forth, then, my brother, my sister, to carry the Gospel to those who know it not; for thus will you be showing your belief in the Lord's soon coming. The crown of glory is promised only to those who fight God's battles, and win the good fight of faith (2 Tim. 4:7, 8). Let us, then, put on the whole armor of God, and follow in the footsteps of Jesus, wheresoever He may lead, and when the conflict is over, He will take us to be with Him. Reader, wilt thou have a part with Him?—Watch and pray, that the final triumph may be thine.

ARGENTINE'S INDIANS AND GAUCHOS.

JEAN VUILLEUMIER.

A FEW hundred of Swiss, German, and Italian colonists had settled around Santa Fé, forming a nucleus of what has since developed into the beautiful wheat-growing section of Argentine. That was about fifty years ago. In those days Indians lived not very far from Esperanza, the oldest colony in the country, and they oftentimes went forth on thieving expeditions, and made way with scores of animals which the hardy settlers could ill afford to spare. The Indians chose dark or rainy nights for these purposes. Having softly approached the house, they cut the wire fences, and led as many animals as they could into the forest, where they served as mounting horses, or were used for food. The Indians did not care to kill any one, but were content if they might only keep their stolen property. They ate the flesh raw, drinking with it a preparation called *chicha*, made from the seed of the algarroba tree.

In one of these expeditions a little boy named Favre was stolen. He was raised by the Indians, and is to-day one of their chiefs. His brothers are colonists; but he has no dealings with civilized people, and seems content among his adopted brethren.

Since those days the tribes have had to recede a few hundred miles to the north, before the advancing strides of civilization and the guns of government

soldiers. A few years ago, however, some Belgian engineers were lost in the virgin forest while surveying a railroad; they were met by an Indian chief who spoke Spanish and French correctly, and courteously showed them the way out.

At another time the Indians had made a raid on the Grütly Colony: all the horses and one little boy had disappeared. A rescuing party pursued the robbers, killed a few of the Indians, and captured some of the horses. The little boy was abandoned to his fate by the fugitives; he found a stray horse, and came home in safety. When he first saw his parents, they were on their knees, promising God that if the lad was restored to them they would devote their lives to His service. They are yet in the colonies, well known as a pious family, and the lad, whom I met a few weeks ago, has become a man.

The Indians are still living a wild life. They roam through the forests, hunt,

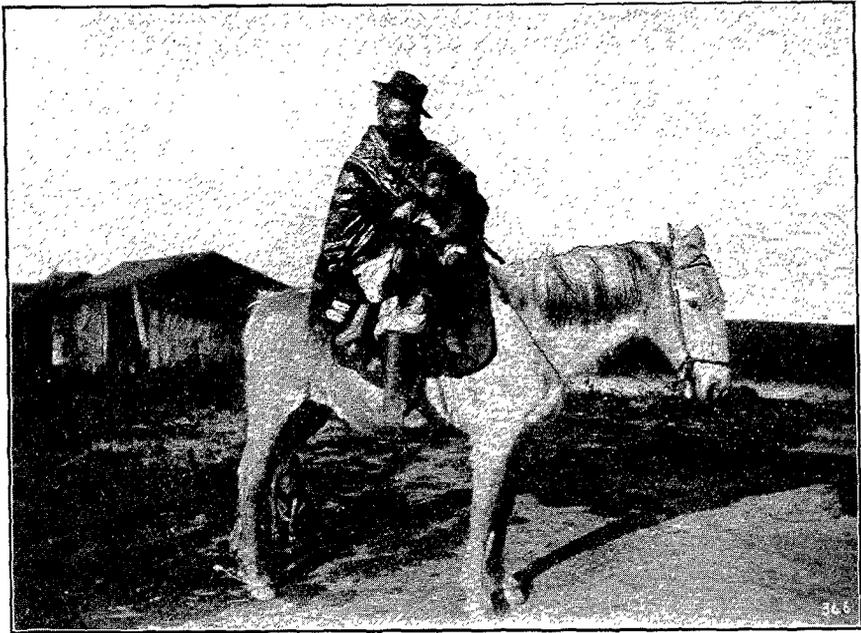


Indians of Argentine.

fish, and sometimes grow a little corn. The frontier settlers, or stock-raisers, are to this day exposed to their depredations. These raids are made, however, with the aid of the tame Indians, who, unsuspected by the colonists, spy out the land and serve the Indians as guides.

The tame Indians live in low huts. They manufacture nice woolen blankets, prettily dyed. Their specialty is taming horses. They eat hominy, or hulled corn, of which they make an excellent dish. Meat is their principal article of diet, as the great herds of cattle found on the plains have made beef very cheap. In fact, the indigene, the *Gaucha*, and the government soldier are often found killing an animal for a single favorite morsel, which is roasted on the spot: it is reported that sometimes a poor cow is left to suffer and die, with only her tongue cut out.

The *Gaucha*, or civilized native, is a very interesting type to study. He is a mixture of Spanish and Indian blood, and forms a marked contrast to the simple and rough Italian or Austrian colonist, because of his genteel and polite phrases and manners. He is dignified; he walks slowly; he carries himself erect; and he expects to be treated as a gentleman. Whenever he can afford them, he wears black clothes. His coat, his wide-blossomed trousers, a white handkerchief around



Gaicho and Child.

his neck, with one of its corners hanging down his back, a large knife in his belt, the traditional *poncho*, or sleeveless overcoat (which usually serves also for a blanket), an umbrella, a coat and overcoat, make up his regular suit.

The knife is a part of the *Gaicho*, almost. If he sits at your table, he uses his own knife. This same invaluable instrument serves him in manufacturing horse bridles, lines, and a variety of articles from untanned skins. His favorite occupation and great specialty is horsemanship and everything pertaining to it. In fact, in all Spanish South America the word *Gaicho* has come to be a synonym for a fearless rider. He uses his lasso with a terrible dexterity: a wild bull or horse on the open prairie is but a plaything for him; in a few rounds the animal will come to the ground, caught as by lightning by that merciless weapon. Where he likes to display his skill is at the *yerra*, the marking day. Once a year the stock-raiser brands with a hot iron all the animals a year old or under. Half a dozen *Gaichos* will make the scene a lively one—or, to people not accustomed to it, cruel and sickening. Amid the bellowing of animals and the shrieks of the *Gaichos*, one by one the cattle fall to the ground and are seized and held fast, while the man with the mark red from the fire hastens to fasten its imprint in the quivering flesh.

As a rule, the *Gaicho* is slow. He takes his time. He seldom runs—he thinks that too undignified. In fact, he spends most of his life sitting, oriental fashion, on his feet, sucking *yerba* (Paraguay tea) through the brass or silver tube, the *bombilla*, from the *maté*—a pear-shaped vegetable bulb. This is his manner of enjoying the pleasures of a slow intoxication. Thus he whiles away the time on

rainy days. The tea takes the place of solid food when that is lacking; and last, but not least, this custom enables him to show his hospitable spirit to whomsoever may happen to call, at little expense or trouble.

FROM IQUIQUE CHILE.

T. H. DAVIS.

EARLY in July I visited Arica, the disputed territory between Chile and Peru. The first night of the journey, I remained with one of our new converts in Zapiga; the second day the train brought me to a somewhat larger town, Pisagua, where I took a number of orders for books, and talked to some concerning present truth. As yet we have no representatives here. Four hours' ride from Pisagua, the steamer landed me at my destination. On arriving, I saw El Moro, an abrupt cliff noted for the bravery of the last of the Peruvian cavalymen, who charged his steed over the edge of the precipice into the foaming billows hundreds of feet below. In Arica I stopped with a young man that had attended our meetings in Iquique; he wished me to present the message to his wife, a Romanist, who had absented herself from public worship because her priest, a Peruvian, had refused to say mass for the *Chilenos* slain in the battle of Arica. After a short stay, I returned home.

In connection with opening our new meeting-house over a month ago, we did quite a little advertising, and as a result, a large number of people were present. Since then five more have been baptized, and others (among whom are a few isolated believers) are waiting for baptism. This is one of the most interesting churches in Chile, as its members are drawn from so many classes of society—the aristocracy of Chile, the royal blood of Peru, the day laborer, and the poor washer-woman are bound together by the Spirit of God, and associate on an equality in the church of Christ. All took a lively part in the opening of our new place of worship. It is a larger building than we had before, and more centrally located. According to their tastes, they took part in helping to fit up the house, giving such things as lamps, a table, and one brother, a tinner by trade, made a neat sign to put over the door, which read: *Iglesia Adventista* (Adventist Church). This has arrested the attention and aroused the curiosity of many passers-by, and caused some to inquire of our work. We also have purchased an organ for the church.

These people, when soundly converted, are as humble, kind, and generous Christians as may be found anywhere; but when they are mere professors of religion, and lack the heart work, they are difficult to deal with. Here, as elsewhere, false brethren sometimes creep in unawares.

Since the priests, under orders from the government, have been tithe collectors, the tithing question has been rather a delicate subject to present; but a goodly number have accepted the plan, and are giving to the Lord his own.

I am thankful I have had the privilege of working here, pointing the people to the Saviour of the world, and I am only sorry that the weakness of my left lung has made it impossible for me to longer engage in public speaking. May God continue to water the seed sown, and many hear the "well done" said to them in the great harvest of souls.

OPENINGS AND WORK IN JAPAN.

LIZZIE W. GRAINGER.



Brother Kuniya, and Sabbath-keepers, Nagasaki.

