

# THE MISSIONARY MAGAZINE.

VOL. 10.

PHILADELPHIA, PA., OCTOBER, 1898.

NO. 10.

## SEND ME.

FANNIE E. BOLTON.

Time hastens on. The noonday's heat  
Is softening into eventide,  
The reapers bind amid the wheat,  
And yet the fields unreaped are wide.  
The harvesters are weary. Say,  
Why do we stand in long delay?  
Master, see. Here are hands for Thee.  
Can'st Thou not use them? O send me.

Time hastens on. The battle strife  
Is fierce. I hear the clash of arms,  
With shouts of combat all is rife,  
My heart is faint with dire alarms.  
The Captain calls for volunteers,  
Why do we stand apart with fears?  
Master, no coward's part be mine.  
Send me to aid this cause of Thine.

Time hastens on. The souls I see  
Faint for the bread of life divine,  
Yet there's a fountain flowing free  
That pours with love's unfiltered wine.  
The vessels stand with flowing brim.  
Say, shall the dying eyes grow dim?  
Master, I will no longer wait,  
Send me before it be too late.

Time hastens on. The names are sown  
Upon the page of death and doom.  
Can one more name be traced upon  
The Book of Life? Time's settling gloom  
Is thickening. Is there one more soul  
Who'll turn before the trumpet's roll?  
Master, if one Thou seest, see,  
I'll take the pen to write for Thee.

Time hastens on. And yet there waits  
A day, an hour, a moment's space.  
What is it so our step belates  
To speak the Saviour's loving grace?  
Here though He needs not me or you,  
We need the work He has to do.  
Master, anoint us, send us on  
To work for Thee ere day is done.

## GLIMPSES OF MOHAMMEDANISM.

H. P. HOLSER.

## THE KORAN.

THE word Koran signifies "The reading," or "That which ought to be read." It contains 114 chapters. Portions of it were revealed, it is claimed, at Mecca, and portions at Medina. Seven principal editions have appeared, issued from different places and varying in the number of verses. It is noted for its elegance and purity of language, and is considered the standard of the Arabic tongue. This is claimed to be a miracle; Mohammed publicly challenged the thousands of silver tongues in Arabia at that time to produce its equal. The great doctrine of the Koran is the unity of God, and Mohammed as His ambassador to destroy all idolaters and infidels that would not accept this religion.

Mohammedans deny that Mohammed or anybody else composed the Koran; and claim that it is eternal with God, and hence was not even created; and some even claim that it is a part of the being of God. They hold that the original of the book is in heaven, and that the angel Gabriel showed the whole book to Mohammed once a year, and four times during his last year. Nineteen years after the death of Mohammed, the Kalif Othman, on account of their great variance, caused all copies of the Koran to be burned except that of Abu Bekr.

## DOCTRINES OF MOHAMMEDANISM.

The name of the Mohammedan religion is Islam, which signifies "resignation," "submission." The confession of faith is: "There is no God but the true God, and Mohammed is His apostle." Their leading doctrines may be summed up under six heads: 1. Belief in God; 2. Belief in His angels; 3. Belief in His scriptures; 4. Belief in His prophets; 5. Belief in the resurrection and day of judgement; 6. God's absolute decree and predestination both of good and evil. Their practical duties consist of prayer, almsgiving, fasting, and pilgrimages to Mecca.

They hold that there are four principal angels: Gabriel, who is nearest to God and writes down His decrees; Michael, the friend and protector of the Jews; Azrael, the angel of death; and Israfil, who sounds the trumpet at the resurrection. Concerning the devil, they claim that he was once nearest to God, and was then called Azazil but fell for refusing to pay homage to Adam. Besides the angels and the devil, the Koran teaches the existence of an intermediate order called jinn or genii, created of fire; like the human family, these eat, drink, and propagate their kind.

Mohammedans believe that the five books of Moses, the Psalms, the Gospel, and the Koran are the only genuine books. They claim that the Gospels which Christians have are greatly corrupted, and that the true one is in Arabia; this differs widely from ours, and is attributed to St. Barnabas.

The Koran teaches that 104 books in all have been revealed; 10 to Adam;

50 to Seth; 30 to Enoch; 10 to Abraham; and the above mentioned four; and that no more are to be expected. Since the completion of the Koran, many sects and new doctrines have arisen among Mohammedans. According to one of their traditions 224,000 prophets have come into the world; and six givers of new dispensations: Adam, Noah, Abraham, Moses, Jesus, and Mohammed.

#### THE DEAD.

When a corpse is laid in the grave, it is visited by two angel examiners, who command the dead to sit up. If he answers right, he is permitted to rest in peace; if not, he is terribly beaten, and his body covered with earth and gnawed by 99 dragons, with seven heads each, till the resurrection. The souls of the faithful are divided into three classes: prophets, who go directly to Paradise; martyrs, whose spirits rest in the crops of green birds in Paradise; and common people, concerning whom opinions differ, some holding that they are with Adam in the lowest heaven, and others that they are white birds under the throne of God, etc.

#### THE RESURRECTION.

Mohammedans hold that there will be a general resurrection, the time of which is known only to God; and that its approach will be indicated by some 25 signs, some of which will consist in changes in the sun, and the appearance of hideous beasts. These signs are evidently a gross and confused mixture of the symbols of the Revelation. Another of these signs is the appearance of the Mohdi, or director, who will govern the Mohammedans and fill the earth with righteousness. Some believe this person to be alive now.

The arrival of the time of the resurrection will be announced by a blast of a trumpet which fills heaven and earth with consternation; buildings and mountains are leveled; the sun is darkened; and the stars fall at the death of the angels, who are believed to hold the stars in place between heaven and earth. At the second blast, all beings in heaven and earth die, except God. Then follows the blast of resurrection from the top of the rock at Jerusalem on which Solomon's Temple was built. All souls being now gathered, they are thrown into the trumpet, whence, at the last blast, they fly forth like bees, filling the space between heaven and earth, and repairing to their respective bodies. Mohammed will be the first to rise. For this birth, the earth will be prepared by a forty years' rain. The bodies will sprout and grow up from the coccyx, the small bone at the lower end of the spinal column, which is always preserved as a seed for the body.

The duration of the judgment is estimated at a thousand years by some and fifty thousand by others. All men will stand 40, 70, 300 or even many thousand years before they are judged, being tormented meanwhile; they will be in great perspiration, tread on one another's toes, and the sun will be only a mile over them, causing their heads to boil like a caldron. Finally, God will appear to judge them, Mohammed acting as intercessor, this office having been refused by

Adam, Noah, Abraham, and Jesus, who beg only for their own salvation. Every soul must make his own defence; the soul blames the body and the body the soul; then God puts the two together and punishes them alike. The brute creation will be allowed to take due vengeance on one another, after which they will be turned back to dust. The believing genii are turned to dust but the wicked will be tormented to all eternity.

The examination finished, all must pass a bridge as fine as a hair and as sharp as a sword. The good are led across into Paradise by Mohammed, while the wicked fall off into torment. Hell is divided into seven stories, the first containing Moslems, the second, Jews, the third, Christians, the fourth, Sabians, the fifth, Magians, the seventh, or worst of all, hypocrites of all classes. There is also provision made for purgatory, which will not last less than 900 or more than 7,000 years.

The Mohammedan idea of Paradise is almost exclusively sensual, and is described in ridiculous detail. But it will hardly be necessary to add more to this article; the above details are sufficient to show the origin of this religion, and its crudeness when compared with the pure religion of Jesus Christ. It is remarkable that while so many of the names and symbols of the Bible are used, there is so little truth in the whole system. This illustrates how completely the great Deceiver has turned the truth of God into a lie.

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## THE GERMAN CONFERENCE.

L. R. CONRADI.

THIS forms the heart of Europe, extending from the North and Baltic, to the Adriatic and Black Seas. Our neighbor on the north is the Danish, and in the west and southwest the Central European, Conference; to the southeast is the Turkish, and to the east the Russian, Mission. The northern portion is a low, sandy plain, rising gradually toward the center, and reaching in the south its highest elevation in the Alps, the Balkan range, etc. The rivers flow to the north, like the Rhine, Weser, Elbe, and Oder—only the Danube to the southeast. In size the German Conference equals one-sixth of the United States, but it exceeds their population by 50 millions. Were the United States as thickly populated as this conference, they would have some 700 millions of people, and if their population were equally dense as is that of the German Empire it would be near 900, and if proportionate to the kingdom of Saxony even 1,800, millions. This gives some idea how the teeming millions are crowded together in the Old World and how easily they may be reached.

We have not less than 36 states in this field, 26 of which belong to the German Empire, and in nearly every one of them the laws differ. There is also a great variety of races. The Teutonic race, represented by the Germans, Dutch, and Danes, inhabits the north, west, and center, and predominates. The

Slaves, represented by the Poles, Bohemians, Slavonians, Croatians, Bulgarians, and Servians, occupy the east and southeast. Isolated from its family, the Romanic or Latin race, are the Roumanians. There are Italians in the south. A special family form the Hungarians; then we have also some Turks, Gypsies, etc. Altogether some 16 different languages are spoken and officially used within the borders of this conference. The strife between these different races is very marked, especially between the Germans and Slaves, and at present it has reached quite a crisis in the Austrian Empire. The religions are not less varied. The northern portion is entirely Protestant or nearly so, the central is divided between Protestants and Catholics, the southwest is mostly Roman, and the southeast Greek or Oriental, Catholic. We have also some three millions of Jews and about one million of Mohammedans. Thus there is no lack of diversity in any respect.

In the German Empire every available nook is tilled. In the Netherlands a great scheme is under way to reclaim at an immense cost the territory once devoured by the sea. Half of the population of these two countries subsists by farming, while in Austria-Hungaria two-thirds, and in the Balkan states a larger number of the people follow the same occupation. Of late years industry and commerce have made wonderful strides; especially in the German Empire great factories have been established, and the commercial fleet has wonderfully grown. The central and western portions of Germany, and Bohemia and Moravia, are great centers of industry; while in the east are the large farms, generally owned by the nobility. But the wages show such marked difference that there is a constant migration from the east to the west, and from the country to the cities. In Germany the education is general and of an excellent grade; the farther southeast one travels the worse it becomes. While in Germany a ragged person is seldom seen and everything appears neat and trim, as is also true in the Netherlands which are proverbial for their cleanliness, the aspect changes for the worse as one reaches the Slaves where poverty and wretchedness appear among the people.

The Netherlands enjoy the greatest liberty; Catholic Austria grants the least. There are whole provinces in Austria where even the Bible societies are not as yet allowed to circulate the Bible, and in consequence superstition and bigotry reign supreme. The Balkan states, where the Greek Church rules, give full liberty to worship and to circulate literature.

The German field is not only the great battle-field of the Reformation, but at that time there were Sabbath keepers in Moravia and Hungaria. Some traces are still left, though the Catholic Church suppressed them in the most cruel manner. The first Sabbath keeping in Germany began in 1867 from reading the Bible. In 1876 the first baptism was performed on our part by Elder Erzenberger, but the work dragged until 1889, when the Hamburg Mission was commenced. There were at that time about 35 Sabbath keepers within our present boundary. Our first general meeting was held in 1891; at the same time the work extended to Roumania and Hungaria, and in 1895 to the Netherlands. There are now some 1,400 Sabbath keepers in 45 churches and groups, and the conference was organized during July, 1898.

