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“TEACH ALL NATIONS.”

GUY C. EMERY.

EVER since the fall, and man's first need of a Saviour, the preaching of the Gospel—"the power of God unto salvation"—has been the chief duty of God's people. It was for this that Abraham left his father's house; that the children of Israel were chosen by God to be His peculiar people; and so also it is to-day.

The work committed by Christ to His followers is comprehended in the familiar words, "Go ye into all the world, and preach the Gospel to every creature." Each succeeding generation, as it has been faithful to this command, so has it prospered. God's true children ever have been, and always will be, a missionary people. Only thus can they be followers of Him who left the glories of heaven and came to this sin-cursed world to reveal to those groping in darkness the way to their celestial home.

To the disciples, who inquired of Him, "What shall be the sign of thy coming, and of the end of the world," Christ declared, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come." This being true: what more important question can command the attention of those who are looking for His soon return, than that of the speedy completion of this work? Should not the measure of our desire for the Saviour's appearing be the measure of our interest in carrying the Gospel to the nations of earth? Can it be otherwise? If we long for that day, we will surely be doing that which alone can hasten its approach. On no other condition can we claim the presence and power of Christ; for His last words to His disciples were, "Go, . . . teach all nations . . . and (in that going) lo, I am with you." Not with you to stay quietly at home, and live at your ease; but to go—"Go to those who have never heard of Me; go tell them that he that believeth on Me hath eternal life." How else can we claim to be those whom God is using to give His last message to the world? Is not the preaching of the Gospel "to every nation, and kindred, and tongue, and people," the very corner-stone of the messages of Revelation 14? If *our* conception of God's plan for His work does not take in the whole world, then are we not giving in its fulness the message for this time.

Christ, teaching in parable, likened the kingdom of heaven to a supper which a certain man made. Those that were first bidden would not come, so he commanded his servant to "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind, . . . and . . . into the highways and hedges, and compel them to come in, that my house may be filled." We have often heard this parable applied to the downtrodden and the outcasts of our cities. To them it certainly does apply; and work for them is worthy of our earnest support. But is there not a far broader meaning than this?

As certainly as this parable is applicable to the period covered by the messages of the three angels "to *all* nations," and the time when the earth is lightened with the glory of "another angel"—the very last days of this world's history—so certainly must it be world-wide. The words of Christ—"The field is the world"—are as true to-day as they were eighteen hundred years ago. On the other hand, where are those to be found who, spiritually, can more fitly be called maimed, halt, and blind, than the millions in heathen lands? And where more truly the streets and lanes, the highways and hedges, than those paths that Christian feet have *never* trod?

One soul is as precious in the sight of God as another. And as the multitudes of China, India, Africa, and other lands outnumber those of our own country, so much is this broader field the more important. O, that we might lose sight of distance and social difference, and view the whole world as Christ did when He declared, "God so loved the *world*, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life!" Then, and then only, can we truly say with Paul, "I am debtor to *all* men." Then only are we prepared to go out in obedience to the command, "Teach all nations."

CHRISTIANITY—ITS PROGRESS AND DEMANDS.*

REV. WILLIAM H. MILBURN.

"AND He said unto them, Go ye into all the world, and preach the Gospel to every creature."—Mark xvi: 15.

To appreciate the text, it is necessary to place yourself in the sight of the Speaker, and of those that heard Him. A handful of despised and proscribed men are standing upon the summit of a mountain, and there amidst the company is One who has passed a life of poverty, sorrow, and suffering, upon Whom contumely and derision have descended like rain from the clouds of summer. He has been the butt of ridicule, the target at which malignity has directed all its arrows; and now surrounded by a handful of disciples, of those who have striven to be loyal to Him, but whose flesh and heart have failed time and time again—

* From a sermon preached in behalf of missions.

the Jewish Peasant utters in the ear of Jewish peasants, publicans, and fishermen this language, the like of which had never been spoken on the earth before—"Go into all the world." It is either sublimity or absurdity ; it is the emanation of a divine soul projecting itself in the shape of a divine purpose, or it is the most preposterous nonsense that was ever addressed by one man to another.

"Go into all the world and preach My Gospel to every creature." A Jewish Peasant, I say, speaking to a handful of Jewish peasants ; and these men, without education, without friends, without advantages of any sort, belonging to an obscure tribe, living in a narrow and insignificant province, masters of a single dialect alone, and that a mere *patois*, these men without adventitious helps of any kind, without the power to obtain credentials from any quarter of the earth, were to go into all the world and preach what He had been preaching, and what He should yet declare to them. Is it sublimity ? or absurdity ? I fancy if you and I had been present upon that occasion, we should have said, had we thought of it at all, What perfect nonsense !—for it is likely that the scales would have been upon our eyes, and the dust in our atmosphere, so that we would not have discerned Him for what, in truth, He was—the Son of the Living God. We should have seen the derided Nazarene, the contemned Galilean, the carpenter's son ; we should have seen the earthly side, the mere mortal presentation. It required a spirit quickened by light from Heaven to discern Him for what, in reality, He was—Jesus, the Son of God. Flesh and blood did not reveal this, but the Spirit of the Father which is in heaven ; and, looking only on the mortal side, this command would appear the very perfection of nonsense—"Go ye into all the world." Yonder to the east lay Parthia, Media, and Farthest India ; and here upon the north, Syria, Armenia, and all the regions stretching to the pole ; upon the south, Arabia, Egypt, and Ethiopia ; and westward the Lesser Asia and Europe, to the Pillars of Hercules. "Go into all these tracts, all these realms, and preach without means, without auxiliaries, and not only that, but without all helps of earthly mould and shape. Go in spite of the angry bitterness of the Jews ; in spite of them that have crucified and put Me to death ; in spite of all the persecutions which they shall visit continuously upon your heads ; despite the sneer, the contempt, the unutterable scorn of the Greeks and Romans ; despite, when attention has been challenged and their interest in some sort awakened, the strong and glittering sword of imperial persecution ; go in spite of dungeon, gibbet, and rack ; in spite of thong and scourge and stake ; in spite of the cross and the amphitheater ; go wherever a human creature is found, whether in civilization or in barbarism, and preach My Gospel." I say, is it not either sublimity or absurdity ? Is it not the loftiest word that e'er was spoken upon the earth, or the merest nonsense ?

Had we been there, we should probably have thought it nonsense. Which do we now declare it to be—the word of an idle prater, or of a well-meaning but weak enthusiast, or the word of the Son of God ? One or the other it must be—which is it ?

