

CERRO SANTA LUCIA

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CHILEAN MISSION.

G. H. BABER.

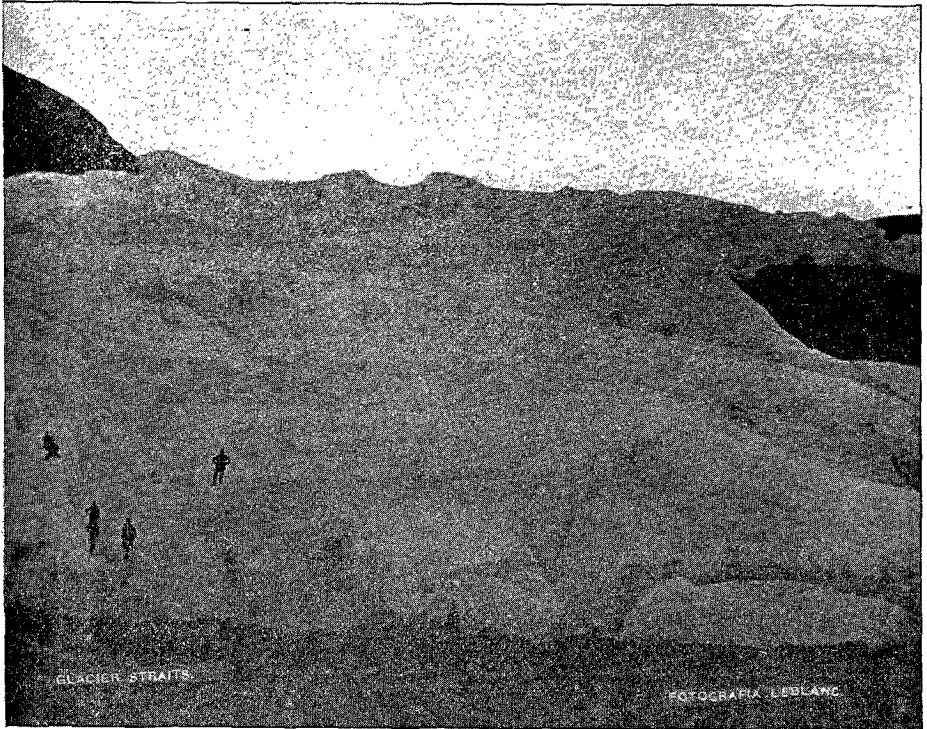
THIS field now includes the republics of Ecuador, Peru, Bolivia and Chile, an area of about a million and a half square miles. It is larger than Great Britain, France, Germany, Spain, Portugal, Austria, Norway and Sweden combined; larger than all of the United States east of the Mississippi River. It reaches from two degrees north of the equator to Cape Horn, a distance of about 4,000 miles, direct line, to 56 degrees south latitude. The same distance from the equator north carries us over Colombia, Central America, Mexico, the United States, British Columbia and lands in southern Alaska near Sitka. No such distance can be measured in a direct line in the United States. The width of this district varies from 100 to 800 miles.

The coast from Guayaquil, Ecuador, to Coquimbo, Chile, is a rainless region, the greater part of which is a desolate succession of barren cliffs, grim and forbidding. This region with the placid waters of the great Pacific reflecting the frowning steeps above, may be considered the foreground of our landscape. While the vast mountain chain of

“That giant of the Western Star
Looks from his throne of clouds
O’re half the world”

and serves as a background.

This Andean range embraces many superlatives. It has the highest peak in America which is the highest volcano in the world—Aconcagua, 24,000 feet above the sea level; the highest city in the world, which is not Quito, but Vuicarrago, 14,443 feet, and this is also the highest point thus far reached by rail. It is located on the railway line from port Mollendo on the Pacific to port Puno on lake Titicaca, which is itself the highest navigable body of water in the world. Around the plain of Quito in Ecuador is to be found the greatest volcanic area on the globe. From these great altitudes we pass at a bound to a point where this monstrous mountain system appears to have lost its vigor and submitted to the severance of its spinal column by the silver blade known as



GLACIER, MAGELLAN'S STRAITS.

Magellan's Straits. Here in latitude 53 south, is located the most southern city in the world with the not very classical name of Sandy Point, or, in more euphonious Spanish, Puntas Arenas.

In passing from Guayaquil, whose equatorial sun is made endurable by mountain breezes, to Magellan's Straits, the unchanged home of the glinting, green-blue glacier, a few intermediate views are presented.

This field has a population of 8 or 9 millions of inhabitants, under the misleading influence of 4 archbishops, 19 bishops, thousands of priests, monks, and nuns, practically supported by the civil governments. In fact they are the power behind the throne, however loudly the secular rulers may declare their freedom. The red-rose tint of the great red, Romish dragon is everywhere conspicuous.

Taken all together the climate is as good, probably, as any in the world, and why it has so long been neglected by Seventh-day Adventists I am at a loss to say. It seems that this part of South America is less known by the churches of the United States than the much less important and far-away islands of savages. Surely it has been, and is, a "Neglected Continent." The working force sent by our people to this field consists of 2 canvassers who have been here 4 years, and the writer and wife who have been here 3 years. We are all in Chile. Both the canvassers have been forced to seek, temporarily I hope, other



G. H. BABER AND FAMILY.

employment in consequence of general depression in business caused by bad government and war preparations.

Owing to the fact that this people have all been what they call baptized into the Christian Church and are taught that they are Christians, and consequently safe as long as they go to mass and the confessional, we do not hear any Macedonian cry of "Come over and help us," but rather a Gadarene request that we should depart from their coast. However, the opposition manifested against us by the Catholics is as nothing compared with that shown by other churches, calling themselves Protestants. But because there is no cry to come and help from the Romanists and a counter cry to stay out by both Protestants and Catholics, shall we not enter in?

There are now 4 ordained Elders in the field who speak only the Spanish language, 3 Chileans and a Spaniard. There are 3 other young men speaking both German and Spanish whom I hope to see develop into good workers soon. One of them has been at work for several months already.

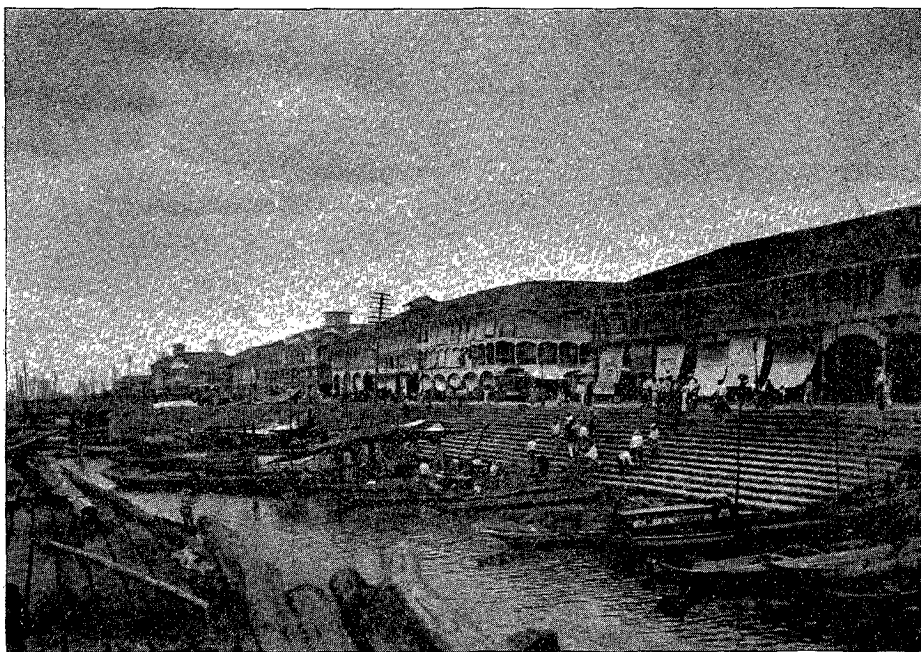
"THE work of imparting to others that which he has received will constitute every member of the church a laborer together with God. Of yourselves you can do nothing; but Christ is the great worker. It is the privilege of every human being who receives Christ to be a worker with him."—*An Appeal for Missions.*

ECUADOR.

ECUADOR takes its name from its position directly under the equator. It is divided into twelve provinces. Quito, the capital, at an elevation of 9,520 feet, has a population of 60,000. Think of this number in comparison with its half a million when the Spanish Roman Catholics found it in 1534. Here in these mountains existed a "civilization whose arts were equal to those of Egypt; which had temples four times the size of the Capitol at Washington, from a single one of which the Spaniards drew 22,000 ounces of solid silver nails; whose rulers had palaces from which the Spaniards gathered 90,000 ounces of gold and an unmeasured quantity of silver. Here was an empire stretching from the equator to the antarctic circle, walled in by the grandest groups of mountains in the world; whose people knew all the arts of their time but those of war, and were conquered by 213 men under the leadership of a Spanish swineherd who could neither read nor write." And this was done in the name and for the benefit of that same organization whose boast is, that she will do for the United States what she has done for other countries. The farmers in Ecuador "do not plough, but plant the seed by poking a hole in the ground with a stick." "Everything is done in the slowest and most difficult way." "Until the influence of the Romish Church is destroyed, until immigration is invited and secured, Ecuador will be a desert rich in undeveloped resources. With plenty of natural wealth, it has neither peace nor industry, and such a thing as a surplus of any character is unknown. One of the richest of the South American republics, and the oldest of them all, it is the poorest and most backward." The same unobstructed, vampiric system applied to the United States for 300 years, would reduce it as much as it has Ecuador. Let the people all beware!

Quito, 320 miles from Guayaquil, is located in a veritable nest of volcanoes, about 20 fringing the valley of Quito. Two ranges of the Cordilleras run through the state from north to south, leaving an elevated valley 300 miles long by 40 wide. This valley is crossed by 2 transverse ridges, thus forming the three great basins of Cuenca, Ambato, and Quito. The latter, notwithstanding it is the most elevated, is covered with a luxuriant vegetation. The other 2 valleys are comparatively barren. This is a land of opposites. Fertile vales alternate with howling wastes. Perpetual summer basks at the feet of snow-crowned peaks. One side of the mountain dry as tinder, the other constantly drenched with rain. It is sad to relate, however, that in the fields of moral, social, and religious life, there are no prominent counter currents to the long prevailing ignorance and idolatry, fanaticism and filth. It has not been long since a law was in force prohibiting the importation of all classes of literature that did not have the sanction of the Jesuits. The churches are in control of the schools, where the student is taught the catechism, the lives of the saints, and unquestioned obedience to the will of the church. It is said that every fourth

person one meets in Quito belongs to the hierarchy, that a fourth part of the city is convents, and that the streets of the entire part are reeking with a degree of human filth too repulsive to be described in polite literature. This state of things calls for one archbishop and 6 bishops. Probably this statement were better reversed. Throughout all these countries there is almost a hydrophobic dread of an external application of water. One grandfather who was baptized in Chile, said he had not had a full bath since he was a child. His wife was so alarmed at the thoughts of the results of his baptism that she cried and said it would kill him. However, when she saw that no harm followed, she was also baptized. Poor creatures, who would not do all in his power to help them to become God's obedient children, especially when it is only by His unmerited favor that any of us are any better off!



GUAYAQUIL, ECUADOR.