The work is the strongest in the northern portion, and from Rotterdam in the extreme west to Königsberg in the east there is a company of Sabbath keepers to be found in every large city. And it is a remarkable feature, that while in the United States the work at first was more limited to the farming districts of the West, here in this field it seems to enter first the large cities. Sixteen of the largest cities in the German Empire, the three largest in the Netherlands, the largest in Bohemia, and in Bulgaria the second in size, have been successfully entered. In Berlin, a city of 2 millions, we have now 4 companies with 170 members; in Hamburg, the principal seaport on the continent, about 200; then there are flourishing companies at Munich, Amsterdam, Rotterdam, The Hague, Bremen, etc.

The canvassing work in Germany was begun in 1888. At first we had to help our canvassers, but since we have given more attention to securing smaller works, they are not only able to sustain themselves, but they also prove a financial strength to the cause. A number of the sisters, while keeping themselves by their sales, are doing efficient Bible work. In the Netherlands the canvassing work is coming up since last year, and in Hungaria a small beginning is made. Last year our sales amounted to \$17,600; some 60 canvassers were in the field.

One great help to our work is the sale of our German and Dutch periodicals. Of the former we print 17,000, of the latter 2,500, and most of these are sold: the journals pay and prepare the way. The circulation of our health paper in German has risen to above 5,000. Then we have a monthly for the churches, and now we are starting as fifth—a youths' paper. They are all published at Hamburg, where we print our tracts. The books are printed and bound at Leipsic, the great book market of the world.

Our force at present consists of 8 ordained ministers or one to every 14 millions of people, 20 licentiates and Bible workers or one to every 5½ millions, and 60 canvassers or one to every 2 millions. These figures speak for themselves. We have a few nurses in training and if we add the 20 employees in the publishing house, we have one worker to every 12 members, 19 per cent. of whom have been raised up and trained in this field. Last year over \$12,000 were raised by gifts, for the support of the cause, and the publishing house is proving more and more a great financial strength to the work. We have many obstacles to surmount; the school question and the military service are difficult problems to solve; then many of our people lose their employment; but as we wait upon the Lord, one case after another is being cleared up. Our great aim this year is to start the medical missionary work, and to put our ship mission work at Hamburg on a better basis by securing a motor boat.

The work is but just begun; millions have as yet not heard the message; publications are called for in all these different tongues; laborers are needed for all these nationalities; but the work is the Lord's. He who has commenced it and prospered it thus far, will also carry it to completion to the salvation of many souls and to His eternal glory.

## THE RUSSIAN MISSION.

The eastern half of Europe and all the northern half of Asia are covered by the Russian Mission. European Russia is more than half the size of the United States, while Asiatic Russia is nearly twice as large; thus this mission covers two and one-half times the territory of the United States with all its conferences and districts. The population of European Russia exceeds that of the United States by 30 millions, while Asiatic Russia has only about 23 millions; in all there are 135 millions in this field. European Russia is a great plain, except that on the Siberian border, in the Caucasus, and in Crimea there are ranges of mountains. Great rivers to the south and north furnish excellent waterways, and railroads are steadily multiplying and being extended to the Pacific and to the very heart of Asia. The Russians proper occupy inner Russia. The west is inhabited by the Poles, the shores along the Baltic by the Lettonians and Esthonians, intermingled with a large German population. In the south and east are the Tartars and the Caucasian tribes, with a sprinkling of German colonies all along. The Russians are strict adherents to the Greek Church, though there are scores of the most peculiar kinds of sects among them. The Poles are strict Roman Catholics, while the Germans, Livonians and Esthonians are generally Protestant, and the Tartars are Mohammedans. There are also some Buddhists.

The far greater part of the population is agricultural, but there are large factories being established in Poland and the large cities of Russia; many of these, however, are managed by foreign capital. In view of the vast country and comparatively few large cities, farm products are very cheap, little money circulates, and poor harvests often bring the people to the point of starvation. The soil in the south of Russia is very rich, and should the same care be taken as in Germany, poverty would not abound as at present. Education is yet at a very low ebb, though the government is gradually awakening to the need of compulsory education. The great majority of the inhabitants can neither read nor write, and so they are fully at the mercy of the priestcraft.

Our work there began as early as 1885, among the German colonists in the Crimea and on the Volga. Thence it extended to the Caucasus and the Donish territory. At first it was altogether limited to the country, where the Germans live in small colonies by themselves. But of late years it is extending to the large cities along the Baltic, and along the western border in Poland, Volhynia, and Bessarabia. We have flourishing companies at St. Petersburg, Riga, Reval, Lodz, and Saratov, and now the truth is extending to the Siberian border. Among the Russians some embraced the truth as early as 1890; as the leaders were banished one after another, but little could be done in instructing and organizing them. Still the seeds are being scattered far and wide, and where our publications do not carry the message, the state church has helped our cause by writing pamphlets against us. Recently the truth is gaining a foothold among the Lettonians and Esthonians.

At first it seemed impossible to gain permission to canvass, but as some went forth in the fear of the Lord and got into trouble, the officials told them

to apply to them and lo, they succeeded, until now all our workers there have the necessary permits. We lacked books and publications. For years we tried in vain to get some of our books through the censure, but of late we were able to pass "Christian Temperance" in Lettonian, and we are now securing publications in the Russian and Esthonian. We feel sure that in a short time the canvassing work, if properly taken hold of, will prosper in this great field. We have only 3 ordained ministers and 5 licentiates in the German tongue for a German population of not quite 2 millions, but where the great lack comes is when we consider the large native population with scarcely a worker, and the Poles, Lettonians, Esthonians, and some 3 millions of Jews. A population greater than that of the United States is without any efficient laborers in its own tongue, and great obstacles are in the way to find some; and even when found, it is difficult to keep them at liberty for any length of time.

But the work is the Lord's, and He has ways and means. Thus far we have nearly 1,000 Sabbath keepers; most of these, however, are farmers, poor in this world's goods; as the work extends to the cities means seem to flow in more readily. America has tempted quite a number already, hoping that there they may have more liberty and easier times, but we are glad to say that there are some who begin to feel more and more the need of letting their light shine where they are, and as the native laborers are increasing, and the work is extending into new quarters, more hopeful times are ahead of us. Last year over \$2,000 were raised toward the support of the work, and now as this field has its own native superintendent, we hope that it will develop faster than ever. May each one remember Russia in his prayers, that the cause here may prove the light of Eastern Europe and Northern and Central Asia.

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## NORWAY.

L. JOHNSON.

THE kingdom of Norway consists of the north and west part of the Scandinavian Peninsula and is about 122,000 square miles in extent. It joins Sweden on the east, and on the north, west, and south it is surrounded by water. On the north is the Arctic Ocean, on the west the Atlantic, and on the south the North Sea and Skager Rack. It is about 1,000 miles long north and south, but very narrow east and west, especially in some places in Nordland, where it is only about eight miles wide. On account of the Gulf Stream, which brings warm water up along the west coast, the weather is not nearly as cold as in other countries of the same latitude, and therefore the people live farther north than they otherwise would be able to do. Hammerfest with over 2,000 inhabitants lies farther north than any other city in the world.

The population of Norway is nearly 2,000,000, and they are about all





HAMMERFEST, NORWAY.

Norwegians excepting 18,000 Laplanders and 8,000 Knaver. The main occupations are: agriculture, fishing, mining, navigation, and timbering. It has been said that Norway is second only to England in trading-vessels, and the Norwegians are known all the world over as good navigators. There is hardly a family to be found but what has some members out on the sea in different parts of the world. The country is very rocky and mountainous, although in some parts there is good timber. Only about three per cent. is cultivated. The valleys are very fertile. Much of the scenery is beautiful.

The capital, Christiania, is located at the end of Christiania Bay and has about 200,000 inhabitants. Here are the king's palace, the university, the house of parliament, etc. The Lutheran Church is the state church, but other Protestants are represented and there are also a few Catholics.

Elder John Matteson came to this country in the fall of 1877, and in October, 1878, located in Christiania, where he began to hold meetings in private rooms, but the interest increased so rapidly that he was obliged to hire large halls for Sunday meetings, while he continued to hold week-day meetings in his rooms. June 7, 1879, the first Seventh-day Adventist Church was organized with 38 members, and about 20 more had begun to keep the Sabbath. The opposition had been quite strong, and this step stirred the opposers to still greater exertions; but that only increased the interest, so that the attendance at times reached upwards of 2,000.

The same year the property we still own on Akersgaden 74, was bought, and Elder Matteson began to print "Tidernes Tege." The following year [1880] he attended the General Conference in America, and while there was encouraged by Dr. Kellogg to begin to print a health paper, which is now published both here and at Copenhagen, Denmark. The buildings on the property above mentioned were quite old, and in 1885 a new building was put up for printing purposes, and it also has a good hall that will hold over 400. Here the believers have met from Sabbath to Sabbath ever since, and the truth has been proclaimed to many thousands. The property has increased in value so that it has been thought to be of advantage to sell it and buy land where it could be secured for less money. We have printed books at this place for all the Scandinavian countries and during the last seven years have sold about \$40,000 worth each year. The Scandinavian people is a reading people; and not only have all the cities been canvassed with several of our good books, but nearly every family in the country also. The truth has been preached to some extent in the largest cities, but comparatively little has been done in the country.

At present we have here in Norway 16 churches with 565 members. The tithe for the last conference year amounted to \$3,896.33, an average of \$6.90 per member. The Sabbath-school offerings for missions amounted to \$283.62. We have just begun philanthropic and health work here in the city by nurses trained at the Battle Creek Sanitarium, and we hope much good will be accomplished. Though many are prejudiced, worldly-minded, and careless, we have many calls to preach the truth. The laborers, however, are but few and the means limited, but the Lord, our Saviour, has all power in heaven and on earth and is with us always, even to the end of the world. In Him we trust.

## RELIGIOUS CONDITION OF SOUTHERN EUROPE.

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WITH the exception of a very few Protestants, the peoples of Southern Europe are Catholic. Counting Austria, more than half the Catholics of the world are found in this field. Here is where the Romish Church had its birth, and here it still has its head and center. Having like Germany and other countries of Europe had the light of the Reformation, but having rejected that light and persecuted unto extermination those that received it, the darkness has become great and the soil exceedingly hard. In Spain, France, and Italy, the true faith has so long been undermined and misrepresented that there is very little of the principle of faith left in the people. The natural result is lack of confidence in anybody or anything, and the increase of socialism and anarchy. In many respects, the state of society in these fields is very much as it was in France on the eve of the French Revolution.