There have been many tribunals erected to sit in judgment upon Christianity. There have been many searching investigations as to the genuineness and

authenticity of this scheme which bears the name of Christianity. There have been many protracted and profound inquiries conducted by scholars and men of all ages and descriptions, friendly and unfriendly, as to whether Christianity indeed be of God or not. It has been well observed that the best evidence in favor of Christianity is Christendom. Here you have a popular argument which adapts itself to the comprehension and acceptance of all. Christendom is the best argument for Christianity. That Jewish Peasant on the mountain's summit, surrounded by His handful of despised and persecuted followers, now separated from them and rising in opposition to the laws of gravitation, rising gradually and easily by His own impulsion, until hidden from their longing, wistful gaze—set in motion causes and influences which have come down the centuries, and which have enshrined themselves in the affections, and embodied themselves in the activity of the world, until its face is entirely changed and His name, then the sport of scorn and hate, is now the august, enthroned, and revered Name of the highest, purest, and noblest part of the human race. Around that Name, to-day, clusters all that hath worth, excellency, and power; all that hath vigor, adaptive facility; all that hath energy and resistless might, in what we style the civilization of the time—around that Name it all is gathered. The word which was spoken upon the summit of that mountain, "Go," has been obeyed; and in virtue of the speaking of that word and the obedience rendered to it, the world is what it is.

Say that the word had never been uttered, that it had never been obeyed, can you picture to yourselves what would have been the present phase and presentation of the world? Can you imagine what would have been its aspect—civilization or barbarism? Was there in the brilliant civilization of Greece, or the masterful civilization of Rome, power of reproduction and self-propagation? Did they not both exhaust themselves, utterly decline, and were they not reduced to inanition and death? Did not the brilliant sway of Pericles, the magnificent lucubrations of the philosophers, and the thunder-armed eloquence of Demosthenes sink in drear gloom with the spreading might of the Macedonian? And though that eloquence fulminated over Greece to Artaxerxes' throne, did not the voice become silent, was not the potent spell dissolved, and did not Greece fall beneath the iron hoof of barbarism, and all its glorious temples, its masterpieces of art, its splendid literature go down, down into the night almost of oblivion? And when there came forth from the womb of time, not the subtle imagination, the plastic skill, and esthetic power of Greece, but the clear sagacity, the indomitable will, the matchless valor of Rome; when there was produced, not the abstract and highest conception of art, but the most wonderful conception and expression of policy and arms; when the understanding and the will projected themselves into the world in the shape of the most marvelous throne that was ever reared, did not all this crumble and moulder, and so at length pass away? Then came again barbarism and desolation; and Attila stood where Augustus had reigned; and Alaric, with his hordes of savages, reveled in the splendor and luxury of the imperial and eternal capital. Nay, nay, there was not in these civilizations the power of reproduction and self-propagation; and if

left alone to the influences which were within reach of human nature, the race must have become extinct, the world a howling wilderness, and our planet have been sweeping through the spaces of the universe, a charnel-house filled with the ashes and the bleaching bones of its perished generations ; the terrific conception of Campbell's Last Man realized—a dark and gloomy field of death, with scenes of carnage and blood on every hand, one man standing in the midst of expiring brands, the household hearths all cold and dead, their faintest embers smouldering in the ashes, and he alone to deliver the farewell word of the human race, but with no token of sure prophecy or changeless trust in immortality. I say without the utterance of this word, and without the loyal obedience to it which has been rendered by them to whom it was spoken and by their successors, such, it seems to me, would have been the alternative, and the only alternative. Civilization had exhausted itself ; human nature had given birth to all that it could produce. In the various empires, in the various forms of society which were created, in the times from the founding of Babylon to the establishment of Cæsar's throne, the experiment of what may be called man's self-government had been thoroughly tried. Its futility and hopelessness had been most significantly and clearly demonstrated. But the word was spoken, and it was to ring with gathering echo, with accumulating tone, with increasing volume, and with unmeasured power. It was to go forth through all the earth, through all the ages ; and obedience to that word was to be the measure of personal character, dignity, and the ground of self-respect ; and as the man, or the nation, or the age rendered to it submission, true and loyal fealty, so should they prosper and be established, so should they thrive, so should it be well with them ; and as they failed to render it allegiance, as they forsook it, fled from it, and forgot it, so should it be ill with them ; increasingly, frightfully ill with them—ill for this world, ill for temporal, intellectual, moral, spiritual, or eternal things.

“Go into all the world and preach my Gospel,” said the Jewish Peasant. Sublime word, then, in truth it was. So does the world to-day say—unparalleled word ! Christendom is the attestation of Christianity ; and the results which have followed its preaching are the proof of its greatness, celestial origin, and divine birthplace. And this of itself is sufficient to approve and declare Jesus to be the Christ, God's Messiah, the only begotten and well-beloved Son of the Father, the Redeemer of the world.

(To be continued.)

ALL around us souls are perishing in their sins. But how few are really burdened over the matter. The world is perishing in its misery ; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave His heavenly home, and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time.—*An Appeal for Missions.*



OXEN AND CART, INDIA.

THE WORK IN INDIA.

D. A. ROBINSON.

THE work both medical and otherwise thus far has had to meet with the most unreasonable and unaccountable prejudice that I have ever seen in all of my experience. Reports of the most slanderous character, and as false as false could be, have been circulated, but in spite of this the work is advancing and friends are being raised up. The object of our public Sunday evening meetings, which began July, 1897, has been to set Christ forth as the only hope of a lost world, but it has been reported that nearly all we had to talk about was the seventh-day Sabbath; while, as a matter of fact, we have not preached directly on the Sabbath question till a week ago last Sunday night. We still have a good attendance at our meetings, and expect the next few months will show quite a number who have decided to follow the Lord in all things. There are at present twenty-five or thirty adults who are keeping the Sabbath, not including the workers who have come to this field.

The work thus far has been preliminary, really. Miss Burrus is the only one of our number who is prepared to work among the Bengalis. She has the language so that she can converse quite freely with the people. Miss Taylor has studied Bengali, but with the increase of other work in bookkeeping and the

tract society she has not been able to carry on the language study as extensively as she otherwise might have done. She and Miss Burrus have sufficient knowledge so that they can be of practical service in the matter of translating. We can get translators, but it will be imperative that we have persons who are acquainted with the truth and with the Lord Who is the truth, so that they can correct false impressions that the common translator will fall into in putting our literature into the vernaculars of India. Brother Spicer is now doing all he can on the Bengali and is making good progress. With the meetings and the English work that has been forced upon me I have been unable for lack of time and strength to do as much with the Hindi and Urdu as I desire to do. I can read them both tolerably well, but I want to go farther than that. We must have reading matter for millions in not only the languages I have mentioned but in other languages of this country.

We trust that you will not forget, that in order to attain to these ends we will need young men and women of practical experience in the cause of God, who will throw heart and soul into the work, and be ready to endure hardness as good soldiers of Jesus Christ. None others should think of coming here.

We had a Bengali school in the house where we have our destitute children, but as the number of our children increased, we found that we would have to either hire another place for the girl's school, or else discontinue it. In looking at the expense and our limited facilities for carrying it on, we decided to do the latter. That school had a membership of about fifty. The other Bengali school in the city we still continue.