The city of Guayaquil, situated 60 miles from the sea on the Guayaquil River, is the commercial port for Ecuador, and is the third in importance on the South Pacific Coast. Of course it is dirty, and why the inhabitants of this and nearly all South American cities do not suffer more from filth diseases arising from their own uncleanliness, must be due to the fact that the climate itself, as God has given it to man, is exceptionally salubrious. This I believe is the case. Guayaquil has to some extent assumed modern airs. It has street-cars, gas, and ice factories. A railway track was begun from Guayaquil to Quito several years ago, but only 17 miles were finished and that never has been used. There are too many Catholic churches for railways to prosper. One-fourth the

property of Ecuador belongs to the bishops. Ten per cent. of the entire population are priests, monks, or nuns. These know well how to cater to the childish desires of the people, so they provide them with many feast-days. Of these there are 272, leaving 93 in the year to be devoted to railway construction, poking holes in the ground with a stick to plant seeds, and other modern improvements. Santo Domingo, or Sunday, is dedicated to the cockpit and bull-ring, Christian amusements introduced by representatives of the only true church; while the claims of the great God in respect to His holy Sabbath are absolutely unknown and unheard of. These, dear readers, are some of the things we will have to meet in Ecuador. "And who is sufficient for these things?" "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

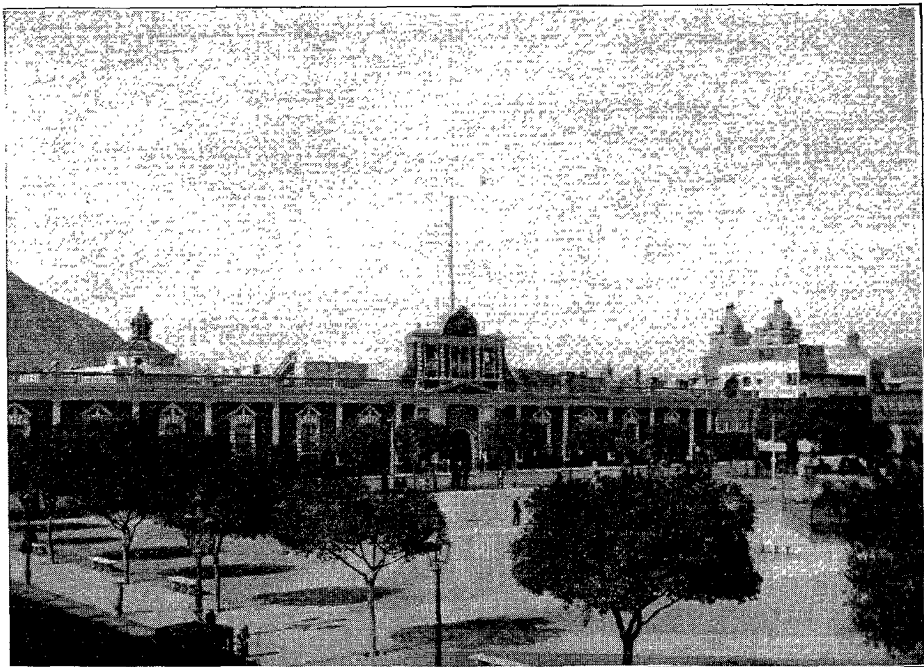
The climate at Guayaquil is made sufferable by the cool mountain breezes, the temperature seldom rising above 90 degrees. At Quito each day is a combination of spring, summer, and autumn, according to the time of day. Here pulmonary troubles are not known, and it is considered a healthful city. Goitrous and leprous affections are common, but these being principally hereditary, they need be no detriment to one entering that field.

The products of the country are coffee, coconut, pineapples, bananas, and other tropical fruits. The pineapple is of a very superior quality. The celebrated Panama hat is a production of Ecuador, but Panama merchants handle it.

This anti-progressive condition of things of which we have been speaking has recently received a severe backset. Under the present administration of President Alfaro, the news comes that there is now established what is called "religious liberty." This being the case this republic, so long under the Roman incubus, has taken a step in advance of Peru, Bolivia, or even of Chile, which, with all of her boasted progress, grants only religious toleration. But let none be too sanguine, for "Rome was not built in a day." Neither can human effort destroy it in a day. Nearly 400 years of diligent fanaticism and superstition can not be obliterated by the stroke of a pen. Still, on the other hand, the stroke could not in wisdom have been made had there not been a good, strong element supporting it. But whether there be freedom or persecution awaiting us, we know that the Gospel must go for a witness to this nation as well as to others. May God help each one to bear, as in His sight, the responsibility He imposes; whether of money or self or both.



"THE Lord does not propose to come to this world and lay down gold and silver to advance his work. He supplies men with resources, that they may by their gifts and offerings keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men will become channels through which God's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to God his entrusted gifts that makes men poor; withholding them tends to poverty."—*An Appeal for Missions.*



LIMA.

PERU.

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PERU has a population of 3,000,000, about one-third of which are native or mixed. There are also many Negroes and Chinese, and about 200,000 savages in the northeast. Many of the natives still preserve their original language and customs.

The country is divided by three well-defined regions running from southeast to northwest, called the coast region, the sierra region, and the montana or forest region.

The first is a narrow strip along the Pacific Coast, varying in width from 25 to 60 miles, by about 1,240 in length. It is a rainless, sandy, barren desert, crossed by about fifty rivers, along whose shores are fertile valleys. About half of these rivers have their sources near the summit of the Andes, hence are well supplied with water all the time. The others have water only during the rainy season in the Andes, having their sources among the foot-hills.

The second division is the Andes proper, in which both the climate and the natural productions are much varied. The high plains called *puna* are not much occupied by human beings, but the valleys and mountain slopes of this division are more thickly populated than any other portion of Peru.

The third division embraces two-thirds of the entire area of the country. This is the eastern slope, and is consequently subject to great rainfall. It is very

hot and fertile, and covered with almost impenetrable forests. Here great rivers are quickly formed which hasten to unite with the waters of the mightiest of all rivers, the Amazon. In fact the principal river of Peru is the Marañon, which is but another name for the Amazon.

The productions are rice, coffee, sugar-cane, cotton, grapes, bananas. Near the center of Peru are the celebrated Cerro de Pasco silver mines, which are very rich ; but being inaccessible to modern machinery, they are not properly worked. There are also rich deposits of guano on the islands de Lobos near the mainland at Pimentel.

The principal port is Callao with 33,000 inhabitants. It is connected with the capital, Lima, by two lines of railway 6 miles in length. Lima was founded by Pizarro in 1535, after having accomplished the conquest of the country by "one of the most atrocious acts of perfidy on the records of history." He gave it the name of "the city of the kings," but the natives called it Lima, which is certainly more convenient. The population of Lima is variously estimated from 120,000 to 200,000. Owing to the depredations by foreign invaders and domestic revolutionists the city has greatly deteriorated. The following is from the pen of W. E. Curtis in his "The Capitals of Spanish America." "The churches and convents and monasteries of Lima are the finest and most expensive in America, while the architecture of private structures surpasses that of any other Spanish-American city except Santiago. The old palace of Pizarro, which was erected by him when the city was founded, and in which he was assassinated, is still used for the offices of the government ; while the senate occupies the council-chamber of the old Inquisition building, which is famous for its ceiling of carved work, and infamous for the cruel and bloody work that has been done within its walls. This ceiling was imported from Spain in the year 1560, and was carved by the monks of the mother-country as a gift to the Inquisition council of the new. Here sat the most extensive and important dependency of the Church of Rome, extending its jurisdiction over the whole of the New World, roasting heretics upon live coals or stretching them upon the rack, long after the Inquisition in Europe had ceased to exist. The torture-room, which adjoined the council-chamber, is now a retiring-room for the senate, while the dark pockets in the walls, in which heretics were sealed up until they were smothered, are used as closets and ward-robres."

In this city was born, in 1586, the only person who has thus far reached canonization in America, Santa Rosa de Lima. She was canonized by Pope Clement X. in 1671. To her of course was attributed many miraculous cures, great beauty, wealth, self-abnegation, and devotion to the church.

Here in a crypt of the most imposing cathedral in America lie the bones of the famous old plunderer, Pizarro. Prescott says that he took 24,800 pounds of gold and 82,000 pounds of silver from a single Inca temple. Of course the church got its share.

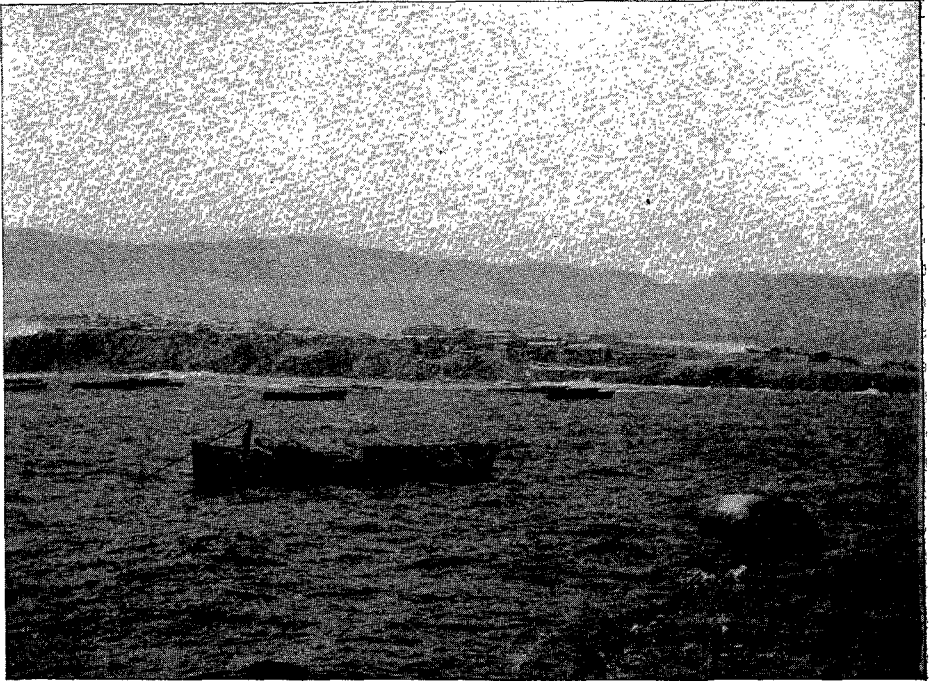
No wonder Pizarro could build grand cathedrals and fine cities to perpetuate an unsavory name. The glory of that name, however, like that of the nation whose loyal subject he was, has departed forevermore. Even their descendants

now calling themselves Peruvians, with all the natural advantages of climate, fertile soil, and rich mines are unable to rise above a weak, insurrectionary nation. "Shall I not visit them for these things? saith the Lord: shall not My soul be avenged on such a nation as this?" The avenger has visited them. Verily death has come up into their windows and is entered into their palaces. The Chilean army during the war of the Pacific was almost as cruel and destructive as that of the perfidious Pizarro against the lives and homes of the peaceful Incas. And how long will slumber the chastisement of the cruel Chileans, the Judge of all the earth only knows. But signs of the coming Nemesis are even now visible in the gloaming. Argentine wants the Puna de Atacama which Chile has claimed for many years. Both Bolivia and Peru have old grievances to settle with Chile when the opportunity arrives. But "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

Our work has just been carried into Peru. A Chilean brother by the name of Escobar, with a company of 6 adults, is now located in the city of Lima. They are there as self-supporting missionaries, but they are very poor and not able to rent a suitable room for holding public meetings. With a little help the work could be started very effectively, I think. Ten dollars per month would secure a room large enough to begin with. Brother Escobar is a carpenter and would make the seats. Brethren, as long as I know you are so well off as you are, I will not feel ashamed to call on you to help such as those in Lima, but when you are all as poor as they are then I am sure the Foreign Mission Board will be in a condition to restrain your liberality by a proclamation, saying, "Let no one offer any more;" but not yet. Now let every wise hearted among you whose heart has stirred him up, and every one whom his spirit makes willing bring in the Lord's offering before it is too late. Growing bank accounts, costly dwellings and rich array, while the cause of God lags for want of men and means, are not conducive to true happiness, nor do they rank us among the wise hearted. For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. There is no danger of any one becoming rich who does not *will* it. "Sell that ye have and give alms," says the Lord to the rich; "and having food and raiment let us therewith be content."

Two weeks ago 2 other Chilean brethren went with their families to Mollendo in southern Peru. This is the port for the beautiful city of Arequipa, with which it is connected by 107 miles of railway; thence to Puno, 100 more; thence to Cuzco, the oldest city in South America, and which was the opulent capital of the Incas until the arrival of the Spaniards. Our brethren hope to establish themselves, probably in Arequipa. This is the second city of Peru, with 50,000 inhabitants, surrounded by a rich and beautiful agricultural district. From there they will go out as peddlers over southern Peru and northern Bolivia, introducing the message by means of tracts and conversation. I don't feel ashamed to ask the "wise hearted" for a donation of 10, 15, or 20 thousand of Brother J. Q. A. Haughey's "Second Coming of Christ," illustrated, Spanish. Brother Haughey has already kindly made a liberal donation to this field of his English edition. If

anybody's heart is stirred up on this subject to send a box of tracts, buy them while the heart is stirred, but don't send them without further correspondence, for both time and money may be saved by sending direct to Peru, and I do not know the address yet.



MOLLENDO; PERU.

BOLIVIA.

THE republic of Bolivia has no steam communication with the outside world, Autofagasta, her former port, being taken from her by the greedy Chileans. In order to reach navigation her commerce must come by rail from Oruro to Autofagasta, or from La Paz and northern Bolivia across lake Titicaca by steamer to Puno, Peru; thence to Mollendo by rail. This railway was built by the great railway builder from California, Henry Meiggs, at an average cost of \$135,000 per mile. This road reaches the altitude of 14,660 feet, and is said to be the highest yet reached.

Probably the most celebrated feature connected with Bolivia is the island of Titicaca in the lake of the same name. This island is said to have been the Eden

of the mysterious personages, the Inca Manco Capac and his sister wife, Mama Ocllo Huaco, who, as children of the sun, were sent by that great luminary to teach the children of earth how to live. They founded the city of Cuzco and set up an "imperial dynasty which lasted a thousand years, and possessed a wealth and an industry that had no measure." Around the lake Titicaca "stand the mighty temples and palaces, erected of blocks of stone as large as those of the pyramids, quarried and conveyed by means that still remain a mystery, and will never be known. These monuments of an extinct civilization, these evidences of art and industry that surpass any prehistoric architecture on the earth, are standing now in mute impressiveness, mocking decay, as they taunted the conquistadores who tried to overthrow them. But the Spaniards stripped them of their treasures, murdered their inmates, and destroyed everything that could not withstand their power.