The two photographic groups appearing here-with were sent me by our Sabbath-keeping lady physician who has accepted the truth in Nagasaki. In the group of seven are the sisters who desired baptism when Brother Kuniya was there; in the group of five are the four young ladies that have

decided for the Lord since he left, and the lady physician herself, in the front center. The seven believers sent with Brother Kuniya five dollars tithe and I thought that quite a good indication of their soundness in the faith.

One of these sisters was a teacher in a telephone office. Her parents, who are strong Buddhists, tried to whip the new religion out of her, although she is in her twenties. Finding that failed, they tried another plan—according to the Japanese custom she was sent to the house of a friend whose son it was decided she should be forced to marry. The girl would not speak, eat, or sleep; so the family became disgusted with her and sent



Lady Physician, and Four Sabbath-keepers.

her home. Her parents gave her another beating, and she then ran away to the house of the lady physician. Her parents sent the police to fetch her home, and she had to march along the streets, led by the officer, while the people made all manner of sport of her by the way. Once home, she received another beating, and again she took refuge with Dr. —, where she now is. Since this persecution, she has fully embraced the Gospel for these days, and desires baptism. Two other of these young ladies were school teachers. They had to resign because they would not teach on the Sabbath. These things will give a little idea of what must be endured by those who desire to follow Christ. Is not God calling for some one to come and baptize these children of His? I hope so. I pray that it is so. By and by He will send us a Paul. By and by a Paul will hear our cry, "Come over and help us."

The lady doctor writes that she is full of rejoicing in the truth. She is having a wonderful experience. From twenty to thirty receive treatment of her every day. Some meet regularly with her for family worship. She talks the truth, and gives Bible readings whenever she can. The telephone men called to inquire why their employee did not come to teach: the doctor gave them a two hours' talk on the message, and they were so interested that they made an appointment to come and hear again. God has filled her heart with the truth, and she opens her mouth to speak. As I see these things, my soul is filled with joy. The truth is going, and the Lord is coming soon.

One of the young men who desired to prepare himself for the work, and whose support in the school was assured by his friend, has been having great trial. His friend will not help him any longer. He went to Yokohama to secure work—work he could not do and keep the Sabbath. He said he was very sorry not to obey God. I told him that Satan was blinding his mind, and causing him to lose confidence in his Lord. I said, "Make up your mind that you will die rather than break God's holy law; then trust Him for everything." Well, what do you think came into his mind?—He would "pull a jinrikisha," and then he could keep the Sabbath. I tell you it means something when a man in Japan takes his stand for the truth.

I cannot help these dear people who become homeless because they accept Christianity, but I wish it were in my power. I have often wished we had a home for homeless and friendless Sabbath-keepers, where they could be taught how to work, and learn more fully of the truth—learn what the daily walk with God means—what the life of the Christian is. After they accept Christ their heathen friends seem like devils, and their heathen homes cannot be described, they are so vile and wicked. If this brother does go to work this way, what a victory it will be. The foolish pride that exists among the upper (?) class is abominable, but he seems to be free from that. May God help him.

We have a Sabbath-keeper in Wakamatsu, and several are interested. Brother Kuniya has received a long letter from that place, urging him to come. He expects to leave day after to-morrow to look after this new interest. To-morrow afternoon we will meet at the doctor's house, at his request, and have special prayer for Brother Kuniya, that the Lord will bless him as he goes away, and

give him courage and strength to speak the truth, and give those who hear a willing mind to obey. We have no one with whom we can counsel but God, and as we pour out our souls to Him, He comforts us.

I am glad God gives us the honor of sowing the seeds of truth among so many. I long to see more fruit, but I leave it all with Him. I now have three classes. In the morning I give lessons to a young man, a Sabbath-keeper, who is studying the Bible by subjects. At present we are studying the second coming of Christ. In the afternoon I have an average attendance of nine students, who are now on the book of Luke, and at night an average of twelve assemble to study Matthew's Gospel. I hope and pray that our efforts may be for the furtherance of His kingdom. Remember the work in Japan.

ANOTHER JAMAICAN DEDICATION.

G. F. ENOCH.

In June, 1899, Pastor F. I. Richardson and the writer pitched our Gospel tent in the Swift River district. The Lord's message found favor in the sight of the people, and a number gladly stepped out on the firm platform of the commandments of God and the faith of Jesus.

In Jamaica we have neither halls nor schoolhouses, and there are no other buildings suitable for public worship. The question of a church building is one of the first with which a new company of Sabbath-keepers has to contend. In August a meeting was called to consider the matter. Money was scarce, but each one had a willing heart. Enough was raised to begin the work.

The testimony that willing hands and hearts were seen busily engaged in erecting houses of worship was surely fulfilled here. We decided to build the walls of concrete, that is, lime, sand, and broken stone. So our first work was to construct a lime-kiln. Hardly was this begun when a scourge of fever swept through the district. In every house except ours, one or more had the fever. Our brethren and sisters suffered with the rest: money was expended, and the fever sapped their strength. We were just getting to work again when the heavy gales of November blew down the most of the bananas—the main support of the people. We wrote to some in America, stating conditions, keeping right on with what we could do. The Lord moved their hearts to give liberally, for which we are sincerely thankful. This is as it should be, and binds together the hearts of that growing family who are keeping the commandments of God and the faith of Jesus. Could all our brethren and sisters hear the grateful praise, and see the impetus the donations have given the work, I know many more would give also.

The first part of this year was spent working on the church building and more fully instructing the believers in present truth. During June and July we put forth an effort in Port Antonio, and eighteen were added to the church there.

On the first of August I pitched the tent in More Park, five miles west of Swift River. Meetings have been in progress eight weeks. Opposition has been strong.

Twenty have decided to obey; for that we praise the Lord. All this time work has been progressing on the chapel at Swift River, and it has been necessary for me to superintend that.

On September 30 the church was dedicated, free from debt. It had been raining hard for one week, but that morning dawned bright and clear. The chapel was well filled. This was a great encouragement, considering the condition of the roads and rivers.

Pastor F. I. Richardson preached the dedicatory sermon, and Pastor D. E. Wellman offered prayer. All the exercises passed off pleasantly. Our brethren and sisters rejoice that they have a neat chapel in which they can worship God according to His Word.

We are now laying plans for a church building here in More Park; and the church in Port Antonio is badly in need of repairs. Bananas are so cheap that money is exceedingly scarce. Bunches of bananas sell for from six to eighteen cents.

Should the Lord move you to help us, or to respond to any of the many calls you see in the *MAGAZINE*, be sure and respond at once. If you delay, the impression may fade, and you will have lost an opportunity to be rich toward God and to lay up treasure in heaven. Pray for us and the work here.

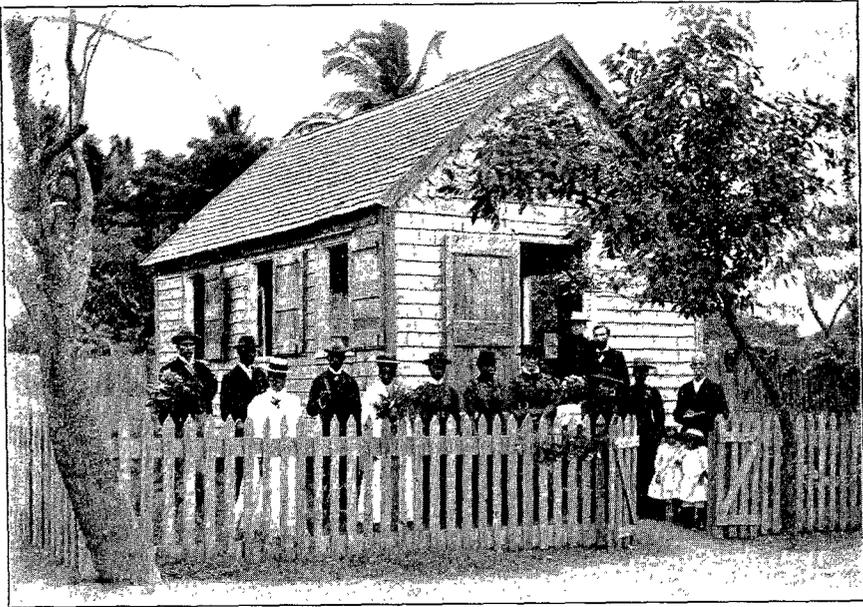
"THE MOTHER OF THE ANTILLES."

J. A. MORROW.

ST. KITTS, as it is generally called, or St. Christopher's, as it was originally named by the discoverer, Columbus, is located in the Leeward Islands, about 1,500 miles southeast of New York City, and something like 300 miles south of east from Puerto Rico. It has been under undisputed English rule since the Peace of Utrecht, in 1713. Because of the prevailing belief that St. Kitts is the first of the English and French settlements in the Caribbean, it has been known as "The Mother of the Antilles."

For beauty, it is a typical West Indian island. From the seacoast the land slopes gently at first, and then rises more rapidly toward the central mass, the rugged peak of which, 4,500 feet high, goes by the name of Mt. Misery; so pertinaciously do the clouds hover around the mount that its summit can be seen only occasionally.

On the lowlands and far up the mountain sides evergreen fields of sugar-cane never fail to please the eye of the visitor. Sugar-cane is the principal product. Now and again one will see sweet potatoes growing. These are harvested every month in the year. They are the cheapest article of diet to be found. As they are not considered a valuable crop, they are sown only while the land is resting for another planting of sugar-cane. A penny's worth of these potatoes will usually make a meal for a family. Many of the poorer classes scarcely taste bread for days at a time, potatoes being their only article of diet. One may have a fair



Church, and Part of the Believers, St. Kitts.

idea of the poverty of the people when he sees them come into the shop to purchase three or four articles for two cents: half a cent (a farthing) will be invested in meal; another half cent will be spent for salt fish; still another for pork; and a last half cent will go for rice or peas. This is an every-day occurrence; nor is it an uncommon thing to see a grown person buy a farthing's worth of bread or crackers for a meal. (With a farthing one can pay for a small biscuit about twice as large as an unhulled walnut, or four small crackers about the size of an American silver dollar.)