The orphanage should be taken into the country. The city is no place for it. We must have some land where we can cultivate the soil in connection with the orphanage. The lease of the house where we live and also of the orphanage will expire the first of April. A change will have to be made then. There is a large farm in the country that would suit our needs most admirably, if we had the means to secure it, but it will require ten thousand dollars, and although the property is cheap enough at that price, we are powerless to do anything. The question before us in a few weeks will be, what shall we do with our orphans?

We ought to have a small school for Europeans here in Calcutta, and we need a good Christian teacher for the work.

During the last eighteen months we have received in donations for meetings, etc., \$1,143.27; on annual offerings, \$25.64; from the medical work, \$1,084.30; total, \$2,253.21. The total book sales have amounted to \$4,416.20. We have received from subscriptions to the "Oriental Watchman" the sum of \$603.50, and the paper has cost \$512.96. We distributed of the first two issues, ten thousand copies. Since then we have printed two thousand copies each time, and these have been so nearly sold that we have not thirty copies of any number left at the present time. Thus we secured very nearly two thousand paying subscribers for the eight months ending with December. This has been largely due to the faithful efforts of Brother E. Robinson. But the crying need is for consecrated, earnest men to push it among the people and give it a circulation of ten or twenty thousand, instead of two thousand. The paper is well received and we believe will be a means of great good.

HONOLULU AND SUVA.

G. C. TENNEY.

ON our voyage from Vancouver, B. C., to Sydney, Australia, we called at these island stations, and the opportunity of a brief visit with the workers was thus afforded. This was our second call at Honolulu, the first being made ten years ago. Having since then become more accustomed to tropical scenery the appearance of this famously beautiful city did not strike me so surprisingly as it did at first. But to one emerging from the early winter of St. Paul, followed by a railroad journey through cold Manitoba, Assiniboia, and the snows of the Rockies, and in a week awakening on a bright morning in Honolulu, the change is surprising and delightful. The day we were there was said to be a typical one, for the temperature varies but little during the year; the mercury was at about 80 degrees. A pleasant breeze, laden with delicious odors, kept the air fresh and cool. The heat is seldom oppressive, and no artificial heat is required at any time. It is common to locate the family dining-hall on the inside veranda where it remains the year round. At all seasons the trees are green, the lawns are bright, and flowers blossom abundantly.

But the effect of this perpetual summer is enervating and often depressing to the system. The cold nipping frosts of northern climates give a vigor to the body that this constant warm atmospheric bath can not give.

Our work in Honolulu is not new. Brethren Scott and La Rue came hither from California more than fifteen years ago, I believe, and there have been representatives of our work here since then. But the cause has had to face a continuous tide of disfavor from without, and the best of counsels have not always prevailed within. At present the prospect seems much more encouraging.

Elder Baxter Howe, of the California Conference, has, with his devoted wife, lately come to the Hawaiian field. They are planning to inaugurate a work for the benefit of the poor and needy classes. A suitable building has providentially been placed at the service of this work and missionary labor embracing teaching, Gospel work, and medical treatment for the poor will be carried on. This work will be permanent as the lease of the building is for ten years, I believe. There are those in the city who are willing and able to cooperate in this work. Professor W. E. Howell, assisted by his wife and her mother, and Brother Doble and wife, is conducting a very successful school for Chinese in a quiet quarter of the city where they have fortunately received spacious premises. They have an enrolment of seventy students, about one-half of whom are boarders at the home. Chinese form nearly or quite one-third of the population of Honolulu. The Chinese vice-consul is a patron and friend of the school. This work is creating a very favorable sentiment in the community.

The medical missionary work has been established by workers sent from the Sanitarium. It has had to pass through some of those trying experiences that often beset a new work. Opposition from prejudice and changes of workers have weakened the effort, but in spite of all, the good principles are winning

their way. Only two representatives of the Medical Missionary Association were there at the time of our visit, and these had all they could do with the help they could get. A large dwelling-house has been fitted up as a sanitarium on the principal street of the city. It is well equipped for medical treatment. A prominent city doctor supplies the necessary supervision and counsel. It is to be hoped that this institution will be nurtured, for Honolulu is at the crossroads of the Pacific Ocean. It is already a famous asylum for invalids in the winter, but is destined to become much more so.

The workers are all of good courage; a spirit of unity pervades the little church, and we may confidently hope that with God's blessing His work will prosper in Hawaii. I have not taken time to mention other work carried on by Brother Brand in the island of Hilo, which is also prosperous.

A distance of 2,670 miles a little west of south from Honolulu brings one to Suva, the principal port of the Fiji Islands. The route crosses the equator and the north star soon disappears below the horizon. The sea in these regions is usually tranquil and the heat is not so oppressive as the Red Sea route. During the present trip we enjoyed remarkably cool weather nearly the whole time. The day preceding our arrival at Suva was the Sabbath, which we spent in quietness. The following night we crossed the day-line, or 180th meridian from Greenwich. Consequently, Sunday, December 24, disappeared from our reckoning. Opening our eyes in the morning they rested upon the rugged form of Viti Levu, the principal island of the Fiji group. These islands number nearly two hundred of all sizes, of which eighty are inhabited and eight or ten are reckoned as principal islands. Approaching Suva, the scene is one of rare beauty. Mountains, hills, and valleys are clad in verdure. Graceful palms wave along the shore. Coral reefs guard the harbor. The ship anchors in the bay, and soon the natives are coming on board with palm-leaf baskets filled with shells, coral, or fruits. We went ashore hoping to find Brethren Fulton and Parker who are laboring here. They came to the ship very shortly after, and taking the rest of our party on board their sailing boat, came ashore and quickly found us.

They placed before us the opportunity to visit a native village across the bay where they are at present laboring. This we gladly embraced. Their boat carries two sails, cost \$400, and is capable of visiting neighboring islands. They have named it the "Cina" (light or torch). It will be of great service in the work. The natives are dark-skinned, some of them quite black. They are of good physique and the men generally treat their hair with lime or other material, causing it to stand out from their heads stiffly, and bleaching it to a reddish brown. But their countenances are good-natured, and not at all repulsive. The chieftain of this village is one of the most influential of the islands. He is very favorably disposed to our work. Our laborers treat the natives as having equal rights with other men, a fact they are not slow to appreciate. A neat little church stands in the middle of the village which is open to the truth.