"The riches of Peru and Bolivia have been their curse from the time when Pizarro invaded the continent to the plunder of their nitrate deposits by Chile. . . . For 300 years the people sat with folded hands, and enjoyed the profits of the development of their natural resources by foreigners, and now, stripped of them, sit impoverished, mourning the departure of their prosperity."

Bolivia also has about 200,000 savages living on the frontier plains of the eastern part. About one-third of the population are of the white race. The greater part, however, is composed of a mixed race called Cholas.

The highlands of North Central Bolivia are probably the most elevated in the world with any considerable population. Though within the tropics, the weather is very cool and the climate salubrious.

The mines in Bolivia are very rich in silver. Both wheat and corn are raised. The vicugna and alpaca yield a fine wool. The public highways built by the Incas before the Spaniards came, are considered by experts to be the finest of the kind known. But they are now in a dilapidated condition, being destroyed by the conquerors of the builders.

The last message has been taken to Bolivia by a colporteur named Pereira. He took of our books, "Patriarchs and Prophets" and "Steps to Christ." He was a former colporteur for the Presbyterians who have a Bible Society established in Valparaiso, but he was discharged from their service for propagating Seventh-day Adventist doctrine, as was made public in the annual calendar of the society. Brother Pereira went to Bolivia at his own expense. He was arrested at the instigation of a priest for selling bad books. At his request the books were examined and pronounced not bad, whereupon he was released with the official advice to leave the country. However, he remained and continued his work for 18 months. Word has just arrived that he has returned to the north of Chile. I hope to give fuller particulars later. This brother has not yet fully identified himself with us, not having received baptism yet, as he said he was not ready.

Thus it is seen that of the four republics of this field, Ecuador alone has heard nothing of the truth. We want established representatives in both Bolivia and Ecuador. Who is ready to say to the Lord: "Here am I; send me!"



ENRIQUE BALADA.

CHILE.

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By looking at a common map of South America, Chile is difficult to find unless one knows just where to look for it. Like a narrow fringe on the western boundary of Argentine and Bolivia, between the summit of the lofty Andes and the Pacific Ocean, extending from latitude 19° to 56° south, and between longitudes 68° and 75° west from Greenwich, is to be found the boisterous little republic of Chile. It has a population of 3,500,000 spread over nearly 500,000 square miles, with the enormous sea coast range of more than 2,500 miles.

The republic is divided into 22 provinces and one territory. The provinces are subdivided with departments; these into subdelegations, and these again into districts.

Santiago is the capital with 250,000 inhabitants, and Valparaiso, the principal port of the West Coast, has 140,000. The other principal cities are Iquique, with 30,000; Copiapo, 10,000; Serena, 17,000, in the north: San Felipe, 12,000; Quillota, 10,000; Limache, 10,000; Curico, 12,000; Talca, 32,000;

Chillan, 30,000 ; and Concepcion 40,000, in the center. All these are capitals of provinces except Quillota and Limache, which are in the province of Valparaiso.

From Coquimbo north the coast hills are rainless, barren, forbidding. To the south they are green during the rainy season from May to September. In the extreme south it rains excessively the year round.

There are 10 volcanoes in Chile, but they are usually inactive.

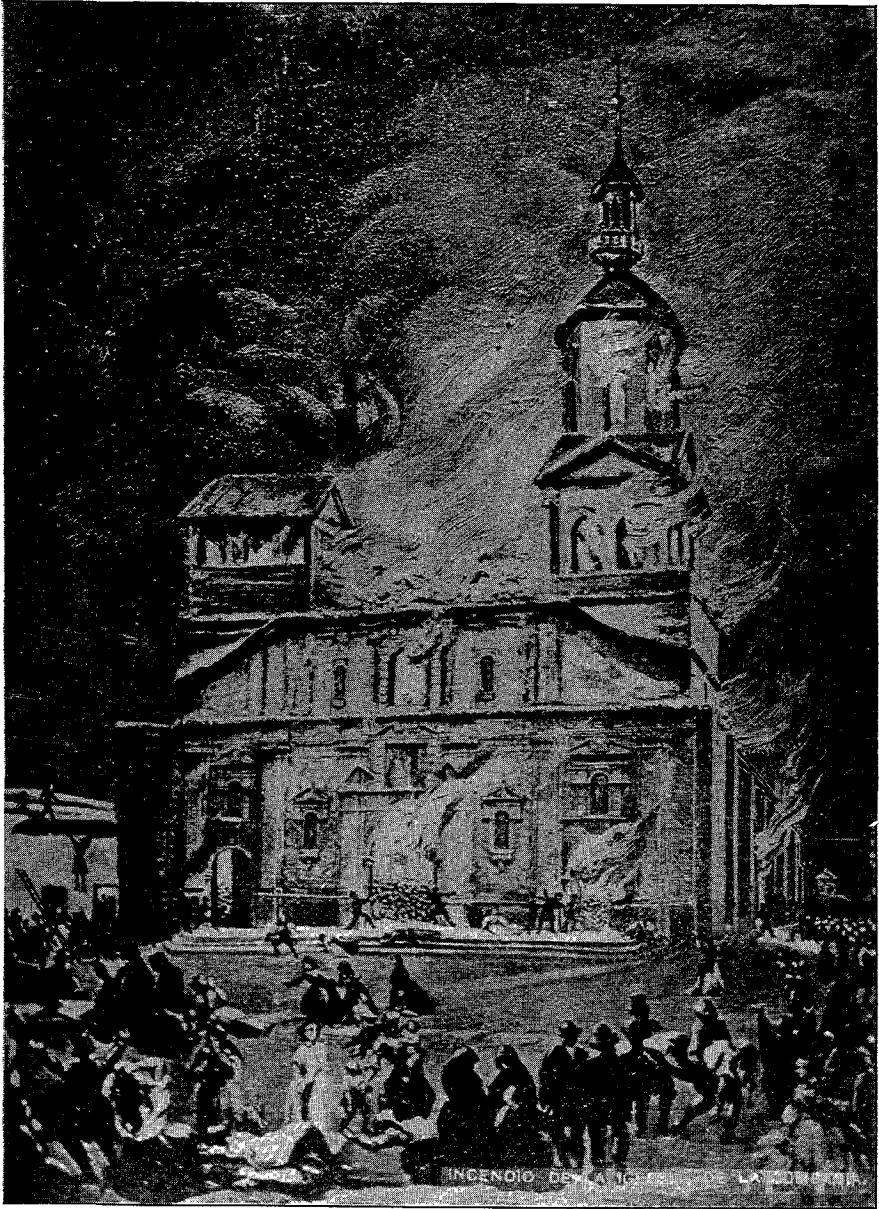
Between the coast hills and the Andes is the grand longitudinal valley, or, as it is sometimes called, the central plain of Chile. It extends from the transverse chain of Chacabuco directly east of Valparaiso, to the gulf of Reloncavi. This beautiful valley is crossed by many rivers of sweet, clear snow-water from the Andes. It contains about 30,000 square miles, and if properly irrigated and cultivated, what a source of wealth it would be! But, alas! It is principally owned by a few rich men who live in the cities and employ ignorant peons to cultivate it. The overseer is a *huaso* who wears a large hat, a *poncho* or mantle, leather leggings, high-heeled boots, and very large spurs, and is called *mayordomo*. A first-class quality of wheat is raised in this valley ; also barley and rye, and some oats, but a poor quality of corn. Many fruits do well, especially peaches, pears, plums, cherries, figs ; also oranges and lemons, but not to perfection as in warmer climates. The apple is very scarce, I think through neglect to properly care for the young trees. Grapes, melons, "English" walnuts, beans, peas, lentils, potatoes, cabbages, lettuce, in fact nearly everything that can be grown in the United States may be raised here. The tomato and sweet potato are exceptions. They do not prosper very well.

The principal productions of the northern part are saltpeter, iodine, and copper. The provinces of Tarapaca and Antofagasta are especially noted for these minerals. There are also mines of gold and silver. The gold is of a superior quality. The work in the precious metals, however, is rather limited. In the south are fine forests of splendid trees which make beautiful furniture. There are also mines of a very good class of soft coal.

There are many fishes caught from the sea, and they sell very cheaply. Fish, brown beans, bread, and dirty cheap wine seem to be the staple food (if the latter may be called a food) of the poorer class of the coast towns.

In all of Chile there are about 2,200 miles of railway in operation. The great valley above described is traversed by rail from the northern extremity south to Temuco, and the track is being laid from Temuco to Valdivia, thence to Orsono and Puerto Montt on the gulf. They run some very fine first-class parlor cars, especially between Valparaiso and Santiago. These are all on the American style, with doors in the ends. Many American locomotives are in use ; however, Chile now has facilities for building her own.

The trans-andine railway, running from Valparaiso and Santiago with destination at Mendoza, is still unfinished, and will probably remain so until the two nations building it decide to live more amicably and divert to the completion of this most desirable enterprise some of the money now being spent in preparations to kill each other. At present we may leave Valparaiso at 5:00 P. M. on Sundays, Tuesdays, and Fridays, arrive at the foot of the Andes by the state railway



BURNING OF CATHEDRAL, 1866.

at 9:25, remain over night, take the trans-andine line at 6:00 A. M., arrive at Salto del Soldado (leap of the soldier), 4,000 feet above the sea level, and 97 miles from Valparaiso at 7:30 A. M. Here we change to coach or mule-back, as we choose ; thence to Juncal at 12:00, noon ; thence to Las Cuevas (the caves)

at 6:00 P. M. ; stop over night, take our mule or coach at 6:00 A. M. ; cross Puente del Inca (Inca's bridge) at 7:30, and arrive at Punta de Vacas (cow point), Argentine, at 10:00 A. M. Now we are at the terminus of the transandine line on the Argentine side at an altitude of 8,133 feet. At 1:00 P. M. we board the train for Mendoza where we arrive at 7:00 P. M., and take the train for Buenos Ayres at 9:00 P. M. We have now been away from Valparaiso 52 hours and are 235 miles from that city. Twelve of these hours have been on railway, 13½ hours by coach, and the remainder awaiting connections. Baggage weighing less than 100 pounds each piece, may be taken by this route. I am sorry I have not the schedule for the return trip from Mendoza to Valparaiso ; however, the time will not be any longer. You see I have been particular in giving all the information I can concerning this important route, because I expect some of my readers to come to Chile very soon, either by this or some other line. I remember very well that I would have been thankful for such an item of detail when I was preparing for Chile. This route is open between October or November, and May or June, according to weather.

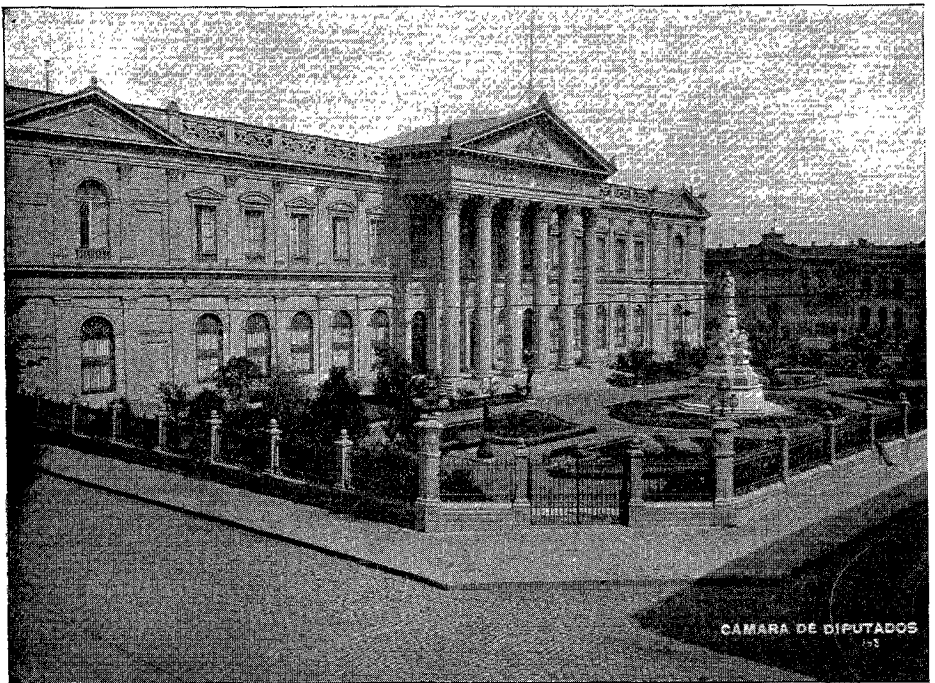
In this connection I might say that between New York and Valparaiso is now running a line of merchant steamers under the control of W. R. Grace and Co., which will take a few passengers each trip. At least they take them from here to New York. The fare is 30£, or about \$150. This is the cheapest first-class fare I know of, and is the only line by which the trip may be made without change of vessels. The stops, I think, are Pernambuco, Brazil ; Montivedeo, Uruguay, and Puntas Arenas in the Straits of Magellan. Time, about 40 days. The voyage by way of Liverpool is not bad, and requires but 42 days aboard. By this route a good, clean second-class fare may be had. Via Panama is the shortest and the dearest. Only first- and third-class passages are provided.