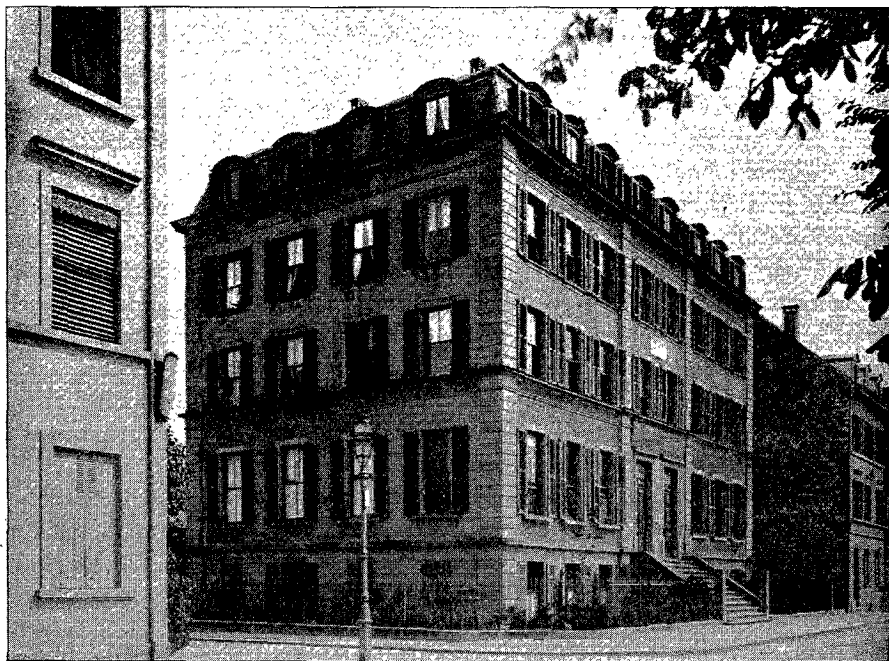
While these countries are Catholic, large numbers of the people believe in nothing. The educated classes generally take no interest in the church, but ridicule the priests. The strength of the church is in the ignorant, and these are as a rule thoroughly superstitious. To a remarkable extent, the priests play on these superstitions to hold the people under their power. Even in Switzerland, where the light of the Reformation has been so great, Catholics are carefully kept from reading the Bible; and should they chance to buy books not of Catholic tenor, the priests order the books to be burned.

The priests are much more diligent in warning their members against Protestants than are the latter in showing the errors of the great apostasy. In fact, Protestants have largely forgotten their mission; but the people all must be warned of the fall of Babylon and her coming doom, that the honest in heart may escape being destroyed with her. Rev. xviii: 1-4. This is our mission to this field, and the mission of every one who is willing to let the Word of God live in him.

While the above remarks concerning the religious condition of Southern Europe apply to the people in general, there are noble exceptions. Many hearts are longing for the truth; and when the light of the Gospel as it is in Jesus Christ reaches them, O, how they rejoice! The greatest possible darkness exists where the greatest light has shown, and has been rejected; but where the darkness is the densest, the light appears the brightest in those that receive it. Hence, we may expect to see a striking work accomplished in these Papal lands.

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THE Tower of Constance is on the shores of the Mediterranean at Aignes Mortes, where the Albigenes under persecution, were imprisoned. Some were here incarcerated over 40 years. When one such was near her end, she wrote on a stone in the floor, "Persevere," as a last admonition to those that survived her. This word, emphasized by more than 40 years of unswerving faith, cheered the heart of many sufferers who were later imprisoned and tortured. The tower still stands in a perfect state of preservation.



PUBLISHING HOUSE AND SANATORIUM, BASLE.

## SOUTHERN EUROPE.

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ONE of the first missionary efforts of Seventh-day Adventists outside of the United States was in Switzerland, some 24 years ago, under the direction of Elder J. N. Andrews. From this center, work was carried on in any of the nations on the continent as the way opened, till 1889, when the work in Holland, Germany, Russia and adjacent countries was directed from Hamburg. From that date, the Central European Mission has been occupied with the southern portion of the continent, and Turkey; and hence may now more appropriately be called the Southern European Mission.

This field embraces Switzerland with a population of 3 millions; France with 38 millions; Belgium with 6 millions; Spain with 17 millions; Portugal with 5 millions; Italy with 30 millions; Greece with 3 millions; Turkey with 30 millions; and Egypt with 10 millions. The leading languages of this field are the French, German, Spanish, Portuguese, Italian, Greek, Turkish, Armenian, and Arabic. At the present time, work in extending the message in these fields is carried on by 24 preachers and Bible workers and 24 colporteurs, in the French, German, Italian, Greek, Turkish, and Armenian languages. Publications are issued in the six last named languages, and also the Spanish. This leaves only the

Spanish, Portuguese, and Arabic without laborers, and the Portuguese and Arabic without publications.

The present membership in these fields is 727; of these, 519 are in Switzerland, and 120 in Turkey. During the past year the chief progress was in Switzerland and Turkey. A first effort was made in Belgium, where a number were added to the faith.

The medical missionary feature of our work is quite prominent, it being carried on by nearly all the workers in connection with other parts of the message, while some give special attention to this branch. During the past year four such laborers were stationed at Nice, France, an international resort.

The mission building at Basle is now used for publishing and sanatorium purposes. In connection with the sanatorium is a manufactory of health foods, and a training-school for laborers; and the institution as a whole is doing quite an extensive missionary work. During the past year very few either Catholics or Protestants, have sojourned at the sanatorium without being deeply impressed by the Spirit of God. Although young, and enjoying but a moderate patronage, the institution is able to cover running expenses and bear the cost of the training-school, besides doing considerable charity work.

The publishing house enjoys a fair degree of prosperity, the sales of last year amounting to \$10,534.00; while the circulation of our health journal in the French and German is above 10,000.

The finances of the field in general are in a favorable condition, the total amount raised for home work being \$5,536.61, and for foreign work \$1,716.29. These amounts, with the proceeds of the various enterprises in the mission building at Basle, are sufficient to pay all the workers in the field at the close of the year. Although the number of workers in training and those in the field will be considerably increased, the prospects are that the field will be nearly self-supporting this year.

But when the extent of the field, over 140 millions, and the diversity of tongues are taken into account, it will be seen that the present force of workers is small and should be greatly increased. The feeling that the end is near and that the King's business demands haste is deepening in this field, and hence a larger number are devoting themselves to the work. At present, one in eight of our membership is engaged in the work, either in the field or in our institutions. We cannot under ordinary circumstances expect a larger proportion than this, hence for the needed increase of workers we shall look to other fields, specially the home field, and close this brief sketch with the prayer that the Lord may prepare and send more laborers to this great and neglected portion of His vineyard.

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Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity; for God will work with your efforts.—*Mrs. E. G. White.*

## DENMARK.

M. M. OLSEN.

DENMARK has an area of 16,289 square miles (the Faroe Islands included), and a population of more than two million. In times past, almost the entire country was covered with forests of fir and pine. Later, these were supplanted by the beech—the pride of the Danish forests—and these again have been replaced by fertile grain fields and meadows. But even in our time, beautiful forests may be seen in different places.

The earlier history of Denmark is enveloped in darkness. The historical accounts of the North left us by the Greeks and Romans are exceedingly scarce, and the few that we now possess show that the ancient Romans must have had no personal acquaintance with these northern countries. The main sources from which we may obtain any knowledge about the heathen ages in these regions are the numerous antiquities and the many songs and legends. In the remotest past, Denmark was inhabited by an uncivilized race whose chief occupation was hunting and fishing.

The Danish people of the present day seem to be the descendants of some heathen Teutonic tribes who immigrated to this country in the stone age. From A. D. 800 the Danes began to come in contact with the neighboring countries toward the south and west where they made piratical expeditions; especially were England and France the objects of their piracy. In 1013 England was conquered by a Danish king, Sven Tveskag.

The introduction of Christianity in Denmark came about in this way: In the year 826, Ansgar, known as "the Apostle of the North," began to teach the Christian religion, but of course all his teaching was polluted by the darkness of Roman Catholicism. The king who ruled in Denmark at that time put many obstacles in his way. Especially is Gorm the Old, a later king, mentioned as a strong defender of the ancient heathen doctrines. His son, Harald Blaatand, accepted Christianity, and was baptized about A. D. 960 by the German bishop, Poppo, who convinced the king of the power of the faith by carrying red-hot iron. From that time onward, Christianity made its way little by little into our country. Gorm's grandson, Knute the Great, who in 1018 combined England and ten years later Norway with Denmark, founded a Catholic state religion. In 1536 this was superseded by a new doctrine—Lutheranism, introduced by Christian III.

The first and second angels' messages that shook the different countries, also reached this part of the world. Especially worthy of mention is the noted Danish author, Soren Kierkegaard, who from desk and pulpit warned all of the fallen church—the state church. Thus the Danish people, in spite of their imperfections and perverse circumstances, have been the objects of God's vigilant care, and though much more might be desired, still it is encouraging to see that whenever God has sent additional light to the world, he has also remembered Denmark. He forgets none.

For this reason we believe that He will do great things for us in this last and greatest work. He has never disappointed us in the past, and will not do so in the future. He is faithful to His promise, "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. xxiii: 7, 8. It is "the seed of the house of Israel" that the Lord will gather out of the north country, and from all countries. "The seed" is the children of the promise, those who believe in Christ. Rom. ix: 8; Gal. iii: 29. Thus the 144,000 spoken of in the fourteenth chapter of Revelation belong to "the seed of the house of Israel," which the Lord will gather out of the north country. How glorious! Denmark belongs to "the north country," and is thus included in that great and precious promise. God will do a great work in Denmark, and also from Denmark he will gather "the seed of the house of Israel." The Lord himself has started the work, praise be to His great and holy name!

It was in 1877 that the work was opened in this field by Elder J. G. Matteson. Since that time, the efforts made have prospered in spite of all opposition. God has called several of the brethren who have been sent here from America, to act a leading part in the proclamation of the message. The work is moving steadily onward, for the Lord is leading—we hear "the sound of a going in the tops of the mulberry trees."

The Danish Conference includes fifteen churches, with a membership of 600. We have ten ministers and Bible workers. During last conference year (eleven months), the receipt of tithes amounted to \$3,286.41, which is \$250 more than the previous year.

The general education among the people in Denmark is good, and science stands on a high footing. For this reason much is required of those who present themselves as teachers in any line—religion not excepted. Hence we have been led to see the necessity of educating young men and women and fitting them to go out among their own countrymen to proclaim the glad tidings of salvation. In 1890 a school was started in Copenhagen. In 1893 a high school was erected at Frederikshavn, and this building is now occupied partly as a health institution and partly as a high school. This affords the students an excellent opportunity to receive instruction in nursing and caring for the sick, and as the school has a large garden, they also receive instruction in gardening.

We have lately started a sanitarium at Skodsborg, some eight miles north of Copenhagen, where we bought two villas last year. These buildings have been converted into a sanitarium that was opened last spring. The Lord has greatly blessed this enterprise. Dr. Ottosen is acting as physician of the institution, and he also visits the institution at Frederikshavn once a week.

In our conference we have six church schools. In the state schools instruction is given six days a week, and this makes it difficult for our brethren to get

their children excused from attending the classes on the Sabbath, as the law requires them to be present every day.