We were cordially welcomed to the village by the chieftain's wife and a native preacher, who were accompanied by a bevy of naked and nearly naked children. The houses consist of thatched walls and roof supported by a frame-

work of parts and poles securely bound together by small ropes. The men were mostly absent at work in the city or selling coral on the vessels. The women were weaving mats of which they have a beautiful variety. The wife of the chief was a tall, dignified woman, having an attractive face, and her kindness was shown in many ways. We spent a couple of hours viewing the strange scenes of handiwork and nature, asking and answering many questions. The native preacher already mentioned is convinced of the truth for these times, and it is to be hoped will become a great help to the workers. The natives have the Bible in their own tongue, and are said to be more familiar with it than the average of white people. This will yet become a very significant feature of the work for them. Brother Hathaway has lately removed to Suva from New Zealand, having first spent a year in the school at Cooranbong, New South Wales. He is a native of Fiji, a half-caste, and is proficient in that language as well as the English. He and his wife are thoroughly imbued with the spirit of the work and will devote their lives to it.

They need the cooperation of some trained medical missionary workers. The field is truly an inviting one. Those who are there are devotedly attached to the work. They are getting a good knowledge of the language. Brother Fulton expects his wife soon to return to him in restored health. Sister Parker (nee Myrtle Griffith) is in good health, an evidence of God's power to heal when all earthly help fails. May God richly bless this work.

PUERTO RICO.

DAVID M. FRAILL.

PUERTO RICO is really a healthful place. Marshes are rare, as the island is very hilly. Fresh-water streams are abundant in every direction.

But what can I say of the social, religious and educational conditions? When I say that the effect of Romish religious work is evident, you may be able to imagine that everything is at a low ebb. I wish you would do everything possible to urge the starting of the truth here, and that right away. The opportunities for the truth are magnificent just now. The native people are almost crazy to learn American ways, the language, yes, and even the Protestant religion. In this town, I have had people of the best families ask me, "When are the Protestant churches going to start work here?" My only answer now can be, "I don't know." They are lamentably ignorant of our beliefs—some have even asked me (people of "good education") if the Protestants believe in God and in Christ. They are comparatively illiterate, as only part of them can read; and their literature has been confined to Catholic works and trashy novels. Their schools are very elementary as a rule. Of hygiene and the care of the

human body, nothing is known. Ignorance and superstition may be said to reign supreme.

The Puerto Ricans are naturally very polite, hospitable, and as I said, very anxious to become Americanized. The majority are poor financially, but still a school or medical mission with Bible workers and colporteurs or canvassers, would soon be self-supporting. Their religion is only a sham, and the most regular church-goers among the Catholics freely say that they do not believe in the confessional (very few go to confess either), do not believe in the infallibility of the pope or the priests, and some are next door to infidels.

The Spanish language is easy to learn, especially if one has had previous knowledge of Latin and French. In a month and a half I learned it sufficiently to converse. One can get lessons for \$5.00 (Puerto Rican money) a month, at the rate of three to six lessons weekly, or can trade English for Spanish without any financial outlay.

There are only two series of Protestant meetings being held on the island. One is the Episcopal Church connected with the British Consulate at Ponce. It has been in existence for years. The other is a nondescript meeting started by an evangelist (who can not speak Spanish) in San Juan. He is running the meeting for the benefit of the officers of the army—that means that the enlisted men and the natives will not come to it.

In this town we have no Protestant meetings of any kind. The Americans here are trying to force Sunday observance on the Puerto Ricans already. The "San Juan News," a two-page tri-weekly, is continually publishing articles favoring Sunday laws, and a native answered last week in a very able letter, showing the unconstitutionality (per United States Constitution) of the Sunday laws. It would have done your heart good to have read it. It was very like the arguments of the good old "Sentinel."

Many of the richer Puerto Ricans can talk English, and still more can talk French. There are several large colonies of French and Germans here, and formerly the chief international trade was in their hands.

Certainly we have a God-given chance to spread the truth. As to the present and future conditions here, I can not say more than this: I do not wish to live in a better country than this for health, cheapness, development, friendship or business chances. There is a crying—nay, a dying need for the truth here. I beg to urge you to do what you can to lay this matter before some of the leaders of God's work in the United States of America. As a training ground for future workers among the Spanish nations of the world, it is unequalled. The Spanish tongue, tropical conditions, race-customs, etc., can be learned here as they can not be elsewhere. Raw material in the shape of future workers for the South American countries, Spain herself, and the Philippines, is here, waiting to be fashioned to the glory of God. This is the time to do it, and not two or ten years hence. Business openings, more expensive conditions, the rush of the American commercial world, will harden the hearts of the now unsophisticated natives. Will the Seventh-day Adventists wait and lose the chance? Oh! I hope not!



GENERAL MEETING, ARGENTINE.

ARGENTINE.

N. Z. TOWN.

DECEMBER 19, Elder F. H. Westphal and I left Buenos Ayres en route for the general meeting to be held in Las Garzas. A trip of thirty-six hours brought us to Reconquista about 7 P. M. the following day. Here one of Brother Peverini's boys met us, and took us to their home, twenty-four miles distant, where we arrived soon after midnight. Our team consisted of four horses driven abreast. In England, as a rule, a man driving two or more horses puts one in front of the other, but here we often see as many as seven horses hitched side by side to the wagon.

About thirteen years ago Brother Peverini saw, in a paper which came from Italy, an adverse criticism of the work of Elder Bordeaux who was then in Europe. The paper ridiculed Elder Bordeaux for preaching that the end of the world is near, suggesting that if his doctrine be true, it hardly seemed necessary for the brethren in Basel to print "Les Signes des Temps" on such durable paper.

Being an ungodly man, Brother Peverini felt somewhat frightened to hear that the end might be near, and was anxious to see what the paper mentioned

had to say about the matter, so Mrs. Peverini ordered the French "Signs" through her brother in Italy, and from their study of the truths presented therein, they began the observance of the true Sabbath. Later, they purchased "Great Controversy" from Brother Brooking, and were instructed by him further. As soon as Brother Vuilleumier arrived, he taught them more fully, and they were baptized. Thus were the first seeds of truth planted and watered in the Gran Chaco of Argentine. Through the further labors of Elder Vuilleumier and Brother McCarthy, there are now about forty Sabbath-keepers in the Chaco.

The general meeting continued from December 21-25, the majority of the members in that locality being present. Some came a distance of fifty miles on horseback, and others came in wagons, to attend the meeting. Brethren Westphal and McCarthy did most of the preaching. The people accepted the Word gladly, and when opportunity was afforded, they testified freely of the benefit received.

As I had just given up the work in the office in Buenos Ayres in order to see what might be done in keeping more colporteurs in the field, I attended the meeting in the interests of this branch of the cause. Six young men offered themselves for this work. Some of these will not be able to start in at once, but will do so as soon as possible.

The tent in which the meetings were held was pitched in Brother Peverini's yard, and he and Brother Murglia fed and provided sleeping accommodations for all who came. Four persons—natives of the country—received baptism. The brethren returned to their homes full of good cheer, determined to let their light shine amid the moral darkness of that wild region.

BERMUDA.

WINIFRED M. PEEBLES.