Formerly, when sugar was much higher than it is now, the island was in a more prosperous condition. During the last three years sugar has sold for from \$1.40 to \$2.50 per hundred pounds; old men tell me that it used to bring from five to seven dollars. Wages have been reduced accordingly: a field laborer can make from six to twenty cents a day; a woman will do a man's work in the field for a whole week, receiving twenty to twenty-four cents. The laborer considers himself fortunate if he can obtain three days' work a week. During the past year many have emigrated to the States, Puerto Rico, and Santo Domingo. Those coming to New York City do not find their condition materially bettered. How anxious we should be to point these poor, distressed people to the better land!

Since the days of slavery the land has been owned by large proprietors, most of whom dwell in England. They hire "managers" to live on their estates, and "run" them. These managers live in ease and luxury; their business is to look on and find fault; but it is not always an easy thing for them to pacify two or three hundred hungry people who expect them to provide work enough to keep

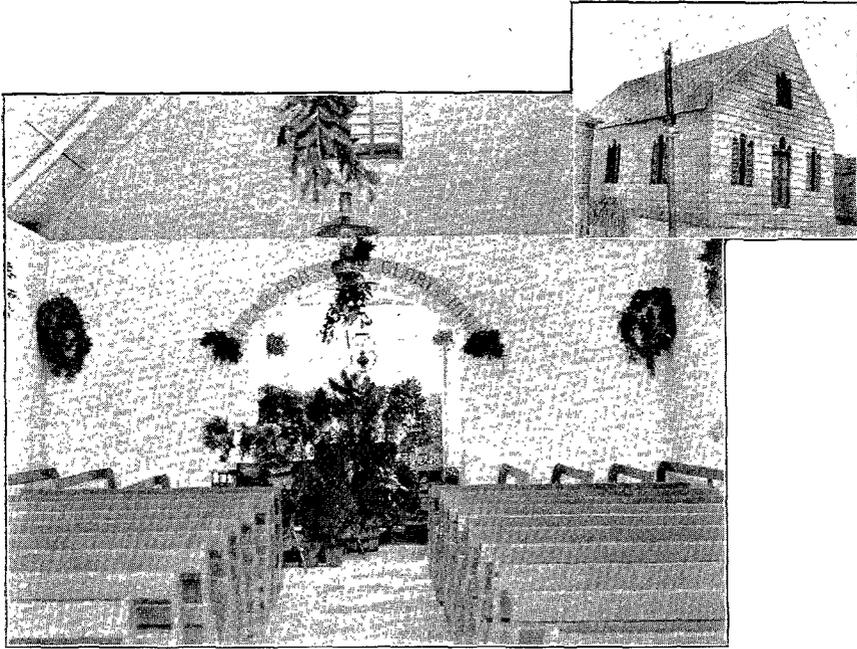
the wolf from their door. Under the managers are "overseers," and still beneath these overseers are "drivers." The drivers go into the field with the laborers. You often observe one man working, and another man standing by, looking on, to see that the work is done right.

On each plantation is a small settlement of laborers who rent a plot of ground a few feet square for a house, and who must work the estate on which they live. Last year the workmen on one estate after another inaugurated a strike; this was unsuccessful, as want soon compelled them to return to work, their condition not bettered.

St. Kitts has 32,000 inhabitants. They are intelligent, and fairly well informed on current events. Nearly all are church-members. Four denominations are represented: the Anglican, the Moravian, the Wesleyan, and the Catholic. An American and his wife are also conducting mission work in the island; they are called the "Free Gospel People." The habitable portion of St. Kitts is eighteen miles long and three miles wide. In the eastern part of the island is a point of land that is too poor and rocky to be inhabited. Three places in this field should be entered soon. One of these, Sandy Point, has a population of four or five thousand. In Nevis, a small island twelve miles distant, two young men have recently begun the observance of the Sabbath: there are 10,000 people here, and they should have the message preached to them. Eighteen miles to the west is a Dutch island, whose inhabitants, numbering 3,000, speak English. A little farther distant is Saba, with 2,000 people—most of them sailors. To the northwest we can see St. Martin, and not far away is the island of Anguilla. Sixty miles to the southeast is Montserrat, whose chief town, Plymouth, has a population of 1,500. Montserrat and Nevis were visited by two hurricanes in 1899—one in August, and the other in September. These storms left thousands of people homeless, and caused much distress. But the greater the need of any people, the more imperative is the demand that they receive the truth for this time.

The Third Angel's Message was introduced in St. Kitts by the canvasser. Through him the International Tract Society secured the names of many who were willing to read and distribute the literature sent them by that organization, and quite a number were ready for the harvester when we began our first public effort there in October, 1899. At first our congregations were large; but when the testing truths were presented the attendance fell off: as we have continued to search, we have found others who are interested. We have held open air meetings at different places.

Last June we purchased a house which we fitted up for a place of worship. Since then the interest has increased. The building and a part of the congregation are shown in the accompanying cut. Many are convinced of the truth, but it means a great deal here to break away from custom and follow the Word. Through the grace of God some are able to do it, and these give evidence that they love the Lord as devoutly as any other people. To-day there are eighteen Sabbath-keepers in the island; they all feel thankful to those who have sacrificed to send them the message for this time.



Interior and Exterior, Barbados Church.

OUR BARBADOS CHURCH BUILDING.

A. J. HAYSMER.

WE have a nice, neat church building, twenty-six by forty-two feet outside, and in the rear there is a projection seven by ten feet for a rostrum. The house is constructed of block stone sixteen inches thick, and has a corrugated iron roof. Under the rostrum is a baptistry, and a door from this leads into a small dressing-room and store-room, eight by eleven feet.

Although we were unable to fence in the yard or ceil the building, and could not do some other things that should have been done, yet we really have a good, substantial house of worship, one that recommends the truth. This leads the people to understand that we are not here for money, and that we do not intend to "pull up" and leave soon. It gives our work a permanent character—it affects the entire island. We have felt the need of such a meeting-house for a long while, as much valuable time is lost when laborers have to work under so many disadvantages. The church and lot have cost about \$825. All who had a part in the construction of the building gave their time—excepting those that did the mason-work—and we furnished them their food. Thus far we have been able to raise less than \$226, and Elder Van Duesen has assumed the balance, less what may come in from other sources.

The dedication was on Sunday, September 23, at 4 P. M. Although it was

raining hard at the time people should assemble for services, yet the house was crowded, and almost as many more came who had to return to get out of the rain. After the weather cleared up, the house was surrounded by a crowd of people. The exercises passed off nicely. The singing was good. The collection amounted to about five dollars. The church and the services are the talk of the town. The people have a different idea of our work than they had before.

I am glad to report that there is encouraging progress in nearly every place we have thus far entered. In some parts the canvassing work is a little discouraging on account of the prevailing poverty; but the Lord is blessing beyond our expectations. While engaged in the erection of the church building we conducted a canvassers' institute on Sundays. It seemed to inspire new life and courage among our workers.

I hope soon to go to Haiti and baptize those who have been waiting so long, and look over the field, and see if there are openings that can be filled by our canvassers.

OUR FIRST CHURCH IN RARATONGA.

J. E. CALDWELL.

ELDER E. H. GATES has just spent a very profitable month with us. His labors were highly appreciated by all who shared his ministry. As we worked together for our native friends the Spirit manifested His presence, and we heard confessions and praises from the lips of many. The light of heaven fairly shone forth from the brown faces of those who surrendered themselves to God, with their minds and bodies, their evil habits of smoking, drinking, variance, and other vices characteristic of the South Sea Islanders. August 26, Elder Gates baptized eight rejoicing ones in the lagoon at Titikavaka, on the south side of the island. The following Sabbath, ten more were buried beneath the waves at the same place. Two of the former company were from Avarua, our home village on the north side of the island; and now there are twenty baptized natives in our first Seventh-day Adventist Church of Raratonga, organized at Titikavaka, by Elder Gates. Others will join by letter—two from Raiatea, and the missionary family of Brother Piper, of Australia, whom we expect on the October boat. Other good natives are also looking toward the Lord at the Jordan, desiring to follow Him that they may "fulfil all righteousness." Doubtless these will offer themselves in due time.

We can now see how wisely God has been leading these people. It is the opinion of a leading man in this group that, had they not feared the courts, the natives would all have been Seventh day Adventists; and during the rigid examination of candidates for baptism, necessary to preserve the purity of our little company, we were led to a thankful recognition of the goodness of God in permitting the persecution; for if there had been no such period of trial, doubtless many unsuitable persons would have offered themselves for baptism. This persecution has sifted out, for the present at least, many of the fearful and unbelieving

A company of forty-six at Titikavaka, having severed their connection with the old society, desired us to come and teach them. This move was a complete surprise to me, and I had to get a native from Arorangi to go over to Titikavaka to introduce me to the class that had called us. I did not know the name of one of them, although some of them had been at our medical mission. Since that time, Brother Wichmann and I have met with them, both on week-days and on the Sabbath.