Last fall the Danish Conference sent Elder David Ostlund to Iceland to start the work there, and to learn the language. By the way, we might mention right here, to the honor of the Danish people, that the renowned missionary, Hans Egede, who in 1721 was sent to bring the light of the Gospel to Greenland, was sent from Denmark. God has greatly blessed Brother Ostlund during the past year, both in presenting the truth, as well as in acquiring the language. The work in Iceland has got a good start—also from Iceland will the Lord gather “the seed of the house of Israel.”

Elder O. A. Olsen is making Denmark his home for the present. His long experience in leading out in the work has made him capable of rendering us very valuable help in many directions. May the Lord bless and strengthen His experienced servant.

Several of our missionaries are engaged in other lines of work than preaching. Dr. Ottosen has his work as physician; Brother C. C. Hansen is acting as superintendent and manager of the high school and the health institution at Frederikshavn, and Brother H. L. Henriksen as business manager at the Skodsborg Sanitarium. God has blessed the other laborers in presenting the truth, and souls have received the message. At Randers, where Elder J. C. Raft has been laboring the past year, we soon expect to organize a church. We are now about starting Christian help work in Copenhagen. God has blessed our efforts in this direction in the past, and we are confident that He will continue to stand by us.

As to the colportage work, many interesting incidents might be cited; but suffice it to say that by the blessing of the Lord this branch also is prospering.

What we already have stated is evidence that the Lord has begun the work in Denmark; nor is there any better field of labor. “The fields . . . are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.” The Macedonian call, “Come over and help us,” is heard from every direction. But we are lacking men and means—men like Stephen, “full of faith and of the Holy Ghost,” men like Paul and Barnabas of whom we read, “So they, being sent forth by the Holy Ghost. . . .”

Well, here is a great work to be done, but the laborers are few. The Lord is our rock, and our fortress, and our deliverer. He is the God of our rock, in whom we trust; the shield, and the horn of our salvation, our high tower, and our refuge, our Saviour. 2 Sam. xxii: 2, 3. Soon our labor will be done; only a few more battles, only a few more tears, and the Lord will gather “the seed of the house of Israel”—the 144,000—out of the north country, and from all countries. Praise the Lord for evermore!

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COULD China's population be equally apportioned to the present staff of missionaries, male and female, each would have a parish of 300,000.—*Facts on Foreign Missions.*



## SWEDEN.

EMIL AHREN.

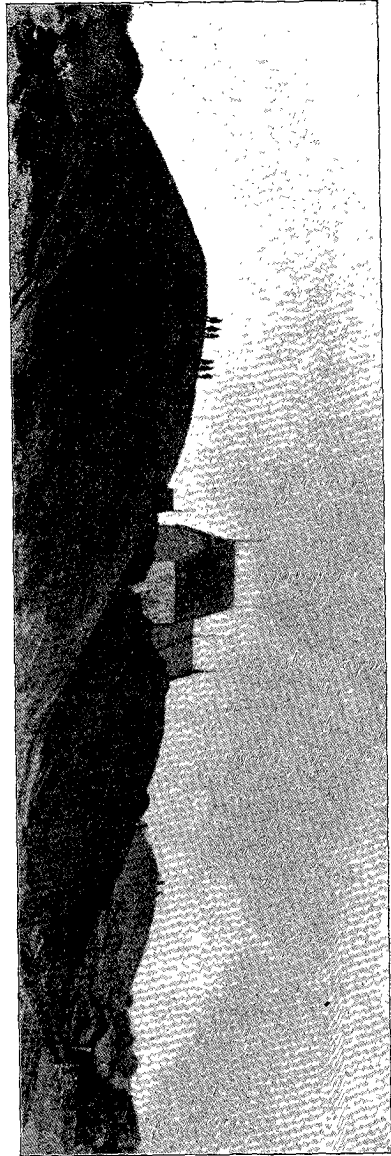
THE kingdom of Sweden, embracing the eastern part of the Scandinavian Peninsula, has an area of about 170,644 square miles, thus being much larger than Great Britain and Ireland, and equal in size to Norway, Denmark, Servia, and Switzerland put together. The population is now over 5 millions.

Stockholm, the capital of Sweden, has a population of 280,000. It was founded in the middle of the 12th century by the great statesman, Birger Jarl. It is built on several islands, washed by the fresh waters of Lake Malar and the salt waters of the Baltic, with the North-stream swiftly running through the very heart of the city. For the beautifulness of its situation and the lovely scenery of its surroundings, unsurpassed by any city in Europe. Stockholm has been called "the Venice of the North."

His Majesty, King Oscar II, king of Sweden and Norway, is a sovereign much beloved and respected by his people. Last year he celebrated the jubilee of his 25 years' reign, during which peaceful period of time Sweden has greatly prospered in every respect. The king is known as one of the most learned men in Europe.

The general characteristics of the Swedish people are thus described by the late Mayor Harrison, of Chicago: "The best people that I have met in my 'globetrottings' are the Swedes, and particularly the Stockholmiens; you discover at once by their appearance and behavior that they are well educated; their buildings, homes, and surroundings show refinement and good taste; they are as polite and obliging to strangers as we are to our friends, and I believe that they are absolutely honest."

Education in Sweden is compulsory, and has a world-wide reputation, as



MOUNDS AND CHAPEL, OLD UPSALA.

standing highest of that of any nation. According to a late German statistical work, only six-tenths of one per cent. of the inhabitants of Sweden are unable to read and write in contrast to one and four-tenths per cent. in Germany, and 14 per cent. in England. There are two universities in Sweden, one at Upsala and one at Lund; the one in Upsala is the older, being founded in 1477, fifteen years before America was discovered. Over its portals is this significant inscription: "To think free is great, but to think right is greater."

Extending from 55th to 69th degrees north latitude, the country affords a great variation of nature and climate. While in winter the day is about seven hours long in the southern part, it is only three hours long in the north. And in summer for some time there is practically no night, especially in the north, where is seen the midnight sun. The climate, however, is neither so cold in winter nor so warm in summer as in other countries in the same latitude, with the exception of Norway. Thus being "the land of the midnight-sun," and having a great variety of the most beautiful and picturesque natural scenery, as well as good facilities for travel, Sweden is attracting more and more attention as a land for tourists.

The products of Swedish agriculture are chiefly potatoes, rye, wheat, and oats. In general it may be said that Sweden is neither so rich nor so poor as some other countries. However, the country has many great resources of natural wealth in its extensive forests and numerous mines, especially iron mines. Last year the products from these resources amounted to about 57 million dollars. Swedish iron is well known in all the world for its good quality, and while the iron ores in Germany, England, and France contain from 35 to 38 per cent. of iron, in the north of Sweden, where this metal seems to exist in almost inexhaustible quantities, and where as yet scarcely anything has been done to bring it forth, the iron ores generally contain 66 per cent. In regard to this, the editor of a prominent German magazine in a recent article entitled, "Sweden, the Land of the Future," speaks of the "slumbering millions" in this country. The Swedes have been slow to comprehend and utilize these "slumbering millions;" they are now, however, beginning to put forth greater efforts to develop them.

The history of Sweden runs back into the dim, romantic times of the famous pirates (vikings) and heathen mythology. It is claimed by archeology that the western shores of Sweden were inhabited about 5,000 years ago. At Old Upsala are yet to be seen the heathen temple, renovated into a Lutheran church, and the remarkable mounds, attributed to Odin, Thor, and Frey, who represented the different functions of the heathen sun-god, and from whence we have the week-day names, Onsdag, Torsdag, and Fredag (Wednesday, Thursday, and Friday).

About the year 830 A. D. the Roman Catholic religion was introduced in Sweden by Ansgarius from Picardie, "the great apostle of the north," but not before the 12th century had it wholly conquered heathenism. In the reign of Gustavus Vasa, 1523—1560, the doctrines of the Lutheran reformation were first preached in Sweden by the two brothers, Olaus and Laurentius Petri, who had been personal disciples of Luther himself. These learned men also translated

the Holy Bible, thus being the first to give these people the inspired Word of God in their own language. The first printed edition of the whole Swedish Bible appeared in the year 1541. Gustavus Vasa, being known as one of the best kings of Sweden, became a very enthusiastic adherent of the new doctrines, and he abolished the Catholic religion and introduced into his country the Lutheran faith, which in 1593 was made the state religion, and has so remained until the present time. The great part that Gustavus Adolphus with his Swedish armies acted in the thirty years' war for the establishment of Protestantism in Europe is well known.

But the Swedish people, who are generally of a devout and religious turn of mind, have not altogether been satisfied with the state church, as it has become more cold and formal. There are at present about 155,000 so-called free religious people, belonging to different denominations, of whom the Baptists are among the strongest. A great interest is also manifested in missionary work in heathen lands, and Sweden has the credit of being the first Protestant country from which efforts were made to convert the heathen.

#### THE LAST MESSAGE IN SWEDEN.

In speaking of the last message in Sweden, our thoughts are carried back to the wonderful religious movement between 1840 and 1850, particularly 1843 and 1844, when even small children were moved by the Spirit of God to preach the very words of the first angel's message found in Rev. xiv : 7, "The hour of His judgement is come," and to exhort the astonished multitudes to prepare for the soon coming of the King of glory. With this movement also began the development of the religious zeal that has caused so many to leave the state church and seek more light in God's word. What we call the "last message," including the three angels' messages of Rev. 14: 6-12, was first preached in Sweden about 1879, and as pioneers in this work may be mentioned, Elders J. G. Matteson, who came here from America, J. P. Rosquist, and O. Johnson. Then the work met much opposition and prejudice that are not seen at the present time.

However, the power of God unto salvation found its way to the hearts of the people, and doors were opened for the messengers of truth. In the year 1880 the first company of believers united in a church organization, and in 1882 the Swedish Conference was organized with four churches.

Although the cause has not witnessed any great progress, it has been steadily growing. At its last yearly meeting the conference consisted of 27 churches, with a total membership of 707; of these, 3 churches with 41 members had been organized during the year, and the tithes and offerings amounted to \$3,261.13, or \$372.03 more than the previous year. The conference has at present 8 ordained ministers, 4 licentiates, 3 Bible workers, and 35 canvassers; there are 42 Sabbath-schools, and 18 tract and missionary societies in operation.

The circulation of our literature has been a prominent means of spreading the truth, and the Lord has greatly blessed this branch of the work. Since 1891, when the canvassing work was reorganized, books have been sold to the amount of \$109,096.38—of "Bible Readings" alone, 45,000 copies.

There are three papers published in Sweden, namely *Tidens Tecken* (Signs of the Times, 26 numbers yearly), *Missionaren* (The Missionary, monthly), and *Ljus i Hemmet* (Light in the Home, children's paper, semimonthly).

This year the first general Seventh-day Adventist school in Sweden is being established on a large farm that has been bought for this purpose. The school opens October 15.

The Christian help work has been organized and plans are being made for its extension.

Thus we see that God in His wondrous love is fulfilling the promise of letting every kindred, tongue, and people—even this small people in the north—hear the glad tidings of the everlasting Gospel.

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## FINLAND.

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TAKING the steamer at Stockholm, in the evening, and steering in a northeast direction across the Baltic, the next morning you will have a grand view of the green isles and the rocky headlands of the Grand Duchy of Finland, on the Russian side of the sea.