THE Bermudas are a group of islands situated away out in the Atlantic Ocean over 600 miles from the American coast. They belong to Great Britain, and, occupying as they do, a position midway between British possessions in North America, and in the West Indies, they constitute an important military and naval station, 2,000 soldiers being quartered here, besides several ships.

The islands are really nothing more than masses of limestone rock of a creamy white color, with a thin layer of earth above. The rock is very soft and porous, and is therefore easily obtained and available for almost every purpose for which wood is used in America. Houses, barns, outhouses, and walls are of stone covered with mortar and whitewashed. As the covering of earth is worn away the roads show the natural pavement of white sandstone. On a moonlight night in winter the dazzling white roofs and walls and streets have the appearance of being covered with heavy snow.

Situated as they are, halfway between northern frosts and the heat of the tropics, these islands are semi-tropical in their vegetation, and abound in all kinds of plants, trees, and flowering shrubs. Roses bloom outdoors the year round, being especially beautiful at Christmas time. Now, in the month of February, onions, potatoes and Easter lilies are in a most flourishing condition, birds are singing, trees are covered with green, and it is much more like the month of May, than midwinter. It is so during the entire season. There is plenty of rain but it usually comes in gentle showers that refresh and purify without the disastrous effects of heavy thunder-storms. In short, Bermuda is well named an earthly paradise.

But though nature has done so much for this favored spot, the trail of the serpent is distinctly visible. Out of a population of about 16,000 only one-third are whites. The color-line is rigidly drawn, and there is no association of the races. This is especially noticeable in the churches. The colored people have their own seats apart from the rest of the congregation. In some churches a colored member will not be received. Sometime ago a branch of the African Methodist Episcopal Church was established here and it has a large membership.

The negroes of Bermuda are very different from those of the southern States; they have had a generation longer of freedom, and are placed under very different circumstances. Some of the best professional men—lawyers, doctors, etc., are colored. They have schools of their own here on the islands, and some of the better class send their children away to be educated.

Besides this wall of race prejudice, the people are divided into various social cliques. Bermuda has been described as a little England, and the Bermudians are certainly very English in their devotion to forms and ceremonies. They are therefore hard to reach. Nearly all belong to the Church of England.

As yet, we have scarcely obtained a foothold here. Some fifteen years ago a colored man, Dean by name, who had visited the States, brought back the Sabbath with him. The first of our people to settle here were Brother Enoch and his wife from Nova Scotia, and, by the circulation of literature, and talking with the people, they have been able to bring the truth before many. They have been, in fact, self-supporting missionaries, and by their efforts they have paved the way for others.

Sister Enoch opened a private school, which she carried on most successfully for three years. Failing health made it necessary for her to give up school work for the time, and I have taken her place. The Lord has certainly blessed in this school. The enrolment at present is 26, the utmost that can be accommodated under the present circumstances.

But there are many perplexities and difficulties to be met. The race feeling is an insuperable barrier, as, in order to work among the white people, one must abstain from too much association with the colored. But God has many precious souls among both classes to whom this message must be taken. There is great need of earnest, consecrated workers, endowed with power and wisdom from on high, who will be able to carry the truth among the people without arousing prejudice by ill-advised and ill-directed efforts. Many of our books have been

scattered here by various canvassers, and the seed has been sown. There is now one family keeping the Sabbath, and a colored sister, Miss Parker, who has a private school for colored children. It would be hard to find a more true, devoted Seventh-day Adventist anywhere than she, and she is doing a good work.

Bermuda needs the thoughts and prayers of God's people, and it needs the living worker as well. The field is ripe unto the harvest.

JAPAN.

W. C. GRAINGER.

DURING the past year our attendance at the school has averaged forty-five. While the majority of these have been students, a goodly number have been government clerks and school-teachers. A few young women have received lessons at times. We have not been very successful in reaching the female portion of the community. In this country young women never attend the same school with young men. Those who have taken lessons have done so in the forenoon when the young men were absent.

The first Sabbath in January, 1898, we organized a Sabbath-school, and the average attendance has been twenty-two. The general exercises are conducted in the Japanese language, while the class recitations are in English for those who understand English, and in Japanese for the others. The following Sunday evening we held our first preaching service, with a congregation of between twenty and thirty. We have kept up these meetings during the year. The attendance has varied from twelve to forty-five. These numbers are small, but they are larger than those representing the attendance at many other missions in this city. We hope for a better interest the coming year.

We wish to open our new school about January 10, if Brother Wade, who has had an attack of typhoid fever, is then able to take hold of the work. Brother Hasegawa informs me that he has received many inquiries concerning our prospective work in that part of the city. The outlook is very encouraging. As soon as Brother Burden's household goods arrive, he will join brethren Wade and Hasegawa in their work. The prospects are that we shall have double the number of students in our new school that we have in the old one.

The fruits of our labors, I must admit, are not very apparent. The devil has gone before, and hedged up the way so that it is difficult for people to obey the commandments of God. Schools have exercises six days of the week—Saturdays as well as upon other days. If he should keep the Sabbath, a student would not only lose one-sixth of his time, but in all probability he would lose his standing in the school altogether. These young men are full of pride and ambition, and are disposed to avoid anything that savors of disgrace. A man

who is soundly converted will not permit anything to stand between him and duty, but these youth are heathen whose past lives have been filled with all sorts of idolatry and superstitious rites. It requires time and patience to lead them up to the point where they can rightly view God as the only wise and all-powerful Creator, and see in Jesus Christ a sin-pardoning Saviour, Who will make us heirs of everlasting life.

But I have seen these men tremble at the Word, as the rewards and punishments of the judgment were being depicted before them. Yes, I have seen them under deep conviction of sin. When their minds become too much troubled, they often give up their Bible studies, instead of yielding themselves to the Lord.

During the past year, fully five hundred have received instruction in the Word at our hands. Five are now awaiting baptism. A number of those who started to study the Bible at the beginning of last year are with us yet. These are becoming quite well instructed in the Word, and give promise of eventually identifying themselves with the people of God.

One of our most pressing needs is literature in the native tongue. A weekly or semimonthly paper would doubtless give the best results, but if we cannot have that now, a few leaflets and short tracts would be useful.