It is generally remarked here that since the new Sunday-law went into effect the natives have grossly degenerated in their outward conduct. Drunkenness, even among church-members and officers, is not at all uncommon. One native pastor recently stated that out of his one hundred and forty members, perhaps twenty are Christians. I have not heard a clearer statement of the well-nigh universal demoralization now seen among the Maoris than that expressed in my hearing to-day by a clear-headed young native. He said the people had regarded the law of divine origin; therefore they feared to break it; but since they have seen the Sabbath changed by man, they now think the entire law is of only human origin; so they follow their own inclinations and seek their own pleasure. Surely the great Master Shepherd would have His flock still drink of the pure mountain streams of Gospel truth, even though false shepherds have fouled the stream lower down with their soiled feet of false doctrines and selfish practises.

Some years ago we were told that Satan stands aghast, viewing the marvelous transformations that are wrought by the Spirit of God. And we are being permitted to see some of these last-day wonders in Raratonga; for there are those here who are being transformed into His image.

EXPERIENCES IN MEXICO.

S. MARCHISIO.

ADJOINING the United States, where liberty and education are foundation principles of the government, lies Mexico, ruled by tyranny and ignorance for centuries. One cannot fully realize the condition of this people without having lived among them for some time.

My work brings me in daily contact with all classes, and I can see more and more how badly the poor have been deceived and kept in ignorance by the so-called educated classes of the country. Were it not for the Liberals, who have the government in their hands, and for the missionaries and other foreigners, this nation would be kept in almost total darkness.

To illustrate how the priests try to keep the poor people away from any Protestant influence, we will speak of a woman who came to a medical mission. She had been sick a long time, and had spent her money vainly trying to get help from the Mexican doctors. In three weeks she was greatly benefited at the mission. The following Sunday she heard from the pulpit that if any one went to the Protestant mission for medical help, he would not be absolved from his

sins. Not to be absolved by the priest is believed to mean eternal damnation.

A few days ago, on returning to a village near Mexico City, where I had sold some books, I found that the priest and an influential wealthy lady had induced the people to bring their books to the church, and there they were burned. Of course a few would not bring their books, and they are reading them now. You can thus see that through the confessional, the priest is the voice of God with the majority of people; and he will use his power to keep them from being relieved of their sufferings, rather than permit them to come in contact with Protestantism, and would burn their books lest they read anything that might open their eyes. These are things we must meet in working in a Catholic country like Mexico; but in spite of them the true Gospel is making progress here.

The Lord has given me good success in selling our literature. In a little over four months, I have sold about 300 small books and thirty-eight Bibles and Testaments, besides giving Bible readings and distributing tracts.

This is to me an indication that the Lord wants us to do more for these people than we have in the past. To those who are contributing their weekly offerings to support the foreign mission work, I would say, Do not fail or be discouraged; for in time, if we in the field do earnest work, and you at home are faithful with your prayers and means, we shall see victory in Mexico, and many souls will be made to rejoice in the Third Angel's Message.

HANDSWORTH, BIRMINGHAM, ENGLAND.

E. E. ANDROSS.

THOUGH this is not called a heathen land, yet, as in other parts of the world, the enemy is at work here. But the Lord is also manifesting His power; and it was never my privilege to see those that appreciated the glorious light of the harvest message more fully, or were more happy in obedience to it, than this people are.

You can, perhaps, appreciate something of the joy it brings to the messenger. "Then shalt thou behold it with exuberant joy, and thine heart shall palpitate with exulting delight, when like the sea the multitudes shall roll onwards upon thee; like a rapid stream the nations shall flow in unto thee." Isa. 60:5 (Spurriel's translation). We have not yet seen the fulfilment of this precious promise, but we are having the earnest of it. Surely *just now* is the time to work in this kingdom. The words of our Saviour are certainly fulfilled here: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

And you who are looking for something to do for Him who did so much for you, think of the millions here who are waiting for the truth that made your heart glad. "For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel." Ezek. 3:5. Think also of the promise to the faithful worker: "He that reapeth receiveth wages, and gathereth fruit unto

life eternal: that both he that soweth and he that reapeth may rejoice together.' John 4: 36.

Last May, Elder S. G. Haughey and I pitched our tent in Birmingham, the metropolis of the midlands, a city of about 500,000 inhabitants, and May 30 we began our meetings, assisted by Brother W. A. Hall in Bible work and Brother Monteith as tent-master. The Lord has blessed our labors, and now about forty adults are obedient to the truth, while many more are deeply interested.

We hope soon to begin the erection of a brick chapel, to seat about 250, and to cost £300 or £350. The brethren are working very hard to raise the necessary money. That you may know something of the spirit actuating the believers, I quote a few lines of a letter I received a short time since from a lady Sabbath-keeper whose father is a minister:—

“I am so sorry that, owing to our at present very limited means, I am unable to do much—still, I intend to do all I can. I long to do so much and can do but so little. I hoped to have enlisted the sympathies of some of my relatives who are wont to give largely to religious work, but, like the rest of my people, they are extremely bigoted in their own ideas, and, unfortunately, I have incurred their very grave displeasure in accepting this unpopular truth. In my home it is much the same. I meet much opposition from different members of my family. This alienation, to one so sensitive as I am, means a great deal; but, as I have told them, my resolve is made (and is unalterable), to follow my Lord at all costs, not counting any sacrifice too great if I may but get His ‘Well done, thou faithful.’ The religion of Jesus Christ is to me a very precious thing. It is ten times more so now that more of His glorious light has shined in on my soul. Yea, it is my meat and drink; without it I could never bear all the difficulties, sorrows, and loneliness that have been my lot of late. May I ask if you will kindly remember me in your prayers.”

In many instances, it means much more here to obey the truth than it does in America. It may be the people have for generations attended the same church, and their associations seem sacred. To break away from these means much. But more than this, so many are dependent on their labors for a living, and to keep the Sabbath, with but few exceptions, is to lose their situation. When a man has spent much of his life at one trade, and a family is dependent on his labors, to give this all up, in these older countries especially, requires implicit confidence in God. How cheering to see such trust manifested! In the midst of these difficulties that confront the people, they are as ready to obey the truth as in any place I ever labored.



OF MISSIONS.

JOEL C. ROGERS.

By the time these lines reach the readers of the *MISSIONARY MAGAZINE*, it will have been just about seven years since the writer and his wife started from Michigan to engage in whatever work the Lord had for us in South Africa. Since God has called us to return, for a short time, my mind has frequently gone over these seven years, noting some of His working.

Often the thought is expressed that the world is growing smaller. Requiring but a few weeks to reach its remotest parts, tends to give this impression to those who travel; but as the missionary gets a view of the extent of continent, island, and sea, and comes in contact with the greater sea of humanity—to him the world grows larger and the commission of his Saviour becomes more imperative. "Woe is me, if I preach not the Gospel," is daily experienced by him; and, "Where shall I flee from His presence," if I fail to lift up the Son of Man before the dying thousands whom it is possible for me to reach? These are burdens that press upon his soul. Usually his life is passed in obscurity, simply doing the common every-day work of ministering with as little apparent result as accompanied his Master's service for the world. But for the Master he is working, and giving the increase is His part of the copartnership.

While writing, my thoughts go round to the other side of the world where some of our brethren and sisters are quietly working in India, the islands, Africa, South America; then to the great world-cities and the lone spots of the world everywhere. These workers need our prayers, our sympathy, our support.

A letter has just come to me from Elder J. M. Freeman, who has labored for a year in Basutoland, South Africa, having lately been ordained and set apart for that work. Two years ago I was in that land and Elder Freeman was then at Cape Town. Afterward I learned of his remarkable experience and how evidently he was called of God to that field. I believe that, since the time when Elder Haskell carried the seed there five years ago, the Lord has shown plainly that He wanted a mission established there to water that seed and scatter it further.

Elder Freeman is alone with only Brother Kalaka and some of the family of the latter, to assist him. Circumstances did not warrant Brother Freeman's family in accompanying him; so they have wisely remained at Cape Town. Brother Freeman is not in a place where people live in ease and luxury. His little mission of two rooms—one his dwelling and public meeting-house, the other sheltering his horses,—is located at the foot of a mountain with a broad plain in front, both of which are as barren of trees as the sea itself. The country has been blasted with drought for two or three years; but rains have now come and the land is good for cultivation. Implements are needed for this, and it is not easy to get them, being a hundred miles from the nearest railway station—and having no money to buy with.

What will God's people, living in abundance, blessed with plentiful harvests and overflowing barns, do for this mission and others like it?

On another page appear some extracts from Brother Freeman's letter, which will answer many questions and describe his work better than I can. Other helpers will be needed there soon. God will *call* somebody—and will they *go*?

And now the question may arise, "What shall this man do?" So I want to describe the mission field to which we believe we are called for the present. Over a year ago we felt that we ought to stop for awhile the work we were then doing to make further preparation in lines where we felt our need. Placing the matter fully before the Lord, we were directed to this place of which we then knew nothing—only that somewhere in New York State was a school in which thorough work was being done in the study of agriculture and nature. We were led to select a school of this character from re-reading pages 108–114 of "Testimonies," volume 33. The broad nature of our message and the work it is to do in the world as presented in a late special "Testimony," also influenced us in this direction. Arriving here September 6, this is the condition of the field as we find it: 13,000 people in the town, as many more in the surrounding country, a school of 3,000 students about to open; and so far as we are able to learn, not a representative of the message within twenty miles. We have heard of one or two canvassers having been here at some time in the past. Before knowing these things, the thought came to us that it might be our duty to go on to Battle Creek. But I believe that thought was from the evil one, for after thinking and praying over the matter, the impression came very strongly that we should stay here to work for God among souls who know not His saving truth for this time.