In 1896 Finland had a population of 2,500,000. Helsingfors, since 1812 the capital, is healthfully situated on a peninsula in the Gulf of Finland, and it is the largest and finest city of the country. Among its most important public buildings are the governor's residence, the senate-house, and the buildings of the university, which was removed from Abo, the former capital, in 1829.

The interior of the country is hilly. The chief natural feature is its numerous lakes, for which Finland has been poetically called "the land of a thousand lakes." Next to agriculture, cattle raising and fishing are the chief occupations of the people.

In the 12th century, Finland was conquered by the Swedes, who at the same time introduced Christianity, and for about five hundred years its history was common to that of Sweden. The Lutheran faith was introduced in Finland about the year 1531, and became the state religion. The country was many times shaken by the attacks of Russian armies until 1809, when by conquest it came wholly under the dominion of Russia. However, the Finns were allowed to maintain the Lutheran religion, and to have a parliament of their own consisting of four estates—nobles, clergy, burgesses, and peasants. Besides this, they have a separate budget at St. Petersburg, a coinage of their own, and like Sweden, a splendid educational system, so that the people of Finland stand far above the Russians in this respect. The language of the Finns belongs to the so-called Ural-Altaic, and is different from that of any other European tongue. But Swedish, the language of the court and of the upper classes, is spoken by a large part of the population. The famous Finnish poets Runeberg, who died 1877, and Topelius, who died 1897, wrote in the Swedish language.

As to the characteristics of the Finns, they are strong and hardy, with intelligent faces, and a dark-brown complexion. They are affectionate to one another, and honest in their dealings with strangers. A conspicuous and good trait of their character is their cleanliness, especially effected by the frequent and general use of the hot vapor-bath. "They are morally upright and have an honesty and simplicity of character totally foreign to that of the Russian; they are hospitable, faithful, and submissive, with a keen sense of personal freedom and independence, but they are also stolid and revengeful."

Finland does not enjoy so great religious freedom as Sweden, because of the Russian government, which is trying more and more to make its restrictive religious influence bear upon the people, and because of the greater influence of the priests, who in general are hostile to all free religions. It has therefore been quite difficult for all other denominations to make any progress in Finland. However, Methodists, Baptists, and the Salvation Army have lately made some progress there.

#### THE THIRD ANGEL'S MESSAGE IN FINLAND.

On July 21, 1892, Elder O. Johnson and two sisters, who were Bible workers from Sweden, arrived in Helsingfors and began the work by visiting from house to house. They were not allowed to hold any advertised public meetings. But Elder Johnson rented three unfurnished rooms, which he himself, being a carpenter, fitted up for a home meeting-house, where he began to hold services under the name of family worship, or readings on temperance and Christian religion. These meetings, to which people were personally invited, were well attended. A Sunday-school was also started with good success.

Thus slowly and carefully had the work to be started in Finland. As our workers have become more and more acquainted with the people and the authorities, greater privileges have been granted them in their work. The Lord has also graciously blessed the work amidst all difficulties, so that it has not been without fruit. At the last annual meeting in Helsingfors, May 19-29, 1898, there were in Finland three churches, with a total membership of sixty-six. Besides these there are some scattered Sabbath keepers. In tithes and offerings, \$501.37 were paid last year, and books were sold by our canvassers to the amount of \$4,229.61. Most of the work has been done among the Swedish-speaking people. The book, "Life of Christ," and some of our tracts and pamphlets have been translated into the Finnish language, and there are two papers printed, —one in the Swedish and one in the Finnish language,—both called "The Signs of the Times," and similar in size and contents to the one by the same name published in Sweden. Last year a tent was secured in which meetings during a short time in the summer have been held with some success. Up to this time there has been but one ordained Swedish minister in this field, and there is great need of workers, especially in the Finnish language, to continue the work that has only begun, so that even among this poor and honest people of the north many souls may be prepared to meet Christ at his glorious appearing.



GERMAN TEMPLE COLONY, NEAR MT. CARMEL.

## THE TURKISH MISSION.

H. P. HOLSER.

To the present, the Turkish Mission has been under the watch-care of the Southern European Mission. Perhaps in no field has the work opened and extended in a more apparently providential manner than here. The work was begun and has been carried on not by human wisdom and planning, but in spite of human weakness. Beginning with the Greeks, it extended to the Armenians, and from Constantinople, soon spread over Asia Minor; later, it extended to Northern Syria and Egypt, and has thus entered among those of the Arabic tongue.

Last winter, I made my first visit to Palestine, and was convinced that the time had come to begin work in this field, and accordingly made a call for a German worker. The call was presented at the Union Conference held at Hamburg in July, and that Conference recommended that such a worker be sent. But it was easier to make the recommendation than it was to find the worker. Knowing the difficulties that would be encountered in this field, we were sure that unless a laborer had the evidence that he was chosen of the Lord, he would not be likely to remain very long.

Many would doubtless have gladly responded to the call to enter this field, and several proposed themselves; for what land has such great attraction for the Christian as Palestine? But when once in the field, the charm soon disappears; when the poetry of the scene gives place to practical every day life, with an abundance of self-denial and obstacles, the home field, with all its friends, its privileges, advantages, and abundance, has for us a new charm, which for many is irresistible. Knowing this, we did not venture to choose a man for this field, but besought the Lord to send a laborer in this portion of the vineyard.

Before our meeting in Hamburg closed, we were rejoiced to find that the Lord had for some time been impressing the mind of Brother J. H. Krum to go to this field. Suspecting that his own feelings might mislead him, he besought the Lord repeatedly for clear evidence, and each time was given such clear evidence that there was left no room for doubt. When the matter began to take definite form at Hamburg, he again made it a special subject of prayer, and again the Lord gave him an unmistakable answer to the end that he should go and that He would be with him. The matter was then presented to the German Mission Board, and all concurred in the proposition for Brother Krum to go to Palestine. Accordingly, he was ordained to the work of the ministry and to this work.

Something more than four years ago, Brother Krum came from Pennsylvania to Germany, where he has labored acceptably in preaching the message, his last year having been spent in Berlin. Knowing the English, he will be able to labor for both German- and English-speaking people from the first, and in the meantime will learn the Arabic, the common language of Palestine.\* Thus our work

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\*Brother Krum's wife is German, and unites with her husband in the belief that the Lord has called them to labor in Palestine.

is extending in the Turkish Empire, but how few are the laborers in proportion to the great field! There is need of many more. We are still praying that the Lord will send others.

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## “CONSIDER THE LILIES.”

F. H. WESTPHAL.

NEAR the northeast border of Santa Fe Province, Argentine, is what is commonly known as the “California Colony,” founded by people who came from California about 35 years ago. The country was then a wilderness, and many of the early white settlers were killed by the Indians, who were very numerous at the time. The territory is pleasantly situated along the border of the beautiful Parana River valley. Near the outer edge of the settlement—which is 16 leagues long—is a small river which is navigable when the water is high; sometimes during the wet season all the low land is covered with water, and then it appears like a large lake. The railroad is 13 leagues farther west, and between it and the settlement is a stretch of swampy land through which it is difficult to pass, and thus the colony is almost an island. How the North Americans ever found this place I cannot tell.

San Javier is a city at the south end, and its inhabitants are largely natives and Indians. The native houses are quite respectable, but the Indian huts are made of tall grass that grows in the swamps. They live—well, I do not know how, but should judge that they simply exist. They engage in fishing, and during the peanut harvest are seemingly busy, and they try to keep from starving by begging. They are harmless now, except that they are given to picking up and carrying away things which are not theirs.

Alejandria is the northern village, and there are also some Indians there, but the greater portion of the inhabitants are English, Irish, and North Americans. Their principal business is stock-raising. Many of the English-speaking people have left the colony, and so they have no regular religious services, although they own a very nice church building. Strong drink is one of the evils to be met here. Their last pastor made an effort to have some of the people sign the temperance pledge with him—he took the lead in the temperance movement, and was the first to break his pledge. There are enough well-to-do English-speaking people in the colony to sustain a minister, but there is a lack of harmony. The children are growing up without any religious training, although many of the youth are interested in heavenly things, and if opportunity were given them they would witness to the glory of God. They desire a teacher who might instruct them.

If the natives desire to ride, they are not at all particular whose horses they take—whether their own, or their neighbor’s. One of my friends lately met a native who had five or six horses. He offered two of them for sale very cheap, as



he said he had stolen them. The thief was arrested, however. One of our sisters went out one morning to dig up some sweet potatoes, but she found that some one had been ahead of her during the night, and had taken them all. Murders are not infrequent. In one place within a radius of five leagues three men were murdered on the same Sunday. The natives are satisfied if they can secure enough *mate* to drink, and beef to eat. Many times cattle are found that have been killed and simply the tongue or a part of the ribs taken away for food, while the rest is left for the vultures.

In the small river near the border of the colony grow some of the most lovely lilies that I ever saw. In some places the leaves of the plants cover the water for a considerable distance. The leaves are fully as large as a good-sized tub. They are round, and contain a brim about six inches high. Beneath them are strong braces that keep them from being destroyed by the storms. They lie flat on the water. The flowers are large and beautifully white. There is another kind of lily growing right by their side; the plants are tall, and the leaves are large; the flowers are delicate, and very lovely to behold. Other beautiful flowers are found on the banks, and there are many curious and pretty birds. The trees are nearly covered with red blossoms, and are pleasing to the eye. All the ministers of the Gospel have deserted the field, but the lilies and the other flowers remain to glorify their Maker; they speak courage and hope to the weary souls whose attention is turned to them; they breathe forth hope to the despondent, and make known the love of their Creator.

Who will come and help the lilies in their task? There are many places where individuals could labor for Jesus in this field besides the California Colony. I was there one week, and held meetings. One family was converted, and others separated themselves from strong drink, and earnestly invited me to return again. There are so many places to enter that we are not able to fill them. The Saviour calls for laborers, and asks you to "consider the lilies," whose greatest pleasure is to glorify their Maker. Take any place that may be open for you, and fill that place well. God did not forget the lilies, neither will He forget you.

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THE first Protestant Foreign Missionary Society, the Brethren's (Moravian) Society for the Furtherance of the Gospel, was organized in 1741. With the organization of the second in 1792 began the march of modern missions. There are now 280 societies at work in different parts of the heathen world; they received in 1894 more than \$14,000,000 for the prosecution of their work.—*Facts on Foreign Missions.*

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AT the beginning of this century the "Way of Life" could be studied by but one-fifth of the world's population. Now the Bible is translated into languages which make it accessible to nine-tenths of the inhabitants of the globe. For three thousand years there existed but three versions of the Holy Scriptures; now the whole Bible has been translated into 90 different tongues, and it can be read in whole or in part, in 320 of the 6,000 spoken dialects. To-day, the Bible is translated into 20 times as many languages as were spoken by the disciples on the Day of Pentecost and into six times as many languages as it was read in at the beginning of this century.—*Facts on Foreign Missions.*



MR. AND MRS. GEORGE F. ENOCH.



MR. AND MRS. CHARLES H. HAYTON.