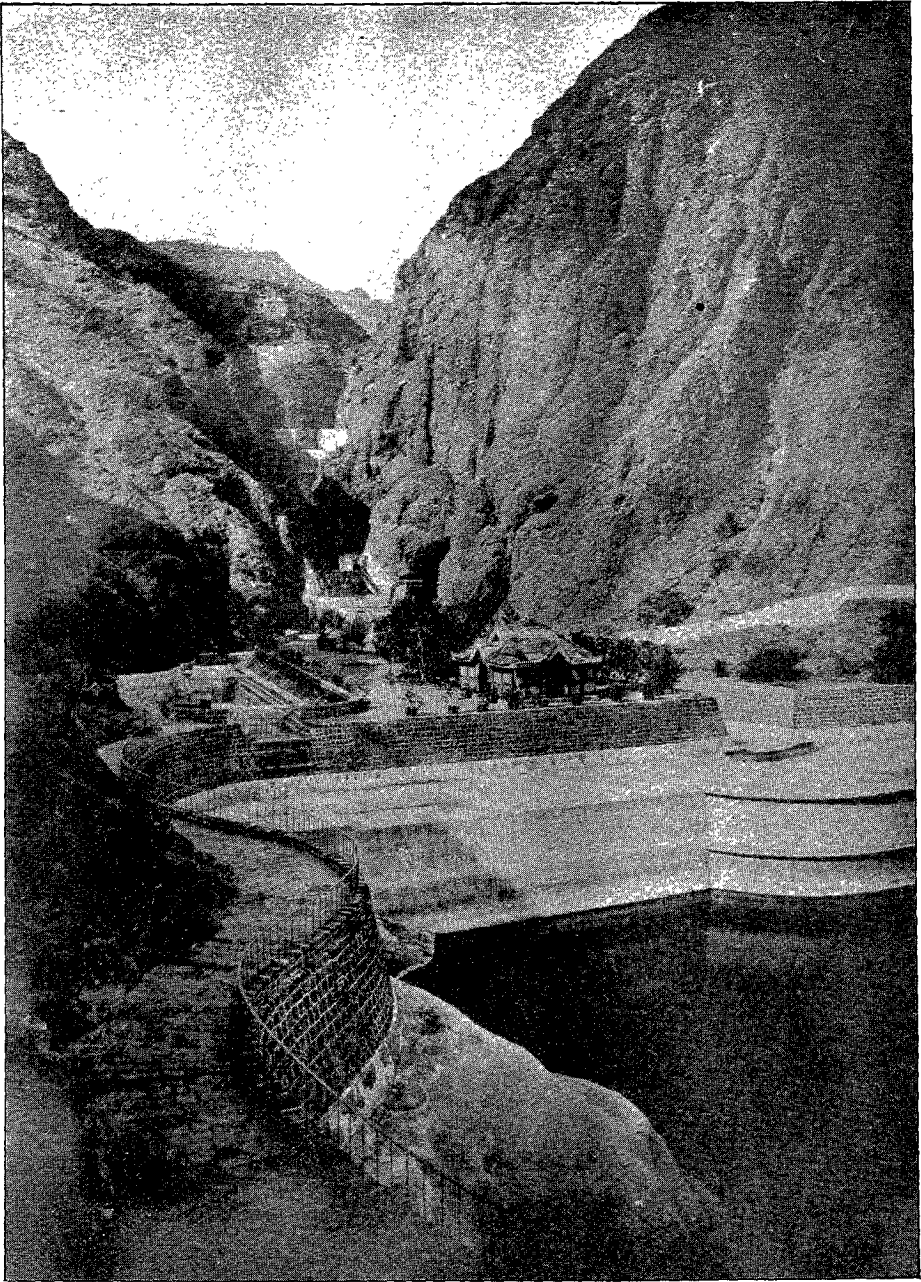
LEAVES FROM MY DIARY.

F. I. RICHARDSON.

APRIL 18. We have reached Aden, located on the slopes of a high promontory of desert rocks and sand, at the southwestern extremity of Arabia. Its importance is derived from its position, which makes it a convenient coaling station and trans-shipping port for East African points, and a good military post. The average period of rains does not exceed one day in a year. Large reservoirs have been excavated in the ravines to hold water, and form the only source of fresh-water supply.

Noticing that many of the natives wear an iron band on their arm, we asked a black boy why they did that. He replied, "To keep the devil away." But we think the remedy is a failure, for they are the most dishonest and treacherous lot of fellows we ever met. Many use a white paste on their hair that turns it yellow. Having taken on coal, we are off again.

After seven hours' sailing we reach the Strait of Bab-el-Mandeb, the southern entrance to the Red Sea. This sea is one of the most ancient bodies of water mentioned in history. It is one thousand two hundred miles long, has an average width of but a little more than one hundred miles, and forms the principal portion of the boundary between Asia and Africa. Much of the time the shore is in view on one side or the other, but everywhere is the same dreary, desert appearance—not one green thing can be seen. The passage through the Red Sea is usually much dreaded because of the extreme heat that prevails, especially at the time



WATER-TANKS, ADEN.

of year when the sun is overhead, for then the heated deserts on either side seem like huge ovens concentrating their forces upon the narrow basin of water that lies between. Deaths from the heat are not uncommon among the passengers, but we are highly favored, for the weather is not uncomfortably hot. We passed through our roasting experience between Delagoa Bay and Zanzibar.

April 23. We have now been five days on the Red Sea. Arising at 5:30, we see from our port-hole the Peninsula of Sinai. Hastily dressing, we go on deck, and, spread out before us like a great panorama, is that wonderful historic land—a succession of rugged peaks and deep gorges, apparently as barren of all vegetation and animal life as the hills of Gilboa. We are much disappointed to learn from the captain that we passed during the night the point from which the supposed Mt. Sinai could be seen. All day we sail up the Gulf of Suez in plain sight of the coast down which the children of Israel must have passed in their march from Egypt. The barren ruggedness of the country continues until near the head of the gulf where it slopes down to a dead flat with hills seen in the distance. Near by is seen the first and only sign of vegetation—a cluster of low palm-trees, and a pool of fresh water, called the “Well of Moses.”

At 5 P. M. we arrive at the city of Suez, and enter the famous Suez Canal. The town is low, a portion of it having been built on ground filled in to raise it above the water. The inhabitants, some of whom are French, while the rest are Arabs, are dependent upon the canal for importance and their livelihood. Entering the canal at 6 P. M., we are soon sailing across a desert of sand instead of a waste of waters.

The dimensions of the Suez Canal are about as follows: width at the bottom, seventy-two feet; depth of water, twenty-six feet; length, eighty-three miles.

To prevent the banks from washing away, no greater speed than five miles per-hour is allowed. At short distances are located turning-out places, where a boat may lie close to the bank while another vessel passes. Ships of all nations are continually crowding through this great highway, but each moves by orders from on shore, as trains run from station to station by orders from the train-despatcher. This canal is supposed to cross the place where the children of Israel passed through the Red Sea on dry land, led by the mighty power of God.

April 24. At two o'clock this morning we arrived at Ismailia in Egypt, (located midway on the canal), and here we took leave of the “Admiral,” having been four weeks on board. We went ashore in a steam-launch, and were conducted to the “Victoria” hotel, where they did not understand the English language, but when we came to settle our bill, we found that they did understand how to charge—this taught us to agree on prices beforehand.