What our 4,000 miles of coast line would like to have is a small craft of our own to ply between Guayaquil and all ports south, and have it fitted up to seat a large audience, so that in every port we could deliver the message and at the same time defray expenses by the conveyance of traffic and passengers from point to point. This is not an idea of my own, but that of a practical boatman, a Dane and a Seventh-day Adventist. He expects to come into possession of means by which he can purchase such a boat and can manage it himself. By what better, quicker, cheaper way can our work be advertised to the people of the west coast ? Let the boat carry such a flag as that used by Elders Miller and Himes, with the words " Thy Kingdom Come," or other second-coming mottoes written on it.

There are telegraphic communications between all principal points in Chile. The tariff is very low and the service very uncertain. There is also a line over the Andes to Buenos Ayres. Also we have cable connections with Panama, North America, and the Old World. Our principal towns have street-cars, telephones, gas, etc. Santiago is a beautiful place, well watered by rushing little sluices of snow-water from the mountains running under all parts of the city.

Mount Santa Lucia is especially worthy of mention, as it is said to be without a successful rival in the world. It is an irregular pile of rocks apparently five

or six hundred feet high, with the appearance of having been torn from the summit of one of the many adjacent Andean peaks with which it is overtopped, and hurled into the plain below. "Tradition has it that the king of the Araucanians had a stronghold here before the Spaniards came." It was used by the Spaniards as a fortress. Since 1852 it has been undergoing many artistic changes. "Winding walks and stair-ways, parapets and balconies, grottoes and flower-beds, groves of trees and vine-hung arbors, follow one another from the base to the summit ; while upon the west, at the edge of a precipice 800 feet high, are a miniature castle and a lovely little chapel, in whose crypt Vicunae McKenna's bones were laid in January, 1886. Below the chapel, two or three hundred feet on the opposite side of the hill, is a level place on which a restaurant and an out-door theatre have been erected." The cut given does not do it justice.



HOUSE OF CONGRESS.

The grounds on which the house of Congress stands seem to be under a curse. No less than three church houses and one government house have been destroyed by fire. The last church building that was destroyed was one of the most horrible and heart-rending calamities that has ever happened in America. It was in 1866 that it occurred, on the occasion of the "Feast of the Virgins. As usual on that day, high mass was celebrated by the bishop, and at this particular church, which was that of the patron saint of maidens, there was a very large attendance of girls from all classes of society. The church was handsomely draped, and cords to which candles were hung were stretched between the pillars.

Being insecurely placed, these burning candles fell into the crowd below and set the clothing of the girls on fire. There was a panic, and the entire crowd became jammed against the doors, which, folding inward, could not be opened. The roof caught fire and, burning, fell with crushing destruction upon the heads of those below. The priests took no means to rescue the worshipers, but managed to get out unharmed themselves, carrying with them all the plate and other valuable contents of the altar." "It is estimated that at least three thousand young ladies perished, and there was mourning in almost every house in Santiago."

In front of the present house of congress (which is now in process of reconstruction, having been destroyed by fire about four years ago) is a beautiful monument erected to the memory of those who perished in that awful holocaust. Cuts showing the building on fire and the present house of congress with monument in front are herewith presented.

Brother Enrique Balada has charge of the work in this large city. For lack of means to secure a better meeting-house, he has one of his two living rooms on the second floor seated and invites the people to attend. Some attend, hear, and obey, but it is easy to see that if there were better accommodations the chances for doing better work would be enhanced. Is this sort of work to continue here in the finest city of South America? Can not something be done to give us a little better house of worship?

Santiago would be a good place for a sanitarium; a fine sanitarium where the rich would delight to go to be healed of their many infirmities. We can not hope to attract the better class of people to our little, poorly-furnished, two-room private dwelling houses to hear the Gospel. While we may not be ashamed to ask them, they with their different views of things would certainly be ashamed to be found there. We have got to learn to be all things to all men that we may by all means save some. We must learn to spare not, to lengthen our cords, and to strengthen our stakes. Has not the Lord enough money to build sanitariums for the relief of the bodies and thus open the way to the hearts of His poor, rebellious subjects for whom He gave His only Son? Verily He has, and some short-sighted stewards who have handled His money so long that they really think it is their own will soon learn that "it is required in stewards that a man be found faithful." "The Lord has money in the hands of His stewards, which they are misappropriating, binding it up in idols of some description." "Special Testimony," Page 4, July, 1894. The same continues as follows: "In the night season I was in a dream or vision, which revealed some things in Battle Creek. My guide said, 'Follow me.' I was directly in Battle Creek; the streets were alive with bicycles ridden by our own people. There was a witness from heaven beholding our people indulging their desire for selfish gratification, and using the money in this way that should be invested in foreign missions, to unfurl the banner of truth in the cities, and in the by-ways of the land."

This is so appropriate to our appeal for this district that I continue: "There was an infatuation, a craze upon the subject." How is it now brethren? Has the craze subsided? "The course of those who invest money in these things when starvation is at the very door of thousands, does not bear a telling testimony to

the truth that the end of all things is at hand. These things are counterworking against the messages that God has given His messengers to proclaim in order to arouse the world to the great event which is just before us."

"Every species of deception will take the lead to divert the mind from God through Satan's devices. The imagination will be intensely awakened in human minds to absorb money in buildings for convenience or to expend it unnecessarily through some excuse or invention of Satan; so that there will be less money to support laborers in the field, and less money for the opening of new fields, and money will be unwisely appropriated to do things that are really good works, but by doing which the larger and more essential work is cramped, and many things cannot be undertaken at all, in the lifting of the banner of truth in new fields, with the proper dignity that should characterize the proclamation of warning that should be given to our world."

In this connection I may be excused for asking all of our brethren if they consider that the banner of truth is being lifted with dignity in this great, opulent, proud city of Santiago, under the conditions as above described? The same applies to Valparaiso, to Lima, to every place in our field. "Will our people awake?" "Oh how can the spirit speak to impress hearts so that they will obey his voice?" Oh my brother or sister, if you are contemplating the purchase of a new bicycle, get this "Special Testimony" and read it first. Then think of South America, South Africa, Australia, the world perishing in darkness because you and others like you are spending your Lord's money for that which is not bread. May God help us all to weigh these things in the balances of wisdom.

PRIESTHOOD IN CHILE.

THOMAS H. DAVIS.

THOSE who have never had the opportunity of visiting any of our South American republics, especially Chile, surely would be interested in something about the priesthood of this far-off field.

The stranger on arriving in Chile is attracted with various customs of the people, especially the dress of the priests, which must differ according to their sect. While Catholics complain of Protestants not being united, they say nothing of the law of dress their many sects are compelled to wear.

The Dominican priests are divided into two classes according to dress, one wearing a gown of entire white, while the other class put a black gown over the white. The Jesuits are the most wealthy, and their dress is a rich black gown reaching from their shoulders to their feet. The Capuchinos wear a heavy coffee-colored robe, and want to imitate Christ by showing their bare feet through the sandals they wear. Their beard is generally long and their heads always shaved smooth, but kept covered with a skull-cap below their large straw hats. There

is one class of priests that makes one think of his childhood days. These are the Saliciano priests who wear a kind of double white bib. The Recoletas, to show that in their hearts they have pity for all mankind, wear red embroidered hearts on the left side of their cream-colored robes. There are others still, and all differ in dress and style of cutting and shaving their hair.

How the people of Chile can be deceived by these men who claim to represent the Man of Nazareth, Who came dressed as the men of His time and was of the poorest, can hardly be understood by those having the Gospel, when they see these priests dressed as gods and living off the fat of the land, besides laying up immense treasures upon earth.

One young man, whom I met on the train lately, has been connected with a convent for about four years. After a long talk to him on the Bible he concluded to go with me and see the Ten Commandments in a Catholic Bible. Since his conviction he has told us many interesting but terrible events of his life in the convents. He came to our meeting once and gave his testimony before all, of his desire to follow the Lord. He stated that he went into the convent to better his life but never could get any better. As the Holy Spirit is being poured out on God's people, and as we go forth to proclaim the Sabbath more fully, how many more we may find of these poor benighted souls, the judgment only will tell. The Lord is waiting for us to open our hearts, so the Holy Spirit can come in to give us power to say to these poor souls "Come out of her my people."

CALLING.

JOEL C. ROGERS.

IN traveling through some parts of this country during the past few weeks, so many calls for help have been heard that I feel it my duty to let our people know about these openings. While at Aliwal North, circulating our papers, I was asked to visit Brother David Kalaka in Basutoland. Some of our readers will remember Elder Haskell's account of his trip into Basutoland three years ago. David Kalaka is the man who went with him as guide. After Elder Haskell left, this man embraced the truth; and during the past year he received instruction and baptism administered by Elder Olsen at Kimberly. He is about 55 years of age, is an educated Basuto, having attended school at Lovedale Native Institution, served fifteen years as proof-reader and foreman in the French Mission Printing Office at Morija where he lives, and has for some years been a member of the council of the head chief of Basutoland. Being thus well known all through his country, it has made a great stir among the Basutos on learning that he has received "a new religion."

Brother Kalaka came with his two-wheeled cart and horses to Aliwal North, about 75 miles, to meet me and take me to his home. His horses were very poor, on account of long drought in the country, and the journey both ways took about a week. It was midnight, Thursday, September 22, when we reached his house. During the few weeks previous, Brother Kalaka had been summoned

two or three times by the French minister, and as many times by the head chief, Lerothodi, to answer for his new faith. Before his minister, the Lord helped him to give a reason for his hope, from the

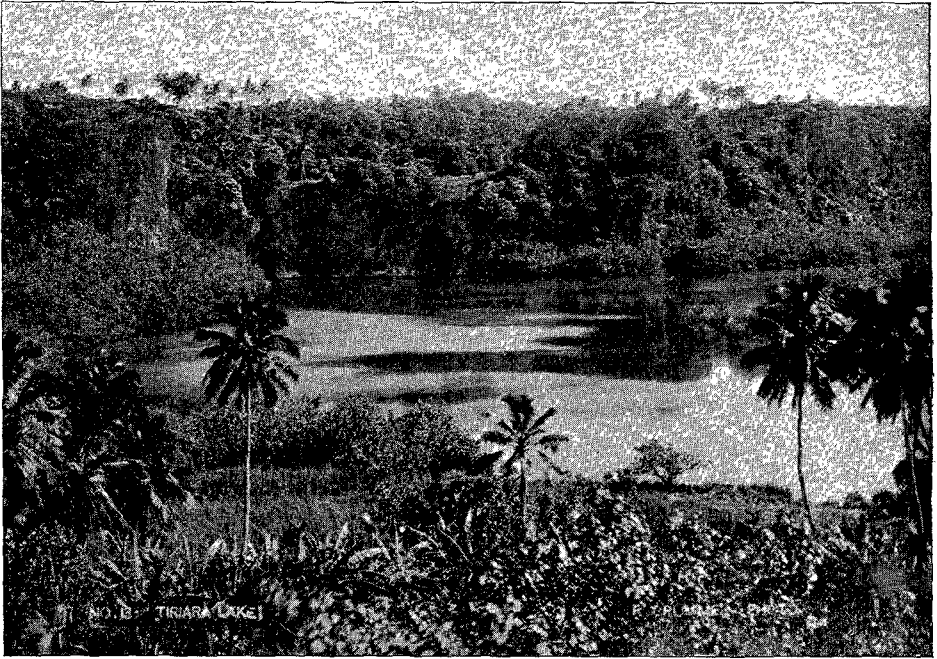


FAMILY OF MICALAH MATLANYANE.

Scriptures. Up to this time he had been a member of the French Protestant Church, and had done some work as local preacher. At his last interview with the minister, he was informed that he was excommunicated, and was forbidden to hold any public meetings. In the chief's court he was questioned before the council; and the native preacher was called to "catechise" him. Again the Lord gave him the promised answer, and the chief admitted in the presence of his counselors that "David has the Bible religion."

After this the chief called Brother Kalaka twice for personal talks. At the last interview, he was told that an Adventist missionary was to visit the country, and he at once expressed a desire to see the missionary. On going to his village, we were received very kindly by chief Lerothodi and his counselors. The chief said, Brother Kalaka interpreting, "I am glad to see you here in my country, and that you have come to preach to my people; for I want them to hear the Gospel and become civilized. I am surprised that the other missionaries have forbidden your preaching; but I know some are jealous of any new mission. I do not object to it, for I see the need of more than one mission. I will be pleased to have you go through my country and find a place for a mission." He said much more, and also showed us all around his village and garden. I believe Brother Kalaka's forcible answers from the Bible left a deep impression on the chief's mind.