## DEPARTURES.

THIS month the number of departures is greater than usual. As their faces are seen, we believe each one of our readers will bid God-speed to these brethren who have left home and native land, or who may be returning to their own country—as is the case with Brother Hasegawa—to give to others a knowledge of the truth which is so dear to those who have received it.

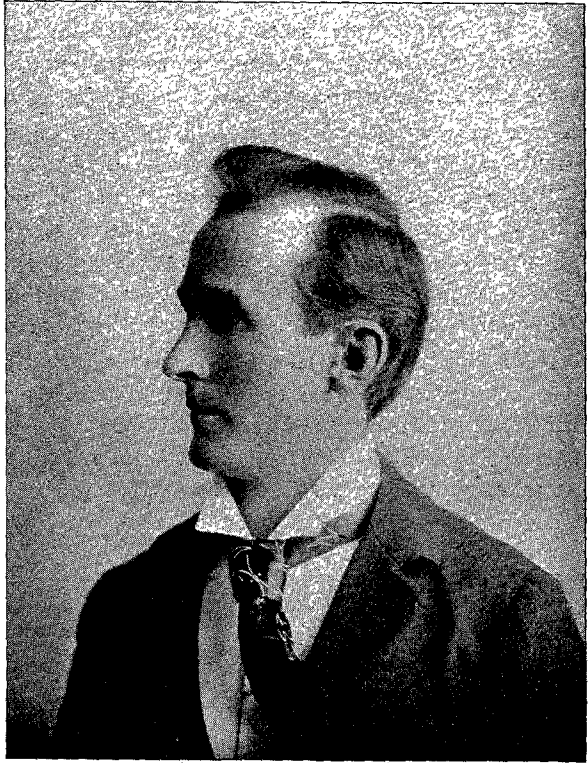
First to depart were Mr. and Mrs. George F. Enoch, who left this city for Port Antonio, Jamaica, on the 30th of June. We did not have their photographs at that time, and no notice of their going was given; the delay, although longer than we had anticipated, has been unavoidable.

Brother Enoch attended both Battle Creek, and Walla Walla, College, graduating from the latter in 1896. The following summer, in company with Elder W. S. Nellis, he began ministerial work under the direction of the North Pacific Conference, where he continued to do acceptable service until called to go to Jamaica.

Mrs. Enoch, formerly Miss Bertha M. Graham—a sister to Captain J. E. Graham who has sailed with the "Pitcairn"—graduated from Walla Walla College in 1897, and at once began teaching in the public schools of the State of Washington. She was engaged in this capacity when she and her husband accepted the invitation of the Foreign Mission Board to labor in the West Indian mission field.

Since their arrival in Port Antonio, they have been holding a series of Gospel meetings. A number have already decided to accept the message for to-day. It is expected that Brother and Sister Enoch will soon go to the farther portion of their mission field and take charge of a school upon the island of Utilla, Bay Islands, Spanish Honduras.

September 3, Mr. and Mrs. Charles H. Hayton sailed from New York for Cape Town, South Africa, where they will enter upon educational work.



MR. B. O. WADE.

Brother Hayton, a plumber by trade, left this country first in the summer of 1896, and proceeded to South Africa where he did the plumbing work in the Sanitarium at that place. Later he was invited to take charge of the manual training department in Claremont Union College.

Mrs. Hayton, formerly Miss Ruth Haskell—a daughter of Elder C. P. Haskell—was for three years previous to her leaving America a teacher in the Battle Creek College Preparatory School, where she did thorough and creditable work. Both Brother and Sister Hayton received the greater part of their education in, and are graduates of, Battle Creek College. They will be a source of strength and encouragement to the corps of laborers in the broader field of usefulness to which they are now called.

Japan has not been forgotten; the repeated appeals from Professor W. C. Grainger are beginning to be answered in a practical manner. September 3, Mr. and Mrs. B. O. Wade, and Mr. S. Hasegawa sailed from San Francisco on the steamer, "Belgic," en route to Japan, where they will assist in carrying forward the work in Tokio.



MRS. WADE.

Brother Wade accepted the truth in Wisconsin during the winter of 1890-91. Previous to that time he had been actively engaged in Sunday-school work, and since his conversion he has been earnestly doing all within his power to assist those less fortunate than himself. His education was finished in Union College, Nebraska.

Mrs. Wade, formerly Miss Anna Johnson, is a graduate of the Scientific and Classical courses in Union College. She was reared a Seventh-day Adventist, and shares her husband's desire to give their life service to Japan.

Brother Hasegawa came to America 8 years ago for the purpose of obtaining a western edu-

cation. He was ambitious to succeed as a man of the world, but after many struggles with the infidelity and unbelief inculcated by his Japanese training during early life, he gave his heart to the Lord, and began preparing himself to be a missionary to his people. He spent two years in Healdsburg College where he made a good record. As he returns to connect with the workers in Japan we feel confident that God will remember him and give him a spirit of self-forgetfulness and love in laboring for his brethren who sit in darkness. His own struggles will enable him to better sympathize with the young men of Japan in their attempts to understand God.



MR. S. HASEGAWA.

For a long time Professor W. E. Howell has needed additional help in the Chinese school in Honolulu. September 7, Mr. and Mrs. J. L. Doble, of California, sailed from San Francisco on the steamer "Moana." They go to connect with this school. Brother and Sister Doble have always been surrounded by the influences of a Seventh-day Adventist home, and to both have been accorded the blessing of a Christian education, as they received their training in Healdsburg College. Brother Doble has had a good and successful experience in canvassing and Bible work.

Sister Doble, the second daughter of Elder H. A. St. John, has spent three years in Bible work in California. Her labors were crowned with success. Brother and Sister Doble have given themselves entirely to the work of God. They will find among the Chinese a field of exceedingly great opportunity and usefulness, as well as of peculiar trial, and a people who will be quick to see and appreciate the Spirit of Christ when exemplified in the

daily life. Undoubtedly, Honolulu will prove to be the gate to China proper, and in all the world there is no greater mission field than the Chinese Empire.

Ever since her childhood days it has been the desire of Miss Winifred S. Allen, of London, England, a graduate nurse of the Battle Creek Sanitarium Training School, to devote her life to the medical missionary work in India. The growth of that department in our Calcutta Mission has made it necessary that other doctors and nurses be sent, and Miss Allen is first to sail in response to this call. She left London, England, September 9, on the steamer, "Malta," for Calcutta, India. Since the beginning of the present year she has been connected with the British Mission. Her father, unlike many parents, is willing to give his daughter for the work in another land. Not only is he willing, but, to use his own words, "It fills one of my dearest wishes—to have one, at least, of our family, in the Indian mission field." God will not pass unnoticed such a sacrifice for His cause.

Miss Winifred M. Peebles, it might be said, was born into the denomination. In childhood she accompanied her father and mother during their labors in Vermont where Elder Peebles was one of our most valued ministers and Mrs. Peebles a Bible worker aiding her husband in his ministerial labors. After Elder Peebles' death, Sister Peebles removed to Battle Creek that her children might have the advantage of attending the College.

Having finished her education in Battle Creek College, Miss Peebles accepted a position in Union College. At the time she was called to labor under the direction of the Foreign Mission Board, she was a member of the faculty of that institution, teaching Latin, Spanish, and English. She embarked from New York, September 8, for



MR. AND MRS. J. L. DOBLE.

Bermuda. Word has been received of her safe arrival, and ere this she is well installed as instructress.

May many of the students in our schools consider well the work of foreign missions whose needs cannot be overestimated. As will be observed, many of the missionaries sent out of late have been young people. Nearly all of these have received a training in our own schools. Their experience will be one of hardship, trial, and perplexity. They go as representatives of the Lord Jesus Christ to hold up the light of truth in other lands.

As your representatives, the Foreign Mission Board have asked them to forsake all, and go out to other countries, and labor among other and strange peoples. We know not what awaits them for we are unable to tell



MISS WINIFRED S. ALLEN.



MISS WINIFRED M. PEEBLES.

what a day may bring forth. They cannot read the future, for their vision is no more prophetic than is ours. But one thing we do know, and one message they have heard: we know that all power in heaven and in earth has been given to the Lord Jesus Christ, and they have heard in their inmost souls that message of the divine Son of God—Go ye, therefore, into all the world, and teach all nations to observe all things whatsoever I have commanded you, and preach the Gospel to every creature—and it is in accordance with this knowledge, and acting in harmony with the spirit of this message that they have left all, and followed Him. May God's benediction rest upon them and upon their respective fields.

## LETTERS.

## JAMAICA.

ELDER HUTCHINS came in with the "Herald," and after talking the matter over, and seeking the Lord earnestly to know His will, we feel that it is best for me to go with him on the next cruise of the boat, to help him, and to become acquainted with the field. I will keep you posted in regard to our trip and work.

A. J. HAYSMER.

Kingston.

## BRAZIL.

It is encouraging to know that we can reasonably expect another teacher soon. Brother Sproed is located in the colony of Santa Leopoldina, and the brethren received him gladly. He will be self-supporting, and we hope to start all our schools on that basis.

We started a new canvasser last month, and expect to start two more next month. They are beginning on small books, and will take up the larger ones as soon as they get experience. Brother Stauffer takes them into the field, and helps them; in this way we hope for success.

As far as I know the workers are all well and of good courage, and the message is onward. The Lord is blessing our efforts, and we feel strong in Him.

W. H. THURSTON.

Rio Janeiro.

## EN ROUTE TO JAPAN.

Our voyage thus far—to Honolulu—has been a very pleasant one. With the exception of the first night the ocean could not have been smoother. The sea has no charms for Mrs. Wade; as for me, I am perfectly delighted with it.

Professor Damon, who is conducting a Chinese mission in this city, sent a letter aboard the "Belgic" to all missionaries, "regardless of denomination or numbers" tendering his services while they were in this city. Professor Howell met us this morning, and he has entertained us thus far. We are glad to note his earnestness, and the progress of his work.

Our ship carried 7 missionaries: of these, 4 were for China, 1 for Honolulu, and ourselves for Japan. There is also on board a party of 9 who are going around the world. The officers and passengers are a very congenial company. A Japanese consul, and one of Japan's biggest bankers are with us, and they have given me many hopeful views of their native land.

Our courage is good, and although Mrs. Wade has enjoyed (?) her amateur sailor's treat, yet we would not turn back: the die is set, and we must go on.

B. O. WADE.



# HOME DEPARTMENT.

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FOURTH SABBATH READING.—OCTOBER 22, 1898.

## THE NOBLEST SACRIFICE.\*

G. C. TENNEY.

THERE is but one saying of our Saviour, so far as the writer is aware, that is recorded by all the evangelists. It will be found as follows: Matt. x: 39; Mark viii: 35; Luke ix: 24; John xii: 24, 25. The prominence given to this principle clothes it with great significance. It is fundamental in the Christian faith. It is universal in its application; the word "whosoever" applies the test to every one who will be a disciple of Jesus. By most readers this saying of our Saviour has been limited to a few, perhaps to the martyrs, those who were called upon to renounce their faith or die. By some it has been extended to those who devote their lives exclusively or professionally to the service of Christ. But its Author endeavored to give this principle the widest application. The apostles caught the idea and repeated the maxim with particular emphasis. It means the farmer, the merchant, the teacher, the housewife; it means every one and all who will be Christians.