Ismailia contains three thousand inhabitants, one-half of them Arabs, and the other half Frenchmen who work for the canal company. The water for the city is brought by a canal from the river Nile, a distance of about one hundred miles.

At one P. M. we take the train for Cairo, which passes through the land of

Goshen, the ancient dwelling-place of the children of Israel. With what eager anticipation do we scan the country as we speed along, and for the first hour we think, "Can it be possible that this is the place where flocks and herds once roamed?" Barren sand meets the eye everywhere. But suddenly a wonderful change comes over the scene, and level, well-cultivated land appears, rich to look upon, and producing fine crops of wheat, barley, grass, cotton, onions, etc., with the date-palm and other trees. This answers the description of what the the land of Goshen was in those ancient times, and one does not wonder that the Israelites, when they found themselves in the rugged barren desert of Sinai, longed to return to the land where they ate bread to the full. As we pass by, men and women are reaping the ripe wheat and barley as they did in the days of Boaz. Others are threshing. The grain is laid in a circle on ground prepared for the purpose, and oxen are driven over it, drawing a runner sled. Still others are winnowing the grain (separating the chaff from the wheat) throwing it up in the wind, while yet others are plowing with the same old, one-handed plow used thirty-five centuries ago. Indeed, everything seems to be done in the most primitive fashion. It is hard to believe that such things still exist in the nineteenth century, and in one of the oldest inhabited countries of the world.

(To be continued)

CAYMAN ISLANDS.*

W. W. EASTMAN.

ABOUT one hundred and ninety miles northwest of Jamaica lies Grand Cayman Island. It is twenty-five miles long, and from three to seven miles wide. The two sister islands, Little Cayman, and Cayman Brac, are some sixty miles to the northeast, and they are smaller, and do not contain so large a population. In the whole group there are about 4,325 inhabitants.

These islands, with the exception of a small portion of Cayman Brac, rise only a few feet above the sea level. Much of the land is covered with swamps, and in the rainy season—from May to October—the mosquitoes swarm in great numbers, but with the aid of a good native brush, made of thatch, vigorously used, one is able to get along.

As is generally the case in the islands of the Caribbean Sea, the white slave-owners were the first to occupy the land. After the British freed the slaves, the two races became mixed, making a population of varied colors, ranging from white to black—about one-third of these are white. The people are very hospitable, and fairly well educated.

The Presbyterians are the only religious denomination on Grand Cayman, and the Baptists on the sister islands.

* Unintentionally omitted last month.

Nearly all of the men are sailors, and they earn their living on the sea in various ways, chiefly by fishing. They are skilled sailors and good ship-builders, constructing their own boats and schooners ranging from thirty to one hundred tons' burden.

Twice a year, a dozen or more of these small vessels go to the Mosquito Coast in Central America, and fish for turtles, bringing them home by the boat load. These turtles are placed into corrals at home for a few weeks, then reloaded, brought to Jamaica, and marketed. This work, with some freighting, and what little cultivation of the soil is carried on, forms the chief support of the people living upon Grand Cayman. On the other islands, the coconut is the chief article of commerce.

At present there is no physician in this group, and there is an earnest call for one.

The writer spent fifteen months on Grand Cayman, and a very bitter prejudice which existed when we went there, gave way to a more friendly feeling. Nearly all of this time was taken up in ministering to the sick, and it was accompanied by the blessing of Him Who is the Author of this work. Several began the observance of the Sabbath, and one sister remains faithful. When we left, there was every demonstration that could be made, showing appreciation of our stay on the island. We caused them to hope that we would return in the near future, but almost two years have passed, and still they are calling. Many earnest letters have been received from different ones, urging us to return, and when Elder Haysmer visited there in September, the call was earnest and urgent yet.

It is hoped that during the present year something can be done to bring to these people a knowledge of the terrible crisis coming upon the world.

FIJI MISSION'S NEEDS.

C. H. PARKER.

“I WILL instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.” If one will only put himself under the instruction of the Lord his paths will surely be directed by Him.

Like Abraham we often follow our own guidance under different circumstances; but if we would only learn to wait upon the Lord under all conditions, we would avoid many mistakes. In God's own good time He will give us the desires of our heart.

In 1895, while at Union College, my heart was stirred over the foreign mission work. My mind was called to the islands of the sea and especially to Fiji. In the dreams of the night I seemed to see dusky forms under the shadow of the trees and, wading out into the water with outstretched hands, appeal for help. Then and there I gave myself to the Lord to use me where He would, and left it

with Him to open the way before me. Four years have passed and at this writing the desires of my heart are granted. Praise God for His leadings. It is the longing of my heart that I may be a channel through which God can make His complete salvation known to this people.

August 17, 1899, my wife, little daughter, and myself, in company with Elder J. E. Fulton, arrived at Suva, Fiji. After a short rest we overhauled and painted our mission cutter, "Cina" (thena, lamp).

September 14, with Elder Fulton as captain and pilot, we started on a two weeks' trip among some of these islands. We had a varied experience between wind, rain, sunshine, namu (mosquito), and running aground on mud flats at low tide. Many of the Fijian boating terms were instilled into my mind. We attended native services twice on the trip. Oh, how colorless was all their worship! Like the Jewish service of old it was nothing but form, yet an air of reverence seemed to pervade it all.

Six weeks later we made another trip. This time we had an additional helper in the person of Brother E. Hathaway who had just arrived from the school in Cooranbong, Australia. His mother was a half-caste Fijian, and his father an American. He is efficient in both languages, and we believe the Lord has called him to the work here. We visited several islands in the hope of finding a suitable location for the basis of our work. We found some good places, but the Lord made no openings for us so we returned home.

Across the lagoon, three miles from us and the same distance from Suva, the capital of the group, is situated a native town called Suva Vou. Shortly after returning to Fiji, Elder Fulton preached at this place and the *roko*, one of the leading chiefs in the group, though unconverted, has been led to investigate. He requested that we locate at his town, but we thought best to look around. Since returning from our last trip we held several more meetings, resulting in the *roko's* making a special request that we locate there and start a school. He wishes English to be taught as well as Fijian.

This people are taught to read and have the Bible in their own language as a text-book. The government school laws are such that children of one town can not attend school in another without the consent of the *buli*, who is chief of the district. While this *roko* remains favorable his influence will enable children from other towns to attend. He offered to give us land, but after thinking and praying over the matter we concluded to lease ten acres at five pounds (nearly \$25) a year for a stated time. This must pass through the hands of the government and we are awaiting its decision. We leave the outcome in the hands of the Lord.

We desire to give the message to the white people also, but hall rent is too high, \$7.50 per night. Who will aid us in getting a tent? I know you have an interest in this far off part of the Master's vineyard and as the Spirit of the Lord says, "Talk it, pray it, sing it; proclaim abroad the message of His glory, and keep pressing on to the regions beyond." How can we show our interest in the regions beyond better than by giving of our means to advance the triumphs of the cross? All donations for the tent may be forwarded to Elder A. J. Breed, Oakland, California, care of Pacific Press.