While at Brother Kalaka's house many natives came to inquire about the truth; and wherever we went a group would soon gather to ask questions. The photo is the family of Micaiah Matlanyane, a farmer in the Mt. Kolo Valley. This is one of the largest and best districts in Basutoland, containing many native villages. This man has built a small schoolhouse at his own expense, being anxious to have his own children taught as well as others. He has appealed to the French Mission for a teacher for his district, but his call has not been answered by them and is not likely to be soon. His is a Christian family, but hundreds all around him still live in heathenism. The Spirit of God is calling through these people, as He did through the Macedonian, "Come over and help us."



TIRIARA LAKE, MANGAIA.

PHYSICAL PECULIARITIES OF MANGAIA, COOK ISLANDS.

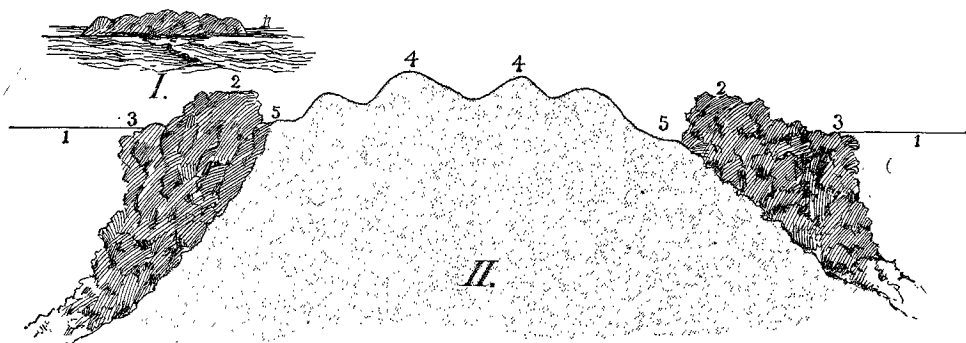
J. E. CALDWELL.

IT was about five o'clock in the morning. The watchman on the small native schooner had sighted the land, and cried out that all might hear and see. The wind had been fair but the sailors at the wheel had carelessly allowed the vessel to drift onto the lee of the island, so that we were all forenoon "beating up." At about twelve o'clock we got into the ship's boat and approached the land. We had not long to wait for a native canoe. Into this we clambered with our hand-baggage, and soon found ourselves "jumping the reef" by the skilful maneuvering of the native owner of the canoe. As he waited and watched the ocean waves for a favorable time to proceed, we lay there, at one moment facing the foaming surf as the wave-crest was dashed into foam on the edge of the rough, jagged rocks; next moment we were far below the level of the reef, its dark, irregular surface showing itself as a precipitous wall, high above the canoe; a moment after, being lifted on the top of a mighty swelling wave, our native propeller made a few quick strokes with his paddle, and we were carried with the speed of the wave clear over the angry rocks and to the friendly shore fifteen rods away. We were now soon walking on solid land on Mangaia, having been aboard the small schooner for nearly forty-eight hours, during which time we had not tasted a mouthful of food, and had drunk no water. On the occasion named

there were three European passengers aboard—two of us missionaries and one trader—but we all suffered alike from seasickness on the little schooner. Neither missionary work nor trading is all poetry in this part of the world.

Mangaia looks much alike from a distance from whatsoever side we may approach it. When first seen in the gray dawn of early morning its outline was symmetrical, abruptly rising a little above the sea at either extremity, while the line over the center of the island was only slightly waving or undulating.

Mangaia has no harbors, no breaks in the reef because it has no streams flowing into the sea at the surface of the land, and no anchorage because on all sides the sea is very deep. In most coral-girt volcanic islands passages through the reefs are found in the vicinity of the mouths of the fresh-water streams flowing from the mountains. At these points the fresh water flowing out must have hindered the work of the little coral builders. Examination of my diagram will show the reader why there could be no streams flowing into the sea at the surface of the ground in Mangaia. It is said to be about twenty-seven miles around this island. Its mountains or hills inside the makatea or elevated reef, are not high, and are chiefly composed of red or reddish clay, doubtless of volcanic origin. Most facts to be observed by a somewhat careful examination of the island have led the writer to believe that at some time in the past there must have been an archipelago of small, low islets, surrounded by an ordinary coral reef, which was common to the group, the sea water inside the reef forming a lagoon. By some sudden or gradual upheaval of nature (probably the latter, in my opinion), the entire archipelago with its surrounding reef must have been



Number I is the island of Mangaia as seen at a distance; II is a sectional view. 1. Sea level; one chain from the reef the water is said to be 80 fathoms deep. 2. *Makatea*, or elevated coral reef forming a complete ring around the island. It is 100 to 150 feet high. 3. Present coral reef, dry at low tide. 4. Volcanic-clay hill inside the elevated coral reef; in some places these hills abut on the *makatea*, thus obliterating the fertile ring at these points. 5. Belt of fertile land around the hills, inside the *makatea*. Here taro abounds in low areas, and at below the sea level is a brackish lake, which communicates with the ocean under or through the *makatea* and reef.

elevated to its present situation more than one hundred feet above the level of the ocean.

Here we find an unsurpassed opportunity to study the structure of coral rocks in their normal situation. As might be expected the softer parts of these

Physical Peculiarities of Mangaia.



STONE STEPS, MANGAIA.

rocks have been dissolved away where exposed to sun and rain and wind for perhaps centuries, leaving the surface ragged, jagged, bristling with sharp points of flint-like rocks. On the windward side of the island where no vegetation has been enabled to find a footing, the appearance of the makatea is desolate in the extreme, even rivaling the lava beds of some of our western States. As those familiar with coral reefs might expect, this mighty circular wall of natural masonry abounds in caves.

We spent the three days in visiting and exploring the three principal localities where the natives are acquainted with the cave openings. The people of the present generation continue the practise of their heathen ancestors by burying many of their dead in these caves, but only a very few Maoris now living have ever visited these places. Our guides were men appointed by the authorities to look out for the caves as burying-places. One of the caves we traversed, native torches in hand, for three-quarters of a mile or more. We saw hundreds of rooms of every conceivable form—some small, dark, and murky, while others were large, and high, and vaulted, glistening with stalactites of beautiful form and pearly whiteness. Every turn in the winding passages brought to view new beauties and fresh cause of surprise and delight.

Several times our guide stopped and turned back saying that since his forefathers fell asleep no man had ventured farther in that direction. According to some of their traditions one of the caves we were in extends a distance under

the makatea of five or six miles, having numerous openings to the surface where daylight can be seen.

In heathen times when warfare between tribes was common, these caves were much used as hiding places of the vanquished.

To us these days of exploring were times of delight, for we felt much nearer God while viewing His handiwork when shut away from the crude works of man.

At a future time I may speak of the moral condition of the natives here, two generations now since the open worship of idols, though many of them are still worshipping devils as truly as their grandfathers did.



TENT AND CONGREGATION, ENTRE RIOS.

ARGENTINE.

N. Z. TOWN.

FROM August 15—26 a general meeting was held in the province of Entre Rios, Argentine. The services were conducted in a tent which was located at a point convenient for all those living in that province.

Owing to rainy weather, the attendance for the first two days was small, but the first Sabbath dawned bright and clear, and at an early hour wagon-loads of brethren and sisters began to arrive, until at the opening of the Sabbath-school at 9:00 A. M., the tent was well filled. There are three organized churches in

this vicinity with a combined membership of about 130. Although some had to drive several leagues to reach the meetings, it was a rare thing that any were late, and when the weather permitted, nearly all were present. There were also three brethren from the province of Santa Fe, one from Cordoba, and one from Uruguay. All the laborers in the field were present except Brother Vuilleumier who was unable to attend.

When the meeting was first announced, we expected Brother Moon would be there, and later we had word that Brother Graf from Brazil would also come, but we were disappointed with regard to both. The public speaking was done by brethren Westphal, Leland, and McCarthy. Brother Oppgard also gave some talks on the care of the body. The Holy Spirit was the theme presented by Brother Leland, showing us how we may receive it. Although given through an interpreter, this instruction was well received. As confessions were made, light came in and victories were gained.

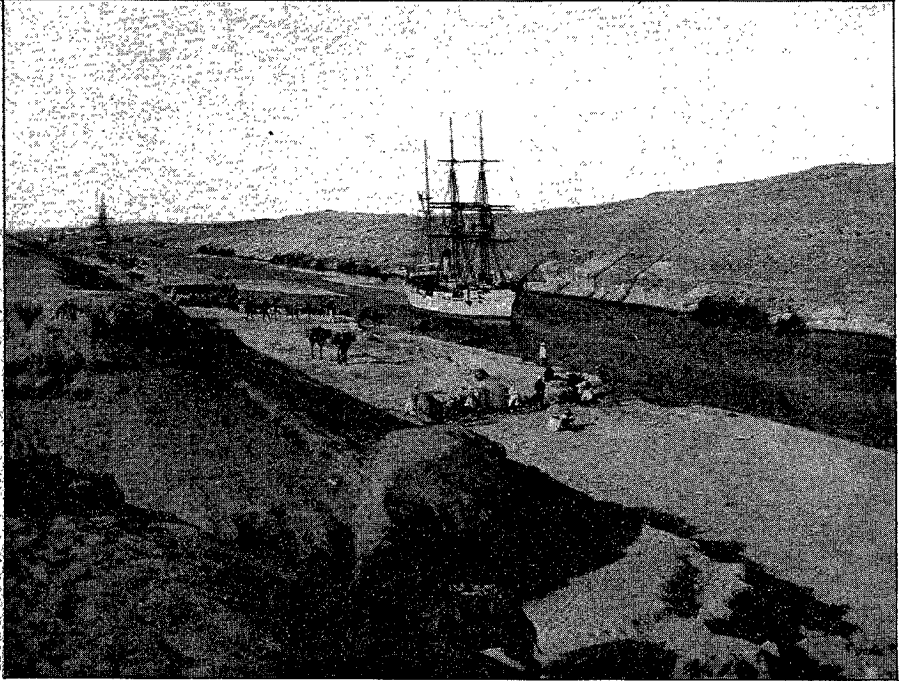
Two meetings were held each day for the children. These were in charge of Sister Westphal. Sister Leland also gave several talks to the mothers.

One interesting thing in the meeting was the testimony of the young brother from Uruguay. While engaged in his work on the farm, the Lord revealed to him in a special manner the sinful condition of his heart, and his need of the Holy Spirit. This led him to seek God more earnestly and to see the impossibility of receiving the Holy Spirit while he cherished a single sin. So he let the Lord take all, and waited further instructions. Soon the Lord told him to sell his property, and go and tell the good news to others. Not having had many educational privileges, he plead this as an excuse. But he found no rest until he followed the Spirit's bidding, and he came to the meeting ready to enter the work.

What impressed us the most, was the fact that the Lord had brought him "up to date" in his experience, as one brother expressed it. One evidence of the genuineness of his experience is, that while he is desirous of working in harmony with the brethren, he wishes to begin the warfare at his own charges. May the Lord stir up others to follow his good example.

Another interesting feature of the meeting was the discussion of the school question. For some time the laborers here have felt the need of a school where workers might be trained for the cause. So some months ago it was proposed that steps be taken to establish an industrial school. The brethren and sisters have taken a deep interest in this question from the first, and one brother offered to give forty acres of good land toward such an enterprise. At the general meeting it was decided to accept this brother's offer, and definite steps were taken to arrange for putting up buildings. The brethren here in the field expect to meet the expense of building. If the Lord gives good harvests so that this project may be carried through, as we expect He will, it will be a great help to the work in this field.

At the close of the last Sabbath of the meeting, Brother McCarthy was ordained to the Gospel ministry. Brother Westphal offered the prayer in German, and Brother Leland gave the charge in Spanish.



SUEZ CANAL.

SHIP-MISSION WORK AT PORT SAID, EGYPT.

H. P. HOLSER.

FROM earliest times, Egypt has been noted as a land of corruption and in the Scriptures is classed with Sodom. But it is an interesting fact that God's people were repeatedly in Egypt and delivered from its corruption and bondage. Abraham was there and in a miraculous manner delivered and prospered. Jacob and his sons sojourned there and witnessed many remarkable providences in their behalf; and later all Israel were led forth from Egyptian bondage by great miracles, and given special experiences to serve as a type of the final deliverance of the remnant of God's people. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Of the Saviour it was said: "Out of Egypt have I called My son." As our example to tread the way before us, Christ was called out of *Egypt*,—not a land noted for piety, but from one having the worst reputation.

In the last generation, there will be a special message calling God's people out of Babylon (Rev. 18: 1-4),—a name which now stands for the same as Egypt formerly. And as God with great power delivered His people from Egypt in such a manner that His name was made known in all lands (Ex. 9: 16) so in the last days He will deliver His people from Babylon. "And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." At this time, we may expect a special work to be performed in Egypt as well as in other lands.

To the present, Egypt has not received much attention from those who are proclaiming the last message to the world. But the Lord has not overlooked this land; in various ways a work of preparation is in progress. The Bible has been translated into the language of the natives and is being quite extensively circulated. Mission schools have been established in which thousands are learning something about the Gospel. The land is now under the control of a nation that makes life and property reasonably secure, and that recognizes a good degree of liberty. A strong foreign element is doing much to break the bands of servitude and fatalism in which the Moslems are held. Although all these things can not of themselves save the people, the Lord can use them in making the work of the Gospel less difficult. The Lord is certainly at work in this field, and we should follow His leading.