It says that the way to lose our life is to save it; and the way to save our life is to give it away! This is illustrated in the grain of wheat or corn, which, lying in the granary in a dry, comfortable place, abides alone. It produces no increase, and is of no value. But buried in the ground, it yields its life to a new and vigorous plant that increases to the good of mankind. The apostle urges this principle upon us in 2 Cor. v: 14, 15. We are not our own, 1 Cor. vi: 19, 20; hence we ought to yield our lives to God.

Read Ps. 1: 3-6. Here the great gathering day is brought to view. It is near, it hasteth greatly. The command is to gather those who have made a covenant with God by sacrifice. There is but one acceptable sacrifice that any one can make. See Ps. li: 17. The gift of the will, the heart, the spirit broken and contrite, embraces all we have to give. It includes the life, the strength, the property. Except the heart is included in our gifts all is vain; God will not accept them. When once the heart is given, everything is held subservient to the will and call of God.

It is no more incumbent upon one to make this sacrifice than upon another. When one has given his heart to God and his life to the Gospel, nothing stands

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\* It is suggested that the scripture references given in this reading be written on small slips of paper and distributed among those present. Those receiving a slip will rise and read the text when it is called for by the reader.

between him and any duty. The call of God is the only word he needs whether it be to leave his home and go to other fields; whether it be to go to one part of the earth or another; or whether it be to remain at home and dispense of his substance, or to care for the flock, or to work for parents or children.

There are two objects in sacrifice: one is the consuming of sin, Heb. xii: 29. Sin-offerings were consumed. Another object of sacrifice is given in Rom. xii: 1. The Syriac has this rendering, "by a rational service." The Revised Version, margin, says, "which is your spiritual worship." That is, the sacrifice God accepts is the rational service of our bodies rendered holy and acceptable. The only thing God wants to see consumed is sin. But strength, time, talents, influence, means—He wants these to be consecrated. The noblest sacrifice that it is possible for us to make is the sacrifice of self. Let sin and our wills be consumed. Break the will, grind up the heart, burn up the pride. Then give up all for the indwelling of the blessed Jesus. Rom. vi: 6; vi: 11, 13. No matter what our station or work may be, there is but one thing required of Christians, and that is to serve and follow the Master. 1 Cor. vii: 23, 24; x: 31; Eph. vi: 5-8. The servant or employee should consider himself under supreme and exclusive obligation to Christ, and not to his earthly master. Such an attitude will in no degree detract from his faithfulness as an employee. His devotion to Christ will cause him to become entirely trustworthy toward men. Likewise the employer should consider himself a servant of Christ, and as such, on an equality with his employee. Col. iv: 1; Eph. vi: 9. Let those who remain at home count themselves as fully the servants of Christ as those who go forth as missionaries. God never intended that His service should be unevenly distributed and the burdens all given to some, while others go free. 2 Cor. viii: 12-14. All should feel alike the responsibilities of Christ's cause and service. And this will be brought about where all have equally and entirely given all for the Master. God requires the sacrifice of self—of the sinful and selfish for death; of the pure and nobler powers for consecration and service.

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## PRISONS AND ALMSHOUSES.

D. E. LINDSEY.

A RECENT visit to the Ohio Penitentiary and the article on prison work in the July number of the *MISSIONARY MAGAZINE* have led me to write a few reflections.

The penitentiary had 2,550 prisoners at dinner the day I visited it. The harsh and sometimes brutal treatment in the past is being succeeded by more humane and merciful methods and instead of the prison being an idle house, as formerly, it is now a hive of industry, and the idle house is but a small compartment in the prison where the incorrigible and insane are kept. It is sad to note that many of the prisoners come from the churches of the land, not that there is no keeping power in the Gospel (for it is the power of God unto

salvation to every one that believeth), but members failing to maintain their hold upon God, again become enslaved to passion and appetite and sin. And sin, when it is finished, brings them to prison, and unrepented of, to death. These, for crime or wrong judgment of their cases, are compelled to spend from a year to a lifetime behind the bars. No one will plead that they have committed the unpardonable sin, or that bars of iron can bar them from the mercy-seat in the sanctuary above, or that Jesus or His word can be bound, or that angels can be hindered in their ministrations of mercy from visiting the imprisoned, who in their lonesomeness are led to a realization of their condition and confession of their sins. While it may not be wise to release every prisoner upon his confessing Christ, yet it is but following the footsteps of our Divine Lord to search them out, and with words of hope and comfort, encourage them to lives of righteousness, knowing that when they have suffered all earthly penalties and been faithful to the end they may have a place among the redeemed as trophies of the grace which is more abundant than sin.

#### INCREASE OF CRIME.

“The learned specialists who are known as penologists and criminologists, on account of their studies of criminal life in all its phases, and the means adopted and adapted to regulate it, have assured us for years that crime is on the increase, not growing gradually, but by leaps and bounds; and men who compile statistics upon the subject corroborate their conclusions with startling figures that compel the attention and concern of the thoughtful humanitarian. This is a poor outcome of the efforts, organized and individual, that have been put forth for centuries to reduce crime. It is a poor commentary upon our boasted civilization when the world is advancing so rapidly along other lines of philanthropy, to the amelioration of social conditions giving up organized charities and other systems for the relief of the lower strata of the people. In view of the wide-spread attention that has been given to the subject; and the immense sums of money that have been expended for the maintenance of police, jails, reformatories and industrial schools for young offenders of both sexes, penitentiaries, refugees, workhouses and bridewells, the result is far from gratifying and encouraging. The same complaint comes from across the waters. Crime in Europe is increasing in a ratio corresponding to this country.”

These are significant words and from one competent to speak, the Hon. E. G. Coffin, Warden of the Ohio Penitentiary. Surely it requires no stretch of faith or vision to see that the word of the Lord is being fulfilled. In view of this lamentable condition, it behooves those who understand the signs of the times to gird their loins, and with their lamps well trimmed and burning, flash the precious rays of truth into all the dark recesses possible. The statistics gathered afford only a partial view of the reality. Unfortunately a very large proportion of the violations of the laws is committed with impunity. If all were punished it might bankrupt the state to build and maintain the jails and penitentiaries that would be necessary to accommodate the offenders.

I am glad to learn that humanitarian principles are more and more gaining the attention of those in authority, and are being carried out in the treatment of prisoners. Superseding the former harsh treatment in prisons with kindness and helpfulness will have a reformatory influence, and as the term of prison life expires many will go forth with an ambition to live sober and honest lives. It not being the province of the state to teach religion or to concern itself to any great extent about the future morals of the convicts, it devolves upon the Church of God, the lovers of humanity, Christ's representatives, to avail themselves of every opportunity to help these unfortunates. I noticed in my round among the prison cells many places where the walls were decorated with pictures of loved ones, with fancy work, and the general appearance was one of real tidiness, evidencing that they were not wholly lost to influences of refinement, culture, and love. No doubt there are many innocent persons incarcerated who are known by the Lord as His sheep, and who know His voice, and others are His who have found His favor since their apprehension and imprisonment. In visiting such are we not visiting our Saviour? If there is a place in all the world where a man will have honest reflections upon his life, it surely is in one of these quiet little homes five by eight feet, with only an iron-barred door to admit the light or air.

I would call your attention to this great and needy field. While sailing the seas and traveling the four quarters of the earth to find fields for missionary effort, do not overlook these silent and almost unknown worlds. The Saviour will hear the cry of a penitent from a prison cell as quickly and gladly as from a king's palace, or a priest's dwelling.

In the almshouse many aged saints are found. A few months ago the writer, by invitation, addressed the inmates of the Cleveland (O.,) almshouse. Following this we had a short social meeting. Many testimonies were borne. Among others a minister, nearly ninety years of age, arose and with cheeks wet with tears of joy and hands clasped above his head, remarked that it seemed like an old fashioned love-feast. A timid aged lady came to the writer and remarked—"I would like to have spoken but felt abashed, but I never close my eyes to rest without praying." In another almshouse I held a prayer service with five old ladies, one eighty-seven and another one hundred and three years old, and the Spirit of God was there in no small measure. My own heart was so tendered that I could scarcely see to drive away for tears at parting. O, how many neglected ones there are in prisons and almshouses, reformatories, etc., that might be helped, and it is all as though we were rendering the favor to our blessed Lord. Aged brethren and sisters who cannot go to foreign fields or carry heavy burdens can find here a fruitful field, a happy experience, and the blessing of heaven.



It is evident that the love of Christ does not warm our own hearts, if we have nothing to say to others of its power, if we do nothing to kindle in the hearts of others the love of God.

## REPORT OF TRACT SOCIETIES FOR QUARTER ENDING JUNE 30, 1898.

Report of Tract Societies.

SOCIETIES.	Number Societies.	No. of Societies Reporting.	Number Members.	No. of Individual Reports Returned.	Letters Written.	Letters Received.	Bible Readings Held.	Missionary Visits Made.	Periodicals Distributed.	Pages, Books, and Tracts Distributed.	Subscriptions for Periodicals.	Received on Sale of Literature.	Fourth Sabbath Donations.	First-day Offerings.	Other Missionary Donations.
Arkansas, . . .	16	4	381	106	85	42	23	. .	1,747	17,684	. .	. . . . .	. . . . .	\$ 1 60	. . . . .
Atlantic, . . .	22	17	1331	. .	182	87	640	1148	11,119	71,861	. .	. . . . .	\$61 95	35 56	. . . . .
California, . .	70	26	4122	268	351	79	653	1918	18,635	. . . .	4706	. . . . .	. . . . .	407 08	. . . . .
Colorado, . . .	40	16	602	227	142	68	412	1832	5,938	124,839	554	. . . . .	. . . . .	140 50	. . . . .
Dakota, . . . .	57	28	. .	486	199	79	311	13	3,903	38,977	91	. . . . .	. . . . .	. . . . .	. . . . .
Florida, . . . .	8	6	222	21	43	15	246	616	4,334	22,307	212	\$ 502 02	. . . . .	15 77	\$ 6 00
Indiana, . . . .	. .	35	. .	. .	212	58	352	23	5,525	54,092	. .	. . . . .	. . . . .	. . . . .	. . . . .
Iowa, . . . . .	117	105	3417	920	612	395	369	2352	44,871	291,789	1537	755 62	95 83	457 44	1,228 25
Illinois, . . . .	40	6	91	50	63	10	20	. .	1,849	13,829	. .	. . . . .	. . . . .	. . . . .	. . . . .
Kansas, . . . .	89	34	. .	385	317	153	332	214	16,056	218,870	. .	. . . . .	. . . . .	. . . . .	. . . . .
Minnesota, . .	70	. .	. .	333	1132	391	197	1985	12,830	82,457	107	. . . . .	200 00	414 76	. . . . .
Montana, . . . .	13	5	. .	. .	47	8	79	40	1,346	11,088	. .	. . . . .	. . . . .	22 69	. . . . .
Missouri, . . .	43	36	1750	. .	. .	. .	. .	. .	35,009	406,335	. .	4,353 15	. . . . .	664 11	414 36
Michigan, . . .	181	98	2376	359	344	186	357	616	20,863	144,712	284	673 94	159 45	67 68	172 84
Maine, . . . . .	17	13	460	41	56	46	352	209	1,640	52,944	2	528 50	. . . . .	25 70	6 37
New England . .	33	24	914	162	860	348	121	613	14,778	96,711	1073	712 13	107 62	83 27	423 04
Nebraska, . . .	80	33	1351	193	261	76	551	470	25,728	112,846	1483	. . . . .	. . . . .	35 21	20 05
Ohio, . . . . .	. .	. .	2100	76	58	46	98	. .	4,804	57,969	66	35 91	61 44	100 01	. . . . .
Oklahoma, . . .	27	12	307	82	132	43	127	128	2,130	62,477	221	738 10	32 70	42 21	. . . . .
Southern, . . .	28	16	340	. .	773	262	747	1365	61,079	88,591	347	28 43	15 17	28 20	17 19
Texas, . . . . .	23	9	. .	29	31	17	123	. .	1,872	6,184	91	. . . . .	. . . . .	. . . . .	. . . . .
West Virginia, .	9	7	223	. .	355	163	56	859	2,211	61,093	176	664 41	. . . . .	8 29	. . . . .
Wisconsin, . . .	92	51	366	248	130	72	231	. .	8,855	135,138	149	. . . . .	. . . . .	. . . . .	. . . . .