I hope to speak further of the openings for mission work here, at another time. We want the prayers of God's praying people that we may have grace and wisdom to rightly represent Christ here.

Ithaca, N. Y.

SOME THINGS TASMANIAN.

E. HILLIARD

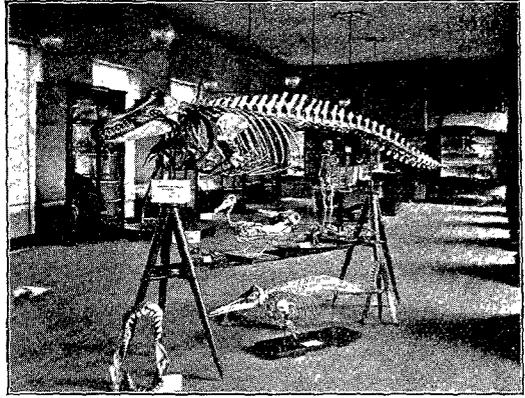
(Continued.)

IN the entrance way of Hobart Museum stand several Japanese coats of mail with a Japanese lance close by each. Near by is the stuffed skin of a grizzly bear with a placard bearing this statement, in substance: "Weight 800 pounds. He has been known to kill a bison weighing 1,000 pounds, and with the utmost ease drag him to his den." At the right, as one enters the general room, stand nineteen spears made of a substance as hard as flint. They had been dipped in obsidian and used in warfare by the natives of Admiralty Islands. The same insatiable thirst for human blood dwells in the breast of the Admiralty Islanders as exists in the hearts of the people in the so-called highly civilized nations.

Among the precious stones are the jasper, chalcedony, and amethyst. Of the silicates we may mention the greenish cast serpentine, which is found in some parts of Tasmania. Mica is quite a curiosity; it is a flat, scaly mineral, glassy

in appearance, and composed of silica, alumina, potash, iron, and magnesia. One variety (Muscovite) when found in large transparent sheets, is a very useful substitute for window-glass, lamp reflectors, etc. It is mostly used in the Russian navy, being tough and not liable to fracture by the concussion of powerful guns.

One large room contains specimens of things in Tasmania only. Among the most conspicuous and interesting is the skeleton of a killer whale. It is between fifteen and twenty feet long, and has a large set of terribly sharp teeth. It is nearly half as large as a full-grown whale, and receives its name because through its dexterous movements it is able to kill the whale. The stuffed skins



Skeleton of Killer Whale.

of the kangaroo, wallaby, and opossum, the only wild animals of any value in Tasmania, are on exhibition. The specimen of the kangaroo is exceptionally large, about seven feet when standing erect. The skin of this animal is used for manufacturing boots, and its flesh serves as an article of diet. It has claws like a

dog—only much longer,—and uses them very adroitly in self-defense. When pushed into close quarters it springs at its antagonist, and, throwing its hind feet quickly forward, strikes with its long sharp nails, lacerating its enemy in a fearful manner. The wallaby is a species of kangaroo—only much smaller. Its skin, and that of the opossum, is used for making robes and fur jackets.



Stuffed Kangaroo Skin.

The mountain sides are heavily timbered. The eucalyptus is the principal tree; but the oak, the pepper-tree, the musk-tree, and the wattle-tree are scattered throughout the island: the musk and the wattle are noted for their fragrance. The eucalyptus is common in the Australasian colonies, and from it is obtained eucalyptus-oil, which, of course, cures all manner of disease, from the gout to the consumption. Some

of these trees are 100 feet in circumference and 350 feet high. A stagon is built against the tree, about twenty feet above the ground, and with an ax the tree is

cut down. It is much smaller at this height. The eucalyptus is so heavy that when it falls to the earth it makes a tremendous shaking, and imbeds itself two or three feet in the ground. It is difficult to dispose of these large trees, and sometimes they require six weeks of almost constant burning before they are reduced to ashes. Certain kinds of the eucalyptus are split into shingles and palings, and used for roofing, fencing, and other purposes. Some are cut into blocks, and shipped to England, where they are used to pave the streets. Some of the streets in the city of Sydney, New South Wales, Australia, are paved with eucalyptus blocks. They are very durable, but when wet are so slippery that serious accidents have happened to both man and beast.

Nearly all religious denominations are represented. The Catholics seem to be the strongest, and somehow Catholic doctrines are finding their way into the Protestant churches. The Anglican Synod of Hobart City recently passed a resolution introducing the confessional and the mass into the Church of England. At the time, ex-priest Slattery was lecturing on the evils of the confessional and other papal doctrines, in the above-mentioned city, and in the course of his lectures he referred to the resolution of the synod. He said, "Why not go clear over to Rome and done with it?" The dragonic spirit was terribly aroused, the fruit of which was seen in broken window-lights, etc. On one occasion some "lewd fellows of the baser sort" made a rush for the speaker; but he quickly eluded their grasp by slipping out in some unknown way. He has lectured in America, Australia, and other parts of the world, and he remarked that the people of Hobart had treated him more rudely than the citizens of any other place he ever visited.

We feel thankful that even here the light of present truth is shining forth in clear rays. We have a church of eighty-seven members in this city, and an attendance of nearly sixty on the Sabbath. Some live so far away they can be present only on special occasions. We held a general meeting here in April. The meetings were conducted mostly by Pastor E. W. Farnsworth. The spiritual energies of the people were enlivened and they seemed to greatly appreciate the preaching and Bible study. On the last Sunday of the convention nine were baptized in the salt water of the Pacific.

It is difficult to say what the religion of the aborigines was, as but little of their history is known. It is thought by some, that they believed there was a future beyond the tomb; but that they did not seem to have a definite idea as to what it was or where their future life would be spent. The aborigines have nearly all passed away. They did not thrive well after the colony became settled by the white man. It is said that only one aged black woman is left. She lives in the city of Hobart with a white family, and the government allows her an annual pension of \$125. An effort was made to civilize these dark-skinned people in the early days of the colony, but not much was accomplished. Like the American Indian, they were too fond of the forest to thrive in the open fields of civilization. The following incident will illustrate how object lessons serve to convey intelligence to those of another language:—

Before an intelligent conversation could be carried on between the Tasmanian government officials and the natives, it was desired to make the natives under-

stand that if they killed a white man they would be hung, or a white man killed a native he would be treated in like manner. To make them understand this, the artist sketched a white man who had received a spear through his body from a native. A gallows was next sketched, representing the native suspended by a rope, suffering the penalty for the criminal deed. The native was then portrayed with a spear through his body from the hand of the white man, and the white man pictured as hanging from the gallows by a rope. Thus were the law and its penalty made known to the Tasmanians.

(To be continued.)

LETTERS.

TAHITI, SOCIETY ISLANDS.

OUR church is almost finished, and we have been sending invitations to all the English-speaking people for the dedication, which we hope to have September 9. There is more interest manifested by the English-speaking people that I have ever seen before. We plan to have a service in English, then one in Tahitian following. We hope the house will be well filled, and look forward with great expectations to our meetings which will follow, hoping that some souls will thus learn of the truth and be converted. Brother Gates will be with us for the dedication.

B. J. CADY.

KUPAVULA, SOUTH AFRICA.

At present we have thirty in our school here. Not all are converted. I think that we could depend upon ten of them to do efficient work in one year from now. Our work here is all that we could expect. By the time this reaches you we hope our building will be completed and we will be doing aggressive work. If you could only come into our Friday evening prayer and social meeting, you would say our labor is not in vain. The Lord is being glorified among the heathen. Praise His name. The last week has been the best I have ever spent in Africa. The work is onward, but where are the workers?

W. H. ANDERSON.

PARAGUAY.

Since landing here (about August 1), we have been securing names of those to whom reading matter may be sent, and getting hold of information concerning the colonies. We were fortunate in having the help of a North American dentist on entering this port, as he has done all he could to make us acquainted with Asuncion, introducing us to some of the best people of the city.

We are much impressed with the opening for schools in Paraguay. The day after our arrival we were introduced to a wealthy gentleman who has a large family to send to school; he was disappointed that we did not intend to open a school at once. Half a dozen families are interested in this project, and would give a successful teacher a good support. This, however, could not be considered a missionary school, since these men wish their children to receive instruction

only in the popular branches. Were a young man and his wife, both of whom could teach, to come here and open a good private school, leaving out religious instruction, they would make a good salary, and by their means be able to financially assist the cause in this new field.

We are comfortably and healthfully located three miles from the city, on the steam-car line, and are of good courage in the work. E. W. SNYDER.

BELIZE, BRITISH HONDURAS.

I find many openings here: A man about seven miles south of this place wants me to come and baptize himself and family, and he will pay my expenses. I will go, expecting to hold meetings as long as the interest may demand. At several other places there are calls for meetings. I find Elder Morrow labored in some of these places, leaving one or two Sabbath-keepers. The man who wants to be baptized came out through reading, I believe.

One of the brethren here secured seven orders for the book, "Desire of Ages," the first day he canvassed, to be delivered the next week.

At this place I have spoken three times on the love of God. I think I never realized before its far-reaching character. I expect, God willing, to go to Utilia and Bonacca, to attend the January quarterly meeting.

H. C. GOODRICH.

HONOLULU, H. T.

We are now in our second week of school, and have an enrolment of eighty-six boys; but they are still coming, and by the time this letter reaches you, I do not know how many we will have. Thirty-three of these are boarding students, and we have the promise of others coming soon. At the end of the first week three of the rooms were filled to the greatest capacity, and one room had one over. The fourth room, my own, has thirteen boys, but they are in two grades. We have already opened up a fifth room. You will be interested to know that our receipts for tuition the first week were \$43.85.