Another fact which makes Egypt a land of more than usual interest, is the opening of the Suez Canal, which draws to one point many of the people engaged in ship-traffic between Europe, Asia, and Africa. From three to four thousand vessels pass the canal each year; and as Port Said, at the Mediterranean mouth of the canal, is a coaling station, most of the ships stop here from one to several days. This furnishes a rare opportunity to circulate our literature among many nations.

It was with special pleasure that we could, last May, send a laborer to this important station to work as ship-missionary. On a recent trip in the Orient I called at Port Said to visit our work here, and learned some items of encouragement. The port is free and all the ships can be visited except some owned by Catholic companies, which exclude Protestant missionaries and colporteurs.

The literature which our missionary circulates here is mostly in the English, French, German, Italian, Greek and Russian languages. At first, it was hoped that the work might be made nearly self-supporting through sales, but experience shows that this can not be done. Port Said not being a pay station the sailors have no money; hence the principal sales have been to officers. For this reason our work here will involve more or less expense. But the field for free distribution is large and the opportunity for far-reaching work is unrivaled. The extent to which we can improve this opportunity will depend on the amount of means at our disposal. Some have already made liberal donations specially for this work, which were a decided encouragement in opening this mission.

In his work of free distribution of literature Brother Luzinger our ship-missionary, has used discretion, giving tracts only after awakening, a desire to

read. He finds the Greeks the most hopeful subjects, hence we shall provide more literature in this language.

Alexandria also affords a good opportunity for ship-missionary work with nearly as many nationalities as at Port Said. We shall make a trial of this field also, to see what are the prospects for sales. Should this prove a good field, we shall need to provide more laborers. In the Lord's providence, the work is begun, and in His providence may it be continued and extended.



DAR-ES-SALAAM.

LEAVES FROM MY DIARY.

F. I. RICHARDSON.

ON the trip from South Africa to Jamaica, Mrs. Richardson and I came by way of the East Coast of Africa, passing through the Red Sea, Egypt, Palestine, Greece, Italy, etc. Having kept a memorandum of places and scenes of interest, we thought some leaves from it would be of interest to the readers of the *Missionary Magazine*.

We left Johannesburg March 27, 1898, taking the train for Lorenzo Marques on Delagoa Bay—which is a Portuguese possession—where we arrived the next day, and boarded the steamer "Admiral," Captain West, a genial fellow, and a gentleman; we sailed at 1:30 in the afternoon, with a smooth sea, and weather hot enough to satisfy the most orthodox.

In looking over the list of passengers, which numbered about 600, we found we had representatives from almost every nation under heaven; and nearly all

were attired in the peculiar costume of their native land, from the scanty dress of the African to the full flowing robe of the Turk.

The deck passengers especially had their native foods. Each of the Africans had a bag of roasted "monkey nuts" (peanuts), and of these they ate whenever they were so inclined. The principal food of the Asiatics seemed to be rice, curry, and fowl. They cook a large quantity, and then, having placed the dish upon the floor, several gather round and help themselves with their fingers, all dipping into the same vessel.

Following the meal comes the smoke which is indulged in alike by the boy of twelve, and the old man of seventy-five years. And such a variety of machines as they had for the purpose! We talk of Yankee inventions, but I think these people could carry off the palm. By far the greater number smoked cigarettes, and the baleful effects were easily seen in the sallow complexion.

Their greetings at meeting and parting were interesting to us. The Portuguese embrace each other, at the same time patting on the back. Even the governor, who came aboard at Mozambique, had a hug with his friends all around at parting. Some shake hands, each kissing his own hand after the shake, and others rub noses, etc. The steamer stopped at nearly all places on the coast, loading on coconuts, "copra" (dried coconut), and peanuts. Inhambane, Beira, and Quelinane are small, low-lying towns, surrounded with a tropical growth of vegetation.

April 5, we arrived at Mozambique, the headquarters and capital of the Portuguese possessions in East Africa. The town is situated on a small, flat island by the same name. The place was founded by Albuquerque, the Portuguese explorer and conqueror, who began the erection of a fort here in 1445. It is still in a good state of preservation. The great cannon all around the fort were beautifully cast in bronze. They bear inscriptions of priestly benedictions in Latin, dated from 1450 to 1650.

The streets of Mozambique are quite narrow, but they are kept very clean. We did not see an animal or bird of any kind in the city. The only wheeled vehicle in use is the jinrikisha—two-wheeled carts drawn by natives. The European merchants fly their national flags on the tops of their houses, and so their offices are easily distinguished. The Indians from India have settled here, and they carry on quite a share of the trade and commerce.

The Portuguese used to be extensively engaged in capturing Negroes whom they conveyed to other countries and sold into slavery. Some years ago England abolished the slave trade, and this illegal traffic had to stop. As I write, I can see in the harbor several of the sailing vessels, called "dows," in which they were accustomed to transport these unfortunate human beings.

Although the poor black is not now openly captured and sold, he is not much better off, for a plan has been adopted by which he is apprenticed or bound out for terms of from five to twenty years. When this is done he is just as virtually a slave for the time as when he was sold on the auction block. At Inhambane about one hundred and fifty were brought on board our ship, and they were disposed of in this way along the coast.

As there are no wharves for the use of the ships, they anchor some distance from shore, and people are conveyed to land in small boats. At this place we started to go ashore, but as the tide was not in, our little craft grounded some distance out, so we were obliged to be conveyed the rest of the way on the shoulders of natives. Mrs. Richardson demurred at first, but soon yielding to the pressure of the grabbing, shouting crowd, she took a seat on the shoulders of a big African, while I sat astride the neck of another, and we were soon on dry ground. When we returned the tide was in, so we were saved a repetition of this experience. Sailed again at six in the evening.

April 8. Arrived at Dar-es-Salaam, the "safe harbor" six A. M. This is the capital of the English possessions in East Africa. The harbor is magnificent. It forms an inland basin, and is connected with the sea by a short, narrow channel, deep enough for the largest boats to enter. The town presents a very nice appearance with its fine buildings nestling among the tropical trees. Here the purser purchased several sacred cattle which were brought on board, and slaughtered as they were required for the ship's use.

Kingston, Jamaica.

(*To be Continued.*)

HONOLULU.

B. L. HOWE.

WE can say of a truth that it "seemed good to the Holy Ghost and to us" that we should accept the invitation of the brethren to come to this field. We are glad we are here.

We left California with hearts full of peace and joy, not because we were anxious to part from friends, and from a work that was more dear to us than all earthly ties, but because we knew we were doing the Master's bidding, and the angels were with us.

The larger number of those on board were wrapped in midnight slumber when our good ship "Moana" threw off her ropes, and passed out through the Golden Gate onto the broad, almost motionless, Pacific. The second morning the surface of the ocean had the appearance of a vast mirror, unbroken by the slightest ripple, and free from any swell.

In our company were Brother and Sister Brainard and two children, going to Melbourne, Australia, and Brother Doble and wife and my family *en route* for Honolulu.

The Lord opened the way for us to do missionary work among our fellow passengers. Sabbath forenoon we gathered in a convenient place on deck for our Sabbath-school composed of 10 pupils. After the lessons were recited we had a short service. Our fellow passengers were very respectful, and I pronounce this one of the most cheering Sabbath-schools I ever attended. In the afternoon, assisted by Mr. Morgan, a Christian minister, we held services in the

cabin. The room was well filled, and an interest was awakened that enabled us to distribute reading matter and hold Bible studies during the remainder of the voyage.

We reached Honolulu on Wednesday, September 14, and received a warm welcome from brethren Howell, Merrill, Burgess and others. From first to last our journey had been a pleasure and a rest. We were all entirely free from the terror of sea traveling. After the kind friends at the Honolulu Sanitarium had served us to a splendid breakfast we felt thoroughly refreshed and ready for work. We accepted the hospitality of the Voyagers' Inn, kept by Brother Burgess, until we could secure a house. This proved to be quite a difficult task. Rents are very high, and there are not many empty houses. At last we found a building in a very desirable location, but had to wait several days for the carpenters to finish it.

Our hearts have been filled with gladness and gratitude to see the response of the believers here to the message we bring them. From the first the meetings have been good. By the end of the second week, and without scarcely any effort on our part, three cottage meetings were established. One of these is held at the home of Brother De Silva, and gives promise of opening up a permanent and fruitful work among the Portuguese. A large number belonging to this nationality live here, and many of them are refined, intelligent and studious.

Sabbath, October 15, was a glorious day for us. In the morning we studied to know how to discern the Lord's body that we might not be sick and weakly and go to sleep. The afternoon service was taken up by reports of the work in its various branches and the celebration of the ordinances of humility. God was with us, and our hearts were made glad.

We are twenty years behind in the work here, and nothing but the infinite power of the Spirit can do what must be done in the little time that now remains. A good report comes from Brother Brand, at Hilo. The Chinese school there is progressing as well as could be expected, and the Sabbath meetings are attended by some of the natives—three of whom have lately commenced to observe the Sabbath.

At the present time Professor Howell has enrolled 58 students, 32 of whom are in the Home. The Bible is made the study of first importance. For many generations these people have ploughed wickedness, and reaped iniquity, and eaten the fruit of lies. Now the fallow ground of ages is being broken up, and the sowing is being done in righteousness. God alone can give the increase. Our faith takes strong hold upon God that He will come and rain righteousness upon this much-neglected field, and that many of these boys will take part in the loud cry of the third angel's message.

Brother and Sister Merrill, who were connected with the Sanitarium, left for the States the same day we arrived. The force of workers here have more than they can do. There is a large field for labor among the afflicted children, and in teaching parents how to care for the little ones. Sister Johnson, from the Sanitarium, has been pressed into the free Kindergarten-school work—examining the children, and giving instruction as to how they should be treated. As these little ones improve under treatment, the way is opened to have access to the homes and hearts of the parents.

The location and other important features of this field combine to make this a very important point for the permanent establishment of the various branches of our missionary work. The Lord is blessing us abundantly.



B. L. HOWE AND FAMILY.

DEPARTURES.

ELDER B. L. Howe and family sailed from San Francisco for Honolulu, September 7, 1898, he to take the superintendency of our mission work in that field.

From childhood, Brother Howe has been under Christian influences. His boyhood home in Orange, Michigan, was frequently visited by the pioneers in the third angel's message—Captain Joseph Bates, Elder and Mrs. James White, and other early laborers often making his father's house a resting-place.

Elder Howe entered Battle Creek College in his twenty-first year, continuing in that institution until he began work in the Review Office. After seven years' service here, he went to Oakland, California, and entered the employ of the Pacific Press, where he remained five years, and at the expiration of this time he began laboring as a minister of the Gospel, under the direction

of the California Conference. Thus he was engaged when called to go to Honolulu.

Mrs. Howe, formerly of Rockford, Illinois, received the message under the labors of Elders R. F. Andrews and G. W. Colcord. At that time none of her people had accepted the truth; but two of her sisters have since joined her in the faith. After teaching school for several years, she went to Oakland, California, and entered the mission under Elder and Mrs. N. C. McClure. God greatly blessed her labors, and at present many of her readers are firmly established in the third angel's message. Her heart is united with that of Elder Howe, in believing that they are where God would have them.

The American Liner "Paris" which left New York, December 14, carried a party of seven who were starting on their long voyage to India, to connect with our mission there. These were Elder F. W. Brown and wife and two small



F. W. BROWN AND FAMILY.



R. S. INGERSOLL.



MRS. OLIVE P. INGERSOLL.

children, Dr. R. S. Ingersoll and his wife, Dr. Olive P. Ingersoll, and Mrs. Ingersoll's mother, Mrs. S. J. Olney, late matron of Battle Creek College, who accompanies her daughter and son-in-law.

Frederick W. Brown, born at Spofford, New York, in 1860, was baptized into the Free Will Baptist Church when 15 years of age. Samuel-like, for the lad was but seventeen, he was called of God to give his life to the Master's cause in India. In 1881 he was licensed to preach the Gospel, and learned that his God-fearing parents had dedicated him to the work in India before his birth. To this land he was invited to go by the Free Will Baptist Mission Board at the close of his theological course in Hillsdale College (Michigan), and in 1888 he sailed, being supported by that College as their missionary.

In 1890 Mr. Brown was appointed Indian Secretary by his Society. He acted in this capacity until his return to America two years later. In 1891 he was married to Miss Kate D. Lawrence, at Darjeeling. In 1893 he united with the Disciple Church, and while employed by the Christian Women's Board of Missions, he traveled in nearly every State in the Union, seeking to arouse the churches to a sense of their duty to spread the Gospel in other lands.

In 1895 he entered the Medical Department of the University of Michigan, and it was here that he for the first time heard the phrase, "third angel's message." In 1897, having accepted of the Spirit of Prophecy, he began keeping the Sabbath, resigned his pastorate of a Disciple Church in the southeastern part of Michigan, and entered the American Medical Missionary College. Last July Brother and Sister Brown, united with the Seventh-day Adventist Church in Battle Creek, and just before they started for India he was ordained as a minister of the Gospel.