## BRIEF MENTION.

—It is said that in China 33,000 people die every day.

—Every year 35,000,000 unchristianized souls pass into eternity.

—Out of 853 Baptist churches in heathen lands 524 are self-supporting; of their 1,235 mission schools, 383 support themselves.

—One of our friends writes thus to the *MISSIONARY MAGAZINE*: "I tell you you are a welcome visitor. I want you to come every month. Inclosed is 25 cents to pay your fare for one year."

—Another says: "I am thoroughly in sympathy with foreign missions, and the *MAGAZINE* is just what we need to keep us in touch with this work. I shall do all I can to extend the influence of the journal."

—The natural increase of the population in the heathen world is outstripping all effort at Christianization; for while there have been 4,000,000 converts during the present century, there has been during that time a natural increase of 200,000,000 heathen. There are now about 1,030,000,000 people who are not in any sense Christianized.

—The Baptist "Society for the Diffusion of Christian and General Knowledge among the Chinese" has published since November 1, 1896, 12,147,900 pages of Chinese reading matter; and during 1897 this society sold \$12,146.91 worth of Chinese literature, and furnished to the student class in China (while the students were assembled to pass the state examination) 1,320,400 leaves of reading matter.

—A brother writes as follows:—

"Please find \$10 enclosed for foreign missions. This ought to have been sent some time ago, for as I received your letter acknowledging the reception of my epistle, there was another letter waiting for me containing the payment of an old debt of four years' standing. So your prayer for the 'Lord to place means into my hands' is heard."

—Since the Iowa Conference was so beneficent as to vote \$500.00 of her surplus for the use of the Foreign Mission Board, the Kansas Conference has done likewise, and we have received word through the Secretary of that Conference that \$500.00 was voted to the Foreign Mission Board and \$500.00 apiece to three other enterprises. Surely the Lord knows where to bestow his means.

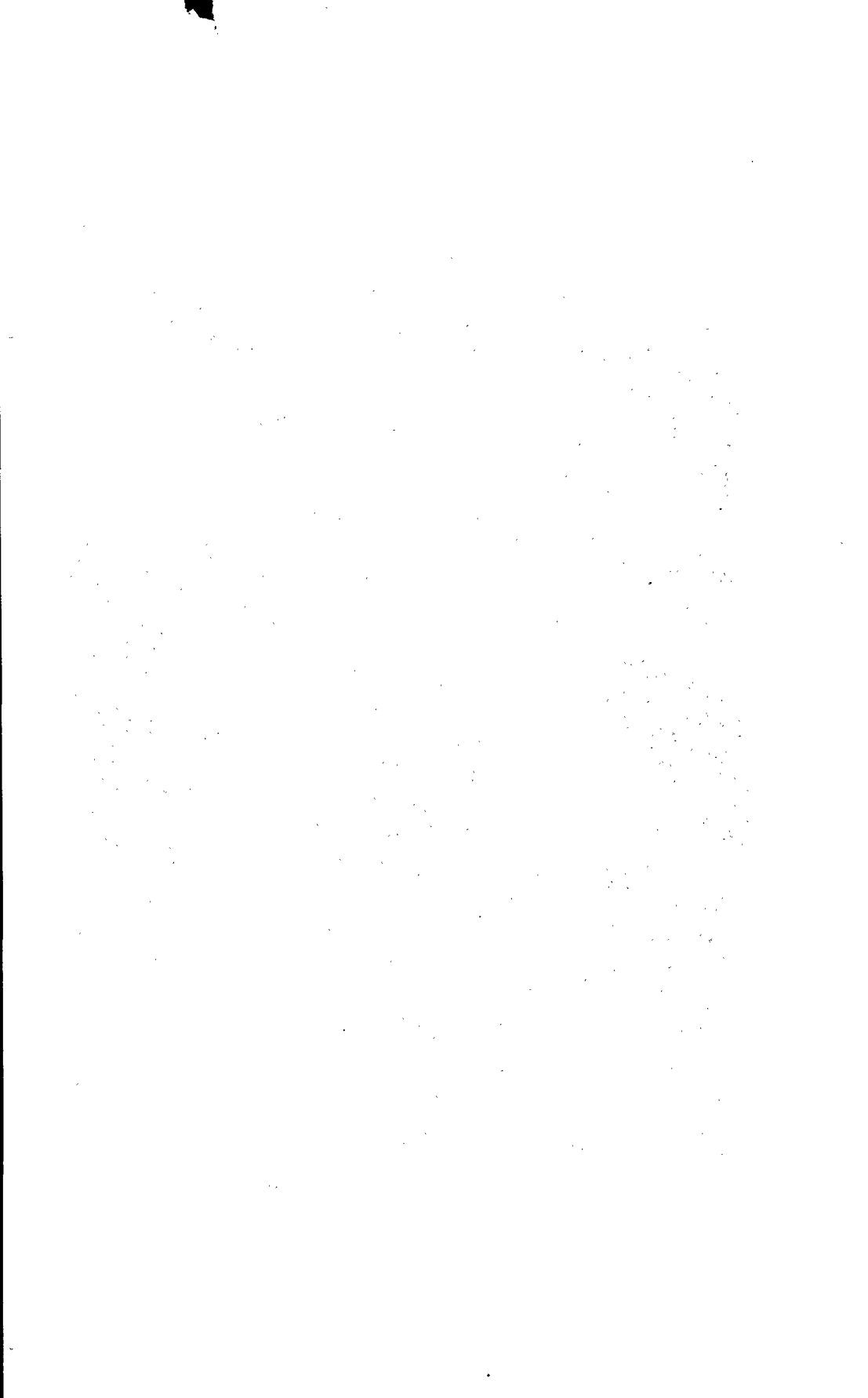
—We have just received information from the California Conference that they have again and for the third year voted to support Elder W. C. Grainger, our representative in Japan.

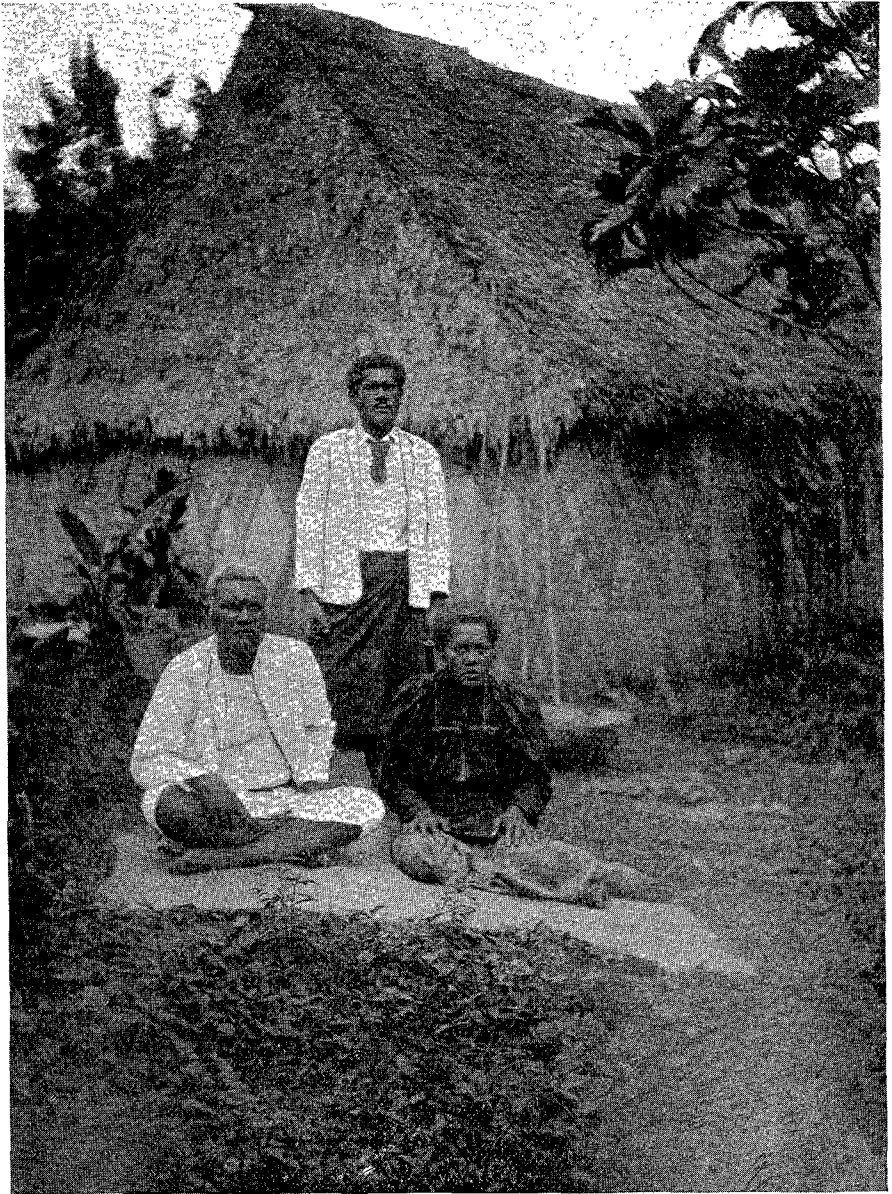
All who are interested in the progress and the outcome of the work in Japan will feel to thank God as well as the officials in the California Conference for their marked generosity toward this special section of God's work.

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*All who may wish to donate from time to time to the Foreign Mission Board can send their offerings to the treasurer, direct, or through the Secretary of their State Tract Society.*

*The address of the Treasurer of the Foreign Mission Board is, W. H. Edwards, 1730 North 15th Street, Philadelphia, Pa.*





FIJIAN CHIEF, FAMILY AND HOME.