The dining-hall is so far completed that the painters have begun work, and the boys are dining in the building. The Chinese are putting forth the greatest efforts to have our facilities the best. They have given us electric lights, electric signal bells, and imported desks for the chapel. One of the committee is giving his entire time to superintending the work. W. E. HOWELL.

CHRISTIANIA, NORWAY.

The book work in Sweden is very prosperous. A letter received a few days since stated that their great difficulty was in producing the books fast enough. For a change, they issued an edition of ten thousand "Sunbeams of Health," which was ready last March. This edition is now sold, and during the same time they have sold the remainder of "The Great Controversy" and some eight thousand copies of "Bible Readings." In order to keep the canvassers going, they arranged a fair-sized book by putting quite a number of tracts together and binding them with a cheap cover. In this way they are also emptying their

shelves of all these tracts. They are preparing to issue an edition of "Prophecies of Jesus;" but as this will not be ready in time, they will have to issue a small edition of "Sunbeams" to run until the new book is ready. I only wish that the minister was as successful in his work as the canvasser.

Brethren O. A. Johnson and Sherrig have gone to the extreme north of Norway, and are beginning to visit the churches along the coast, southward. Elder Hansen has again begun meetings in Bergen, and I learn that the meetings are even better than last year. During the last year some thirty-five were added to the church there.

The health work in Denmark has had a prosperous season. The calculations of last February have been realized. The Skodsborg Sanitarium has been full all the season.

In a letter from Brother David Ostlund, who is laboring in Iceland, he speaks of a tour he has been making on the west coast, where he found a good interest, held some meetings, and baptized two persons, besides distributing some literature. I have recently received a copy of the first part of the book, "Prophecies of Jesus," he translated into the Icelandic. The other part he will get out as soon as he is able to do so.

O. A. OLSEN.

BASUTOLAND, SOUTH AFRICA.

I am much encouraged in the work here. Our meetings are good. You would have been pleased to see the company who went with us to the villages where we had meetings this afternoon, to help in singing.

Is it not strange that these poor heathen are already doing missionary work?—and they enjoy it. They are adopting Christian ways in manner of dress, and look quite clean and happy. Though they can't read, they learn and hold fast the Scriptures we teach them. Hymn-singing is now taking the place of heathen songs in these little villages. We have had good attendance on Sabbaths. Sabbath before last nearly twenty expressed a desire to know God and to be His. We have a special meeting once a week for these seekers.

To-day we received a note from a young man at Morijah. He is teaching at one of the out-stations. He asks for advice about going to learn a trade by which he may, in time, earn a living independently, and so be able to keep the Sabbath. Well, God is working. I see a way by which we shall be able to get some good native help on nearly self-supporting lines. This young man, for example: We could have him for a month or two for special instruction on points of truth, then get an out-station or a small house for him to live in, and give him facilities for preparing land to sow,—that is, we ought to have a plow or two, some cattle and a wagon that we could lend him for a time, and let him raise his living and do what he can in his neighborhood. In some cases, perhaps we should have to pay a trifle, for his assistance.

I am afraid the plan of sending them away to be educated will cause them to get out of simple ways of living, and they will become expensive workers. There is much to encourage, yet much to be done. Remember Basutoland!

Kolo P. O., Mafeteng.

J. M. FREEMAN.

HOME DEPARTMENT.

MISSIONARY PRINCIPLES.

S. N. HASKELL.

Who is responsible for those that know not God? It is those individuals to whom God has given His precious rays of truth. I do not know how a soul can be saved that does not feel for others, that does not pray for others, and does not think of others, and is not interested in the salvation of others. And when you take the church as a body, it is the church that is responsible for those that sit in darkness; and consequently it lays upon God's people a responsibility, and especially in this time in which we live, far greater than what we have thought of in the past. There are people in different parts of the world that know nothing about the light and the truth of the Gospel. Who is responsible? It is those to whom God has given light.

The idea that we can have His Spirit and not have the missionary spirit is a great mistake. God has given us a great work to do. We are to be workers with Him. The truth is to go to every portion of the earth. It is not merely to go to the civilized portions of the earth, but it is to go to every uncivilized nation, just as extensively as it has been preached in the United States. The Gospel of Christ is to go to China, Japan, and these countries just as well as to England, or to Central Europe. It is to go to China, and it will be as extensively preached in China as it has been in the United States of America. It will go to every nation on this earth, and there is no way to come to any other conclusion, unless you deny the Testimonies of the Spirit of God, as well as the Bible. The Bible says that it will go to every nation and tongue and people, and that means every people.

It is clear that the Saviour designedly meant to remove the question of time from being a stimulant to move the people to the uttermost parts of the earth with the Gospel. In other words, to apply it just as we understand it in the Third Angel's Message, God never designed that the Third Angel's Message should hang upon time. Shall we know the exact time when probation will end? No. What is our business?—To preach the Gospel. Where?—To all the world. Says one, "It is my business to look for the Lord to come next year or the year after, or any time, and I shall get ready for that event." How shall we get ready?—By taking up the Gospel and going to work. In Matt. 24:14 He says that when the Gospel is preached to all the world as a witness, then the end will come. Then He takes the time out of the question and gives us the work to do. When will probation end?—When the work is done.

MISSIONARY READING CIRCLE STUDIES.

DECEMBER 2-8.

"In Sumatra;" "Among the Russians;" "Hindrances to Argentinian Progress;" "Argentine's Prosperity;" "The Mother of the Antilles."

1. LOCATE the island of Sumatra. To what portion of the United States is its area equal?
2. Tell something of the physical features of this island. The vegetation. The products. The animals.
3. Describe the Malay race. What is the population of Sumatra?
4. In what familiar lines are the condition and surroundings of this people aptly expressed?
5. Outline the work already begun by Elder R. W. Munson.
6. State the practical difference between the serfdom of Russia prior to 1863, and that of to-day.
7. What custom makes it difficult for younger members of the community to follow their convictions of duty when they conflict with the opinions of the chief of the household?
8. Compare the area and population of Argentine with that of the United States.
9. Mention some hindrances to the progress of the truth in this field.
10. In what way did General Roca's first presidency bring prosperity?
11. What recent movement practically retraces the step which established religious liberty at that time?
12. What progress has the Third Angel's Message made?
13. How many churches have been organized? How does the number of laborers compare with the population?
14. Locate and describe the island of St. Kitts.
15. What can you say of the poverty of its inhabitants? How do you account for this?
16. Give the population.
17. How was the Third Angel's Message first introduced? What progress is reported?

DECEMBER 9-15.

Revelation 7; "Thoughts on The Revelation," pages 435-451.

Sunday, - - -	"Thoughts on The Revelation,"	- -	pages 435-439.
Monday, - - -	" " " "	- -	" 439-443.
Tuesday, - - -	" " " "		from p. 443 through to v. 4.
Wednesday, - - -	" " " "	- - -	verses 4-13.
Thursday, - - -	" " " "	- - -	" 13-17.
Friday,	Article on Reading Circle Study in the "Review and Herald,"		
	December 4, 1900.		

1. What were the four angels commissioned to do? Read carefully "The Sealing," pp. 29-31, "Early Writings."
2. When were they commissioned to hold the winds? When did the sealing work begin?

3. Who cried with a loud voice to the four angels? What did he say? What is the significance of "ascending from the east?"
4. Give Scriptural proof that seal, sign, mark, and name of God are the same?
5. What is the seal or sign of the living God? What is the significance of its being placed in the forehead?
6. Will the seal be visible to human eyes?
7. How many will be sealed?
8. Who compose the company that could not be numbered? v. 9.
9. What was said by this company?
10. How were the angels affected by this?
11. What did the angels join in saying?
12. What questions were asked by one of the elders?
13. Give the answers to these questions? v. 14.
14. Who will dwell among this company? v. 15.
15. Will God's people suffer hunger and thirst? .
16. What special honor will be conferred upon this company? v. 17.

DECEMBER 16-22.

Review of first seven chapters of Revelation.

Sunday, "God's Love for His People," "Early Writings," pp. 31-33.
 Monday, "The Open and Shut Door," " " " 34-37.
 Tuesday, "End of the 2300 Days," " " " 45-47.
 Wednesday, "Duty in View of the Time of Trouble," "Early Writings,"
 pp. 47-49.
 Thursday, "My First Vision." - - - "Early Writings," pp. 9-15.
 Friday, Article on Reading Circle Study in the "Review and Herald,"
 December 11, 1900.

We trust all will make an effort to follow the above readings from "Early Writings." These articles are invaluable and throw great light upon the different lines of truth given in the first seven chapters of Revelation. Every Bible student, young and old, should possess a copy of "Early Writings" and give it careful study.

1. How is Christ's character portrayed in the first chapter of Revelation? Describe His personal appearance.
2. Give an outline of the first chapter.
3. Give the meaning of the names of each of the seven churches? What period of time was covered by each church?
4. Which churches endured persecution?
5. Which of the churches were noted for their zeal in missionary work?
6. What is the difference in the general character of the two lines of prophecy in the seven churches and the seven seals?
7. Where do the most of the events recorded in the fourth and fifth chapters take place?
8. Who are the four and-twenty elders and the four beasts?
9. What is the significance of the expression, "Root of David?"
10. What is indicated by the colors, white, red, and black, in the first three seals?
11. Give an outline of the work represented by the fourth seal; also the fifth.
12. Locate and describe the signs under the sixth seal.
13. Between which two verses of the sixth chapter does the sealing work of the seventh chapter take place?