Mrs. Brown is a native of Illinois. She was raised under Christian influences, and united with the Disciple Church when but 14 years of age, and at that time she received a call from God to labor in the foreign field, and this "call was so clear, distinct, and plain, that from that time to the present" she has never "for a moment doubted" where He would have her "labor for Him." In 1889, under the direction of the Christian Women's Board of Missions, she sailed for India. While there she did zenana work, had charge of two orphanages, one for girls and the other for boys, trained a large class of native Bible women, and had the oversight of sixteen day schools.

Since her return to the United States, she has done all in her power to bring the needs of India before the people in the home land, and to prepare herself for greater usefulness when she returns to her chosen field of labor. In connection with her school and college training Mrs. Brown has studied Latin seven years, and German twelve years, and she says that "this discipline of language study I found of value to me in studying Hindi and Oriya in India." She has also had fourteen years' experience in practical printing and reporting.



A. T. DE LEARSY.

She has prepared herself to train kindergarten teachers, and has learned shoe-mending.

Both Elder Brown and his wife have had a good experience in connection with medical and city mission work, and Bro. Brown's medical training will come very useful to him in connection with his ministerial labors. Not only the father and mother, but even the children feel that they wish to be missionaries in the truest, highest sense.

Both Doctor and Mrs. Ingersoll are graduates of the University of Michigan, and they have had subsequent experience in our Battle Creek and Chicago Sanitariums.

Professor A. T. De Learsy, having been accorded a

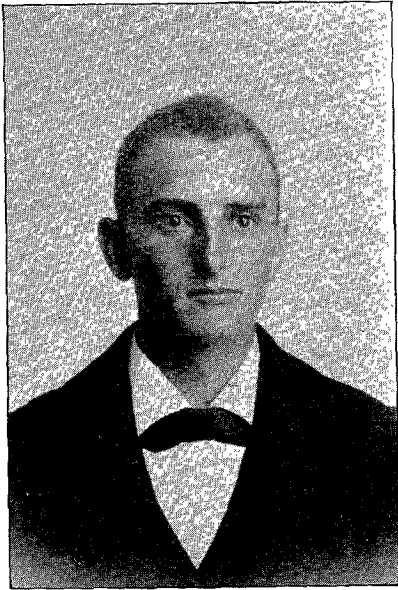
prayerful and affectionate Godspeed by a number of the brethren and sisters of the Philadelphia church, set sail for Buenos Ayres, Argentine, leaving this port on the "Russia," American Line, December 24.

Of Saxon descent, Brother De Learsy was born in the Crimea in 1854. While he was very young, his parents went to Egypt, where he lost his father. He received schooling in Syria, and while a young man he occupied the position of Consular Secretary in Palestine, and upon resigning that, came to England.

In 1851, Mr. De Learsy sailed for the United States, settling in the South. During 1881 and 1882 he studied in the Kentucky University. At the end of the latter year he entered the General Theological Seminary in New York City, graduating thence in 1885. He returned to Kentucky and was there ordained by Bishop Dudley to the diaconate in the Episcopal Church, and later, to the Gospel ministry. As pastor and missionary he labored in a number of States, his last charge being in Connecticut, which he resigned in 1898, and became a member of the Seventh-day Adventist congregation of Philadelphia.

Brother De Learsy has had a wide and varied experience, and his knowledge of a number of languages—at least three of which are spoken in Argentine—will enable him to be very helpful in that field.

December 28, the last three persons of the India party left New York on the "St. Louis," of the American Line, expecting to meet in London the seven who left the United States, December 14, and proceed with them to the land of the Himalayas. These last were I. D. Richardson, of Ohio; R. W. Yeoman, of Montana; and W. W. Quantock, of Missouri, all of whom go to engage in the colporteur work.

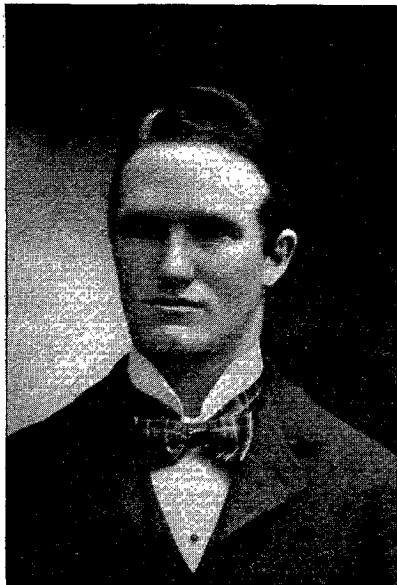


I. D. RICHARDSON.

Brother Richardson has had nearly four years of experience in scattering our publications, and has been privileged to be under the instruction of brethren Mead, Haughey, and Peddicord at different times. He has seen good results attending his labors, and has been wonderfully blessed of the Lord.

About five years ago Brother Yeoman embraced the truth in Butte, Montana, while in government employ. Feeling a desire to better fit himself to help spread the message, he spent two years in Walla Walla College. Three years experience in the canvassing work in Montana—a part of which time he was State Agent—has demonstrated his ability in placing our reading matter before the people.

Brother Quantock has had over three years' training in Battle Creek College, and his labors as a canvasser have been success-



R. W. YEOMAN.



W. W. QUANTOCK.

ful, although not so extended as those of the two other brethren. In missionary and educational work God has manifested His willingness to cooperate with Brother Quantock in his efforts to advance the kingdom of the Master.

In India, with its nearly three hundred millions of living souls, there is great need for consecrated colporteurs who will go forth in the mighty power of God, meeting and overcoming obstacles, and scattering the printed page everywhere. In India alone, thousands should be engaged in this grand work.

For each of the foregoing laborers, we bespeak the prayers of all of their brethren. Our noble workers who have left the home land, and gone into other countries where they will meet new and untried experiences, are cheered and encouraged by the sympathy and support of their friends who remain behind.

“THERE is great need of funds to advance the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields.”

“I appeal to our brethren everywhere to awake, to consecrate themselves to God, and to seek wisdom from him. I appeal to the officers of our conferences to make earnest efforts in our churches to arouse them to give of their means for sustaining foreign missions. The Foreign Mission Board needs to carry a continual responsibility in this line.”—*An Appeal for Missions.*

“THERE is nothing better to draw out our tenderest feelings and warmest prayers for the work and workers in distant lands than to study the faces of these pictures and read the accounts of the departures of the different ones every month, who have taken their lives in their hands, as it were, and gone to the dark corners of the earth. It inspires within our own hearts some of the genuine missionary spirit, so that we either want to go and share the hardships with them or assist them with our prayers and means.”—*New England Gleaner.*

HOME DEPARTMENT.

FOURTH SABBATH EXERCISE.—SABBATH, JANUARY 28, 1899.

A READING FROM THE "TESTIMONIES."

MRS. L. FLORA PLUMMER.

1. To whom is the Holy Spirit promised? Acts i: 5, 8; ii: 39.

"Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfilment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor?"—*Special Testimony, No. 2.*

2. Should we wait to see more of the power of God manifested, before we engage in the work?

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves."—*Vol. 1, p. 261.*

3. Why has the Holy Spirit not been poured out in larger measure?

"The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence are so manifest."—*Review and Herald.*

4. When will God's Spirit be manifested to a church or to individuals?

"It is when we are engaged in earnest work, working according to our several abilities, that God manifests Himself to us, and gives us grace for grace. A working church in travail for souls, will be a praying church, a believing church, and a receiving church. A church whose members are found upon their knees before God, supplicating His mercy, seeking him daily, is a church that is feeding upon the bread of life, and drinking of the water of life. The promise 'Whatsoever ye shall ask of the Father in My name, He will give it you,' will be verified to them. . . . Missionary success will be proportionate to whole-

hearted, thoroughly consecrated effort. Every departure from true missionary effort, every failure to cherish the missionary spirit, has reacted upon the church, and there has been a decline of spirituality. But every earnest effort that has been made in missionary lines, has brought spiritual health to the church, and has not only increased the membership of the church, but has increased its holy zeal and gladness."—*Special Testimony, No. 3.*

5. In view of this what shall we do?

"O, how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work."—*Special Testimony, No. 3.*

6. How will the answers to our prayers come?

"The Comforter (Holy Spirit) is to reveal himself, not in any specified way that man may mark out, but in the order of God; in unexpected times and ways that will honor His own name."—*Special Testimony, No. 6.*

7. When will the answers come?

"When the servants of God pray for His Spirit and blessing, it sometimes comes immediately; but it is not always then bestowed. At such times, faint not. Let your faith hold fast the promise that it will come. Let your trust be fully in God, and often that blessing will come when you need it most, and you will unexpectedly receive help from God when you are presenting the truth to unbelievers, and will be enabled to speak the word with clearness and power."—*Vol. 1, p. 121.*

8. What does God call upon us to do?

"God calls upon all the sons and daughters of the heavenly family to be fully equipped, so that at any period they can step into the ranks ready for action."—*Review and Herald.*

9. What is said to those who do not heed these warnings?

"If you do not stand in your allotted place, if you do not let your light shine, you will become enshrouded in darkness."—*Review and Herald.*

"God has been pointing out a work which is to be done. The world must be warned. He has given men and women the privilege of being copartners with Him in this great work. . . . There is no help for man, woman, or child, who will not hear and obey the voice of duty; for the voice of duty is the voice of God. The eyes, the ears, and the heart, will become unimpressible if men and women refuse to give heed to the divine counsel, and choose the way that is best pleasing to themselves."—*Special Testimony, No. 10.*

10. What does God say to those whose minds have been aroused to a sense of duty?

"Do not draw back after once the Holy Spirit has awakened in your mind a sense of duty. Act on the suggestion, for it was prompted by the Lord. 'If

any man draw back, My soul shall have no pleasure in him.'”—*Special Testimony, No. 10.*

11. Where have some placed themselves even now?

“There are many who are getting where the Lord can do nothing for them. They will not recognize the spirit or voice of God, but treat His words as idle tales.”—*Special Testimony, No. 6.*

12. What directions are given as to how the work is to be done?

“A great work is to be accomplished by personal labor. . . . Let the Bible be read to those who will hear it. Let God’s workers teach the truth in families, with earnest prayer drawing close to the people. If they thus cooperate with God, He will clothe them with spiritual power. The Holy Spirit works with him who opens the Scriptures to others. . . . No district is to be neglected. Any region that is left in darkness testifies to our unfaithfulness. Those who know the truth are not to call for constant labor from the ministers. Let the believers, so far as possible, do the work of the church, and keep up the meetings, leaving the ministers free to labor in new fields.”

“Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in the darkness of error. We might have been placed amidst barbarism. According to the light we have received above others, we are debtors to impart the same to them. The day-star has risen upon us; let us flash the light upon the pathway of those in darkness.”—*An Appeal for Missions.*

HOME INFLUENCE A FACTOR IN MISSIONARY TRAINING.

J. O. CORLISS.

THE old adage, “As the twig is bent the tree is inclined,” still holds good in the formation of children’s inclinations. From the course of many parents, it would almost seem as though they had little regard for the training of their children, inasmuch as they never think of talking seriously with the little ones along religious lines. If the children hear anything in the family about the Lord’s work, it is only in a casual way, or, it may be by way of criticism as to the methods pursued, and the means spent by those who plan for the advance of the Master’s cause.

There may be more than one reason for this course of the parents. In some cases, the neglect to enter into the confidence of the children arises from a certain diffidence in religious things, that cannot be from the right source. There are many mothers and fathers who never talk of the love of God and the preciousness of His cause, in the bosom of the family, and yet when in the public testimony meeting, or in society where religious sentiment prevails, find no difficulty in expressing themselves in a certain way as being on the Lord’s side.

This done, many seem to think that their duty in the Lord's service is well performed, and that their life in the family may be wholly devoted to worldly interests without injury to themselves or others about them. But this class little realize the extent of such influence upon the future course of their offspring. How many like these described have lived to regret their earlier course! When in after years they have seen their sons and daughters leave the family circle without any regard for the faith of the parents, bent only upon self-seeking of the most worldly nature, then has come the sorrowful question: What can be done to reach, and reclaim my children?

With the care of family rearing ended, and being in a measure retired from active scenes of social life, these, in prayerful frame, have opportunity to search the records of the past, when lo, the curtain lifts to reveal the mistakes which it is then impossible to rectify. Their children have passed beyond their control, and are being fast carried along with the popular current, toward the awful precipice which their tear-dimmed eyes so plainly see to be inevitable, unless some unseen hand soon arrests their career. How much better to have so trained the minds of these dear ones, from the cradle to their majority as to have the woof of their after lives the filling of consecrated devotion to the Master's service.

This is not to be done by some set rule of stern measures; neither is it wholly accomplished by a prescribed round of formal religious service; for these may be made so irksome that even grown people not accustomed to such things will be glad when they are through, and it is therefore not surprising that children, sometimes, betray a tendency to find some excuse for absenting themselves from that which becomes meaningless and distasteful to them.

The secret of success in training children for the service of the Master lies in the divine exhortation to fathers to "bring them up in the nurture and admonition of the Lord." Eph. 6: 4. The word "nurture" as here used means *instruction*. The Lord's instruction, then, should be that with which children should be constantly admonished; not so much by negative verbal reminders, expressed in doubtful tones, such as, "now don't do this," "don't go there," or "why don't you do this," but in the living example of a cheerful performance of every Christian duty.

There is a statement in Prov. 22: 6 which it is to be feared is not so well known in actual practise as it should be. The body of the text says: "Train up a child in the way he should go: and when he is old, he will not depart from it." The Hebrew marginal rendering is: "Catechise a child in his way." This means instruct him as to how he should conduct himself. But this cannot be done without example, connected with precept. No business of the world can well be learned by bare theory, and no one undertakes to teach an apprentice without putting actual work in his hands, and then showing him how to do it.

This is the only way that children can be trained for the Lord's service. Those whose duty it is to train them must be in actual work themselves, or they can never fulfil their obligation to those under their charge. Hence if parents who read these lines still have their children with them, and under their influence, it is best for them to begin without delay to redeem the time, in winning the minds

of their dear ones to the Lord's work, before they become filled with other things that will surely alienate them altogether from it.

There are several lines of conduct for this training, all of which are highly necessary to success. First have the children present at daily family worship, and be sure to pray for each by name, asking the Master's protecting, guiding care over them. There is nothing like praying for others by name, to make them dear to one's heart, and to draw them toward Him who bears their names to the throne of grace. If brethren in the church would adopt this plan in behalf of each other, they would find a more blessed atmosphere in the church than now exists in many places. How much more should this be done in the family, where there are the most sacred ties to be eternally preserved.

In family prayers the missionaries toiling in other lands should not be forgotten. Let the children learn by this occasion that they and their work are upon the hearts of father and mother. Teach the children to pray for the missionaries, and for those in various countries for whom they are laboring. By keeping these self-sacrificing servants of God constantly before the minds of the children, they soon learn to love the missionary work, and voluntarily sacrifice some things precious to them for the purpose of contributing to the work of missions.

When sitting down to a well-spread table of food, let the conversation naturally drift toward the destitute mission fields, and so impress the younger ones with the thought that they owe a duty to those in less comfortable circumstances than their own. Evenings, read to the children of the progress of the mission work, being careful to instruct them regarding the geography of those fields. Draw them out to ask questions, which will lead to lasting impressions for good. All this can be done without any feeling that they are having set lessons in religious duty, while the result may prove the salvation of their souls, and the souls of many who are now in darkness.

There is space to mention but one other thing in this connection. Be sure that the children *know* that the parents are doing something in the way of the contributions to support the mission work; not simply in the payment of the regular tithe which goes for home work. That is already the Lord's. Let the children know indeed that this is paid, for that is important, but let them also see that a sacrifice is being made outside of that for the mission field. The most effectual way to teach the needed lesson on this line, is to ask at family prayers for the Lord's blessing to accompany the gift. Could these lines of family instruction be carried out in general, the young people of the churches who are now pining for some settled work, would be making preparation for future usefulness in the Master's service, and the parents of such would have the joy of saying in the truth: "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." May many have this glorious privilege.



THE GOSPEL HELP MISSION.

E. A. MERRILL, SUPERINTENDENT.

THIS mission started a year ago and was in operation four months, sheltering and providing penny meals for two thousand men each month. As it then was warm weather, and we saw the need of a better building, it was decided to wait till fall to start again. In November a good four-story building was rented at 210 North Second Street. This is down in the city where the most of the poor live.

The building is well equipped with fire-escapes, drainage, etc. The first floor, 16x70 feet, is used as a meeting room. Back of this is the bath room 16x27, with cemented floor, so that all the water is drained into the sewer. Here are the spray bath, the full bath, and the tubs for washing clothes. Above this

is a room the same size equipped with a large range, 50 gallon circulating hot-water heater, dish-washing sink, etc., for the kitchen. Above this room is another, 16x27, with counters for lunch room. This third floor of the back building is connected with the second floor of the main building, which is 16x50, and is used by day as a reading room, and at night for shelter.

The third floor is divided by partitions, one room for the workers to sleep in, another for storing clothing that is sent in to be distributed, and the rest with the whole fourth floor is devoted to beds for lodgers.

Though we have been running so short a time, there are about sixty stopping there, and more keep coming in.

Bread, cereal coffee, pea soup, mush, milk, etc., are sold for 1 cent each, and other dishes at 3 cents each.

The Pennsylvania Conference has sent Brother W. F. Schwartz to work as evangelist in the mission, and The Medical Missionary Association sent Brother J. G. Hanna to help in the spiritual work, and as nurse. Brother W. F. Caldwell has charge of the restaurant, so we are well provided with help, and the Lord is blessing the meetings.

The sisters have begun a house to house canvass to find the worthy poor, and they are invited to a meeting held Wednesday afternoons for the women in which they are instructed, advised, and helped with food and clothing. The same afternoon the children are given a lesson in physical culture and sewing.

We are well prepared for a large work now, but need money, peas, beans, dried fruit, and good second-hand clothing to make it more effectual. Bedding is also needed to fit up more beds. Any one desiring to send these things will please ship them to the Gospel Help Mission, 210 North Second Street, Philadelphia, and send the shipping-bill to the same place. Make all checks and post-office orders to E. A. Merrill, and address them to 1724 North Fifteenth Street, Philadelphia.

MISSIONARY WORK AT HOME.

CLARENCE SANTEE.

THERE are many who have resolved and re-solved upon certain points, and yet must too often confess failures. Why is this? For instance: There is impatience, anger. Do we not wish to leave these forever behind? Yes, we do; but is it not about the same as it was before? Some have almost given up in discouragement on account of these things. Our dear children have often promised us that they would never do certain things again, yet we see them turning back to the same things, although they meant all that was promised. Is there no help for these things? I thank the Lord there is. The Lord says he is "able to keep you from falling." Jude, verse 24. Where can I get the power that I need for myself and for my children? It must be in the "Word," as God says that through it "the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii: 17.

Brethren and sisters, have we not been trying to remove the evil while the cause for the evil remained? In many cases our appetites have remained unsubdued, while we were trying hard to overcome that which was caused and supported by this very evil. I heard one of our brethren testify not long ago that he tried for years to gain the victory over some of his besetments, but failed. Later, he changed his diet, and it was not long until those things were gone and not thought of. The cause was removed.

“Whatsoever a man soweth, that shall he also reap.” If God gives me victory in answer to prayer, and I do the same thing again that caused the evil, will not the same thing be reaped again? Certainly. What was the iniquity of Sodom? Licentiousness. What does God say? “This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness.” Eze. xvi: 49. Then their display to catch the eye, and their manner of eating to debase the finer sensibilities, coupled with idleness, led to all the rest. The days of Sodom are a type of our days. The Lord says that when evil comes, the remnant shall know that there is a “cause” for that evil. Eze. xiv: 22, 23. Not that God will think of some evil with which to afflict us, but the cause will bring the evil. If so, how can we expect to become victors over self while eating food that continually inflames? The foremost cause of disobedience in our children lies in the appetite. It was so when Israel journeyed in the wilderness. “If a man have a stubborn and rebellious son, which will not obey the voice of his father or his mother, and that, when they have chastened him, will not hearken,”—what reason were they to give to the elders for his disobedience? “He is a glutton, and a drunkard.” Deut. xxi: 18-20. Why could they not give some other reason? It must have been because the evil centered in the uncurbed appetite. How much better, then, to take away those things that God has said ought not be eaten, than to punish our children for reaping the harvest which we have sown for them. Is it not about time that we were removing the causes that God has made known to us so that we may stand “without fault” with our children when Jesus comes? He will soon be here now. Let us be missionaries at home, and so form unbroken families in the everlasting kingdom.

RUNNING TO AND FRO.

G. C. TENNEY.

It is probably safe to say that no other feature of our times is operating so powerfully to modify human conditions and relations as those which cluster around the fact that we have reached the time long since foretold when men should “run to and fro.” While the race is divided into classes and clans by national boundaries, and nations are subdivided again and again until each such community is circumscribed by distinct boundaries, and all these boundaries are

made the limit of knowledge and influence, progress will necessarily be downward rather than upward, or at best but slow toward real improvement. The ruts of custom become the trammels of advancement.

But when men by universal impulse begin to overleap those lines, when they pass the circle of hills that bounds their native valleys and mingle freely with other communities imparting or receiving knowledge from each other and of each other, then knowledge will surely increase. Not only will knowledge increase, but sympathy and brotherly regard will increase. The barriers of prejudice, superstition and enmity will give way, strangeness of face, of custom, and of tongue will vanish. Under such manifestations of a new life the transformation of society will be rapid as well as radical.

Whether the changes will be for better or worse depends, of course, upon the character of the moulding influences, for both good and evil rush to fill such openings, as air rushes into a vacuum. Such changes are being wrought all over the world to-day. Never did men live in a time when such mighty impulses were agitating the human sea. What strange forms will yet arise, who can tell? But in such a time missionary energy should be more than ever active. We would never have known of heavenly things had not the Son of God undertaken to communicate them to those who were far away from His Father's home. Voluntarily breaking off His glorious association He counted even His equality with the Father a thing not to be clung to when a world with untold and eternal interests was at stake. How much He hazarded when He forsook those heavenly courts, and emptied Himself of all His glory we never can measure. Whether He should ever regain them again or not depended upon conditions which were so difficult to fulfil that no man had ever approached their attainment. Failing in His mission, all that pertained to Himself and to mankind was lost. Succeeding, all was gained. Jesus Christ succeeded. And as He had left home to go abroad with life for the perishing, so He said to His disciples, Go ye. "As my Father hath sent Me, even so send I you."

Since that time messengers of truth have gone up and down in the earth. The prophet says that at the time of the end "many shall run to and fro, and knowledge shall be increased." No one needs to be told that we have reached that time. But evil agencies are running about. Darkness has its missions, vice and corruption send out their vile messengers. Hungry and thirsting souls, eager to eat or drink, they know not what, are fed the bread of perdition and drink the doctrines of devils. Satan will surely improve such an opportunity as now presents itself. How eager then should children of light be to carry everywhere the rays of saving truth.

Amid the rushing throngs that fill the great arteries of travel how few are bent on errands of love and compassion. How few there are who imitate the divine Redeemer in leaving self and every selfish consideration out of the question for the sake of spreading abroad the saving health of the Gospel. But the time has come, the door is open, the nations await the message. Whom shall I send, saith God? Let every servant reply, Here am I, send me.

Honolulu, en route to Australia.

REPORT OF EUROPEAN TRACT SOCIETIES, 3d QUARTER, 1898.

NUMBER of reports handed in : Germany and Holland, 442; Russia, 73; Sweden, 92; Norway, 55; Denmark, 78; Central Europe, 14; total, 754. Missionary visits : Germany and Holland, 1,161; Russia, 388; Sweden, 1,826; Norway, 140; Denmark, 327; Central Europe, 331; total, 4,173. Bible readings held : Germany and Holland, 659; Russia, 265; Sweden, 34; Norway, 98; Denmark, 160; Central Europe, 88; total, 354. Letters written : Germany and Holland, 277; Russia, 41; Sweden, 145; Norway, 51; Denmark, 74; Central Europe, 146; total, 734. Letters received : Germany and Holland, 88; Russia, 27; Sweden, 85; Norway, 15; Denmark, 32; Central Europe, 37; total, 284. New subscribers obtained : Germany and Holland, 38; Russia, 6; Sweden, 9; Denmark, 8; Central Europe, 11; total, 72. Pages of tracts given away, loaned and sold : Germany and Holland, 63,653; Russia, 30,447; Sweden, 107,238; Norway, 17,537; Denmark, 40,580; Central Europe, 7,043; total, 266,498. Periodicals given away, loaned and sold : Germany and Holland, 18,414; Russia, 198; Sweden, 6,793; Norway, 682; Denmark, 2,201; Central Europe, 3,463; total, 31,750. Moneys received : Germany and Holland, \$407.03; Russia, \$211.75; Sweden, \$13.29; Norway, \$36.58; Denmark, \$17.43; Central Europe, \$30.31; total, \$806.39. Southern Europe has not reported. Great Britain has no Tract Society. But the colporteurs of that field took orders for books during the quarter to the amount of \$4008.94, and sold 141,100 copies of "Present Truth."

N. CLAUSEN, *Secretary*.

—F. L. Mead's party have reached the Canaries safely.

—Mr. and Mrs. W. D. Burden have arrived in Japan.

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

—We would call attention to the cover advertisements new this month of three old and reliable houses in this city,—Peter Wright & Sons, Bankers, Beck Engraving Company, and paper dealers Chas. M. Stoeber & Co. These have long had the confidence of the business public.

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WEST INDIAN FERNS.

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