14. What is the seal of God? Describe the rise and progress of the sealing message.

15. What special honors are conferred upon the 144,000? If you fail to be one of the number, who will be to blame?

16. Give an outline of the second, third, fourth, fifth, sixth, and seventh chapters of Revelation.

DECEMBER 23-29.

Revelation 8; "Thoughts on The Revelation," pages 452-468.

Sunday, - -	"Thoughts on The Revelation,"	- -	verses 1-6.
Monday, - -	" " " "	- -	" 7.
Tuesday, - -	" " " "	- -	" 8-9.
Wednesday, -	" " " "	- -	" 10-11.
Thursday, -	" " " "	- -	" 12-13.
Friday,	Article on Reading Circle Study in the "Review and Herald,"		
	December 18, 1900.		

1. What change took place in heaven when the seventh seal was opened?
2. Why was there silence? Give Scripture proof that God and the angels had left heaven.
3. Why and where had they gone?
4. Has there in the past been anything that would compare with the grandeur of Christ's coming?
5. Give Scripture proof that the law of God will be seen in the heavens in connection with Christ's coming.
6. How long are the saints ascending to heaven?
7. Where is the golden altar of v. 3? What was given the angel that stood at the altar?
8. What was done with the incense? What is the incense which is added to the prayer of faith in heaven?
9. When all the prayers had been offered, how did the angel signify that the work was finished?
10. What new line of prophecy opens with the sixth verse? Against what nation was the work under the first four trumpets especially directed?
11. Into what three parts was Europe divided?
12. What tribe led the work under the first trumpet? Who was their leader?
13. What part of Europe was represented by the "third part," of v. 7? Describe the devastation made under the first trumpet.
14. Which tribe led in the work under the second trumpet? Give name of leader.
15. Where did their leader establish his headquarters? What localities were especially ravaged by him?
16. What great destruction did he cause, which fitly represented a burning mountain cast into the sea?
17. Give the name of the tribe that led out in the work under the third trumpet; also their leader.
18. What part of Europe was affected by their raid? Which continued the longer, the second or third trumpet?
19. What was represented by the third part of the sun, moon, and stars of v. 12? Give date when each was extinguished.
20. How were the last three trumpets announced?

NOTE.—Secure a map of the world, and in your private study carefully locate the work described under the first three trumpets, and you will have no difficulty in remembering them. Work at it until you can trace the course of each general on the map.

REPORT OF TRINIDAD TRACT SOCIETY.

R. P. CROWTHER.

Number of members.....	144
“ “ reporting.....	42
“ societies.....	4
“ “ reporting.....	3
“ letters written.....	191
“ “ received.....	128
“ Bible readings held.....	862
“ visits.....	2,275
“ periodicals distributed.....	521
“ subscriptions for periodicals taken.....	10
“ pages books, tracts, etc., distributed.....	43,121
Fourth Sabbath donations.....	\$5.98
First Day Offerings.....	\$10.58

The work in this island is advancing. All are of good courage and are working for the Master. The canvassers are doing well, considering the fact that this is the rainy season, and the crops are all harvested. Two of our brethren have, during the last six months, sold about 150 copies of “Coming King” in Tobago, a small island of seventy-five square miles, belonging to this field. These brethren are now studying “Bible Readings,” preparatory to canvassing for that book.

SECOND SABBATH MISSIONARY SERVICE.—NOVEMBER 10, 1900.

TALENTS.

(The answers to the following questions will be found in the chapter on “Talents” in Sister White’s new book, “Christ’s Object Lessons,” pages 325-365.)

Scripture Lesson, Matt. 25:14-30.

1. WHAT lesson did Christ teach in the parable of the talents?
2. Who is represented in this parable?
3. What does Christ commit to His servants?
4. How positive may we be that God has a special work for each of us to do?
5. What is included in the talents of this parable?
6. How are these gifts apportioned?
7. How does God look upon the improvement of even the one talent?
8. In considering our talents, what question should most concern us?
9. How does every effort made for Christ react upon the worker?
10. Does the smallness of the endowments excuse one from service?
11. Does the fact that one is not directly connected with some religious work prove that he is doing nothing to advance God’s kingdom?
12. Will even the one talent, wisely used, accomplish God’s appointed work?
13. Is our ability always equal to God’s requirements?
14. For how much of our ability are we held responsible?

15. Does God take into account the unused capabilities?
16. Even if we are saved, will we suffer eternal loss because we failed to use all the talents entrusted to us?
17. When we give ourselves wholly to God, and in our work follow His directions, who is responsible for its accomplishment?
18. Are we in a position to judge which is the greatest work?
19. How is God pleased to have us take up our work?
20. Will even some who profess to be Christians be surprised, as was the faithless servant, when the sentence of condemnation is passed upon them?
21. Are any prevented from laboring for Christ because of their incapability?

"WHOM SHALL I SEND?"

C. H. KESLAKE.

"Whom shall I send?" Who now will go
 To frozen lands of ice and snow?
 Where is the heart that willing, free,
 Will cry, "Here, Lord, send me, send me?"

"Whom shall I send?" Who now will go
 Where tropic winds do gently blow?
 Who now will there My herald be?
 Oh, who will cry, "Send me, send me?"

"Whom shall I send?" To torrid zone,
 Where souls in sin's cruel bondage groan?
 Oh, who will haste to set them free?
 Who now will cry, "Send me, send me?"

"Whom shall I send?" Is thy heart cold?
 Would'st thou from them the light withhold?
 Canst thou ignore their piteous plea?
 O haste thee, cry, "Send me, send me."

"Whom shall I send?" A living coal
 Hath touched the lips of one lost soul;
 Freed from his sins most earnest he
 Now cries, "Here Lord, send me, send me."

"Whom shall I send?" Dost thou enquire!
 My heart doth burn with Love's pure fire;
 Most gladly would I go for Thee—
 "O loving Christ, send me, send me."

MISSION NOTES.

—THE Presbyterians have missions among thirty-two of our Indian tribes, supported at an annual expenditure of about \$100,000.

—In the German provinces of Austria there is quite a strong movement away from Rome. Since April, 1899, there has been a net gain of over 10,000 to the Protestant churches in that field.

—October 10, the American Baptist Missionary Union sent forth from Boston on the "Winifredian" (Leyland Line), twenty-eight missionaries—ten to Burma, ten to the Telugus of South India, and eight to Assam. This is the largest party of missionaries that Board ever sent out in one vessel.

—The Disciples of Christ now number over 1,000,000. Twenty-five years ago their foreign mission society was organized; it now has 111 missionaries, 146 native laborers, occupies 113 stations and out-stations, and last year raised \$180,000 for missions. None of its missionaries in China have lost their lives, and its property in that empire has not been injured. In Africa, Cuba, and the Hawaiian Islands, the work of this society is very young.

—It is believed by Charles M. d'Aubigne, son of the well known historian of the Reformation, that the use of strong drinks in France is greatly on the increase; in this the French are surpassed only by the Belgians. There are 500,000 public houses, one for every seventy-six of the population. Immoral literature is spreading, and crime is on the increase, especially among the young. He says that the Roman Catholic Church has 140,000 sisters of mercy, 50,000

male members of religious orders, 60,000 regular clergy; these orders hold one-tenth of the landed property in the country, and their wealth is estimated at \$2,000,000,000,—and yet Mr. d'Aubigne says that the church is losing power. In some of the provinces there is a general movement toward Protestantism largely due to the work of the British and Foreign Bible Society; in other places there is great indifference to religious questions.

—The census returns show that Cuba has 1,572,797 inhabitants, 815,205 of whom are males, and 757,592 females; there are 910,298 whites of native birth, and 142,218 whites of foreign birth; 270,805 belong to the mixed races; 14,857 are Chinese; Havana city contains 235,981 inhabitants. Of the total population of Cuba, 246,351 are married, and 131,787 live together by mutual consent; 443,426 can read and write, and 19,158 have a superior education; according to citizenship, 20,478 are Spanish, 1,296,367 are Cubans, 175,811 are in suspense, 79,414 are of other citizenship, and the citizenship of 616 is not given.

—In 1848 the Moravians began work among the Mosquito Indians, Nicaragua. Their efforts were crowned with success. They taught the people the English language, and the community became happy and prosperous. In 1894 the Mosquito Coast, which had previously been ruled by a native chief-tain under a kind of English protectorate, was absorbed by the Republic of Nicaragua, and last June that government struck a death-blow to the schools of the Moravians at Bluefields by enacting that all the instruction "must strictly conform to the program drawn

up for the official national schools," which meant that it must be imparted in the Spanish tongue. June 15, Dr. Luna, a government representative, visited the mission, telling the missionaries that he would inspect the school on the following Monday, and that if the teachers did not use the Spanish in asking their questions, and if the students did not answer in that language, the missionaries would be punished—and the schools were closed in Bluefields, and, later, in Magdala on the Pearl Lagoon, and at Twappi. About 600 children and youth were under Moravian instruction.

BRIEF MENTION.

—OUR last year's book sales in Sweden were the largest they have ever been.

—In Jamaica two chapels have recently been dedicated, two are nearly ready for dedication, and three others are building.

—There is no Fourth Sabbath Reading this month. The time will be occupied by the reading for the first day of the week of prayer.

—During the last fifteen months of Elder Hall's labors in Jamaica, he built and dedicated two churches, and baptized more than one hundred converts.

—October 22, Elder and Mrs J. A. Morrow, of St. Kitts, W. I., arrived in New York. October 28, Mrs. N. Z. Town, of Argentine, South America, reached this port. They will visit relatives and friends in the States this winter.

—At the governor's request, Elder D. D. Lake recently wrote a history of our work in Samoa, which will be translated, and, with a set of photographs illus-

trating the surgical work, submitted to some of the first men in the German Empire.

—Elder Caldwell writes that the stories of a native uprising against the whites in Raratonga are not true, as has been intimated by the glaring head-lines of some American newspapers, for there has been no armed resistance offered the government.

—Friday, September 14, the brethren and sisters in Honolulu had the privilege of listening to Sister White, whose party spent nearly nine hours at that port. Sister White was much pleased as she saw what nicely equipped buildings the Chinese have erected for our school there, and felt that only God could have moved them to do as they have done. Her short visit greatly encouraged the hearts of our school and church workers.

—Brother T. H. Okohira, of Tokio, Japan, has been visiting some of his friends and acquaintances in Kobe. In Gotemba, Kioto, and Osaka he called upon a number of subscribers to our Japanese paper, "Owari no Fukuin," and gave Bible readings and preached the message as he had opportunity. He has now begun his regular school work, as have also Brethren Wade and Hasegawa and Burden. Our workers there seem to be doing all they can to spread the truth. They give Bible lessons, circulate our literature, sell Scripture portions, and teach the Gospel when they have opportunity. From twenty-five to thirty attend the Sabbath and Sunday evening meetings.

CAN YOU SAY AS MUCH?

A LETTER recently received from a librarian reveals a condition which we

wish were true in every church. "I am glad to say that each family of our little company is a subscriber to the MISSIONARY MAGAZINE, and we have met each Wednesday and conducted a study from the same, which has not only been interesting but profitable.

"We have a burden for the foreign field and sacrifice to that end; some are faithful in paying the ten cents a week, while others give all they can."

ACKNOWLEDGEMENT.

Manila, July 11, 1900.

INTERNATIONAL TRACT SOCIETY,
New York City.

Dear Sirs: The Manila Hospital Aid Society is in receipt of a box of books sent by you to be distributed to the soldiers. They will take pleasure in so doing, and thank you cordially for same.

Yours truly,

CHARLOTTE R. SLEEPER,
Corresponding Secretary.

INDEX TO VOLUME XII.

Note that pp. 1-48 are in the January issue; 49-96, February; 97-144, March; 145-192, April; 193-240, May; 241-288, June; 289-336, July; 337-384, August; 385-432, September; 433-480, October; 481-528, November; 529-576, December.

A

Acknowledgment, 575.
Alaska, Interesting Correspondence from, 137; Openings in, 321.
An Appeal, 508.
Are You a Soldier? 183.
Argentine. Our New School in, 124; Country Districts in, 171; Country and People of, 408; Early Days of, 414; Openings for Work in, 441; Struggle for Independence of, 450; Among our Churches in, 498; Landmarks in History of, 506; Prosperity of, 544; Hindrances to Progress of, 542; Indians and Gauchos of, 545.
Asia, Eastern, Unoccupied Fields of, 70.

B

Barbados, Church Building in, 555.
Belgium, 17.
Believers, Appeal to, 513.
Bermuda, 403.
Brazil, Progress in, 170; Mission School in, 491.
Brief Mention, 45, 95, 192, 239, 287, 335, 382, 490, 479, 526, 574.

C

California, Word from, 366.
Calling (Poem), 365.
Can It be Done? 364.
Can You Say as Much? 574.
Chile and Peru, In, 67; Five Years in, 216; From Iquique, 548.
China, Geography of, 54; Historical and Political, 105, 150; Society in, 202; Education in, 297; Religions of, 354, 396, 446; Buddhism in, 494.
Christian Missions, Source of Power for, 439.
Christian's Watchword—"Ready" (Poem), 541.
Christmas Day, a Meditation for (Poem), 531.
Churches and Missionary Stations, Review of Our, 87.
Church, Work of the, 521.
"Christlicher Hausfreund" Extra, 383.
Commission, Our, 115.
Consolation of Ages to Come, The, 272.
Cook Islands, Progress in, 284.

D

Delegates, Address of Welcome to, 300.
Divine Nature, Partakers of, 278.

E

Editorial, 3, 51, 99, 195, 243, 292, 339, 436, 484, 532.
Egypt, 5; In Helouan, 16; In the Land of, 344.
Egyptians, Among the, 173
England, Handsworth, Birmingham, 558.
European Union Tract Society, Report of, 474.

F

Field, Notes from the, 223.
Field Studies, Our, 388
Fiji, Progress in, 169; Trip Through, 255.

G

German Camp-meeting, First, 392.
Giving and Its Blessings, 423.
Go, Joyfully Go (Poem), 313.
"Good Health," Midsummer, 326.
Gospel, Throughout the Ages, 61; To Every Creature, 78.
Grainger, W. C., Death of, 44.
Greece, In the Kingdom of, 10; As a Mission Field, 310, 351, 411.
Greeks, Evangelical Work Among the, 452.

H

Haitian Superstition, 512.
"Herald," With the, 417.
Holy Spirit, Need of, 147.
Honduras, A Tour in, 28; Missionary Openings in, 59; In the Land of, 252, 314.
Honolulu, Past Year in, 176; Experiences in, 401; Chinese-English School in, 459.
Human Soul, Charge of A (Poem), 30.

I

Inconveniences, A Few, 26.
India, Notes on, 339, 455; In Famine-Stricken, 502.
Indian Village Work, One Phase of, 444.
Interior, In the, 127.
Italy, Among the People of, 118; Openings in, 214.
International Tract Society Notes, 191; October Collection for, 469.
I Volunteer (Poem), 369.

J

Japan, New Treaty in, 113; New Religious Bill in, 164; Openings and Work in, 549.
Jamaica, Island of, 198; Closing Labors in, 489.
Jamaican Dedication, 262; Natural History, Bits of, 324; Dedication, Another, 551.
Jews, Mission of the, 121; Our Debt to, 155; Of Christian Era, Gospel to, 510.
Jewish Conception of Christianity, 264.

K

Knowledge, for Lack of, 33.

L

Letters, 178, 323, 367, 418, 467, 564.

M

- Macedonian Cry, The (Poem), 387.
 Matabeleland, 63; From, 303; Kupavula, 460,
 Map, Our New, 384.
 "Medical Missionary," 48.
 Mexico, In the Land of, 110; Outlines of History, 158;
 Growth and Development of, 208; Religious As-
 pect of, 258; People and Customs of, 306; In, 326;
 Needs of, 343; Experiences in, 557.
 Ministry, Purpose of a Perfect, 370, 420.
 Missionary's Plea (Poem), 291;
 Missionary Work, Importance of, 469.
 Missionaries, A Few Suggestions to, 129; Apostolic,
 249.
 Mission Board Receipts, 92, 235, 378, 522.
 Mission Notes, 42, 394, 380, 423, 478, 525, 573.
 Missions, Birth of, 165.
 Missionary Magazines, 20,000, 235; Bound Volumes,
 239.
 Missionary Principles, 557.
 Missionary Reading, February 10, 1900, 143.
 "Mother of the Antilles" (St. Kitts), 552.

N

- Net, Cast on Right Side of Ship, 185.
 New Hebrides, Mission Work in, 348.
 Nice, The Work in, 12.

O

- Of Missions, 560.
 Orient, Trading in the, 493.
 Our Great Evangelist and His Assistant, 280.

P

- Palestine, 19.
 Perfect Through Suffering (Poem), 435.
 Personal Experience, A, 270.
 Pitcairn Island, Letter from, 225.
 Puerto Rico, In, 130; How Can We Best Help? 317.

R

- Raratonga, Our First Church in, 556.
 Russia, Peoples of, 358; In the Country of, 485.
 Russians, Among the, 540.
 Russian Mission Field, 245.

S

- Saint Kitts ("Mother of the Antilles"), 552.
 Saint Thomas, W. I., 219.
 Samoa, In, 327.
 Second Sabbath Reading, 35.
 Secretaries, Notice, 43.
 Self Reliance in Christ's Strength, 232.
 Service for Jesus, 224.
 South, and Oakwood Industrial School, The, 274.
 Startling Statistics, 365.
 Studies, M. R. C., 35, 80, 139, 186, 229, 282, 333, 372, 426,
 475, 516, 568.
 Sumatra, In, 536.

T

- Talents, 571; Of Time and Opportunity, 473.
 Tasmanian, Some Things, 463, 561.
 That New Map, 431.
 Tract Societies, Work of, 226.
 Tranquilla, Bonacca, 362.
 Trinidad, From, 77; Report of Tract Society, 427, 571.
 Tropical Farming, 406.
 Turkey, Asiatic, 7; From the Land of, 416.

U

- Union College, South Africa, Missionary Work in, 68,
 Union College Year Book, 383.
 Uruguay, Missionary Tour in, 267.

W

- Waldenses, Among the, 14.
 Warning, Threefold, 31.
 We Are Praying for You, 322.
 Week of Prayer and Foreign Missions, The, 534.
 West Indies, In the, 23.
 Wishing (Poem), 521.
 What Can I Do? 375.
 "What Shall Be Done?" 76,

- What Will I Give? 393.
 Widow's Mite, The, 212.
 "Whom Shall I Send?" (Poem) 572.
 Work for This Time, The, 132.
 Work, Our Stupendous, 135.

Y

- Young Men, Chance for, 190.
 Youth and Missions, Our, 330.

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