FISHING FOR SHRIMPS, TAHITI.

THE SOCIETY ISLANDS.

B. J. CADY.

FOR the past three months, Mrs. Cady and I have been laboring on the island of Raiatea. The interest there has been developing for some time, and during the past two years we have had many requests to return to Raiatea to live. At last the Lord opened the way for us to go, and He has showed His approval of it by blessing our efforts. When we first went, we had only three small families of native Sabbath-keepers there, as some had moved to Tahiti, and five of the children in our mission family at Tahiti are from Raiatea.

We commenced holding Sabbath services in the Tahitian language, and an English meeting on Sunday evening. Our Sunday evening meeting has been well attended from the first, and a deep interest is manifested in the truths presented. After a few weeks, several English-speaking people commenced to observe the Sabbath, and to attend our Sabbath meetings. There are two families who have already taken a decided stand for the truth. The heads of these families and the wife of one of the men are descendants of the old English missionaries who first came to these islands, and are highly respected by all. There were about 30 in attendance at our last Sabbath meeting. One of these is a man who has taken the "Signs of the Times" for three years, and is very

much interested in it. The interest is still very good, and we hope that many others will decide to take up the cross and follow the Lord in all things.

Besides our meetings, we have busied ourselves in visiting with the people at their homes and at ours, and teaching them the Word of God. We try to keep all who will read well supplied with our literature, and during the past few years we have distributed hundreds of our English papers on Raiatea, besides our little Tahitian paper.

We had not been there long before Mrs. Cady was requested to teach English to enough children to make a good-sized school. But we could not teach a school under the French law, so could only receive as many children as we would be able to hold private lessons with. We have been teaching eight.

Two weeks ago, we were called to Tahiti to attend to some work here, so Brother and Sister Stringer are now taking our place for a month on Raiatea. There were thirty in attendance at our last Sabbath meeting there. Brother and Sister Green, together with Brother Stringer and wife, have been caring for our family of children since we went away, and they are all doing well. It seems quite providential that Brother and Sister Stringer came up from Rurutu when they did, for in helping to care for the children, they have enabled us to get out and attend to a long neglected field.

Brother Green learns the Tahitian language readily, and is already quite a help in the work for that people. On account of his work in the printing-office, he cannot be away from Papeete very long at a time, but he is the elder of our Paea church, and goes over there quite often to help our people there. During the past few months, he has been around the island several times, and with his wife has visited the island of Moorea to scatter literature and visit with the people.

We have bought a nice piece of land in Papeete in a good location for our church, and hope soon to be able to begin the building. We have also secured the lease of a plantation on Raiatea, which will make a good school farm, when we can get the necessary buildings upon it. It is a nice piece of land and well watered, and has about 4,000 bearing coconut-trees upon it, besides oranges, mangoes, limes, and breadfruit. We have already one horse and nine head of cattle in the pasture there.

The prospects look bright for the future of our work here, and we trust that the Lord will supply all that is needed in order that His work may go forward and prosper.

ROTUMA is a lonely island some 300 miles from Fiji. It is one of the most beautiful islands of the Pacific, covered with large forests of palms. Here the foreign missionary has completed his work and transferred everything into the hands of the native minister of a self-supporting church. This church has contributed to foreign missions during the past year over \$1,200, and the native pastor says the members are true and earnest in their devotion, generous in their contributions, and devout in their worship.—*Missionary Review*.

HAWAIIAN ISLANDS.

B. L. HOWE.

THE NATIVES.

THE almost universal idea that has fixed itself upon the public mind concerning this people is as far from the truth as a good deal of the popular theology. Their morality is not what higher civilization approves of and holds before the world, but with their loose ideas, they have not gone lower and perhaps not as low as thousands in our large cities whose skin is whiter. All of them have some education in the schools, and many are intelligent men and women, who are easily approached and reasoned with. There are many as fine looking and intelligent faces among them, as I have ever seen anywhere. They have been fearfully disappointed in accepting Christianity, and much disappointed in the white man—not that there has not been honest self-sacrificing missionary work done by some, as there have also been honest white men—but the balance has been on the wrong side.

Their worship, before Christianity came, comprehended many of the Old Testament practises, such as the rite of circumcision, city of refuge, etc. They hold to a belief in the ministration of angels. These things make them an easy people to interest in the Gospel, when it is presented in its fullness. They will fall an easy prey to Spiritualism if it ever comes this way. So far as our experience has gone, we find that we can get the truth before them. The Bible is translated into the Hawaiian tongue, and has been made to teach the natural immortality of man. I know that nearly every person who knows them has little confidence in working for them; but I am sure there are a good many honest, steadfast souls among them. We have a few here, and some have taken hold at Hilo.

One of the most effectual ways, perhaps the best way, to reach the Hawaiians, is to take a Bible and a few helps, and learn their own tongue. It is not so very difficult. The Mormons follow this plan and they have a large following among the native people. A missionary goes out among the natives, to some friend, and spends about six months studying the language and then goes to work. There were seven who came soon after we arrived, and scattered over the islands. Another way we could do very successful work, is by scattering small tracts in Hawaiian. Something has been done in this line in the past. We have a native brother in our church here, who is rated as one of the two best educated men in the Hawaiian language in the islands. He is also a good English scholar; and used to publish a newspaper, but is now serving as government interpreter. I hope we can soon do much for these people.

PORTUGUESE.

This is perhaps the hardest portion of our field here. As a people they are hard, cruel, and treacherous, but at the same time no more so than multitudes of

others that we are spending much time upon, in our large cities. Brother De Silva is working quite faithfully, as far as he can. If he could be furnished with literature, it would be some help. He is holding meetings at different houses, and is able to comfort some hearts with the Gospel.

CHINESE.

Honolulu has been a door, a wide open door, to China. God told us years ago that the message would be proclaimed as fully in China, Africa, India, and the islands of the sea, as in America. It is so strange to me that we did not believe it, and go to work. I can not understand why we have done nothing for the Chinese. I am ashamed and greatly humbled before my God. I do not know how I lived so long, and realized so little of what God wants His people to do. Already the field is growing more difficult. The Chinese are receiving the impression that the great advantage of the Gospel to any people is that it makes them good fighters; and our experience here is that it takes a long time to remove this conviction. They look upon the United States as a model Christian nation, because they were eminently successful in murdering the Spaniards. Many of them would have the favor of the Christian's God, because he is a good fighter and a good business man. They are taught this by people who ought to know better.

Do not think I am casting a reflection upon the honest, God-fearing men and women who have given their lives for this people. These conditions exist and are daily growing more formidable, and we will have to meet them. We all know that the "Christian fighter" gospel is being taught all over our land, and the Chinese are perhaps the keenest to take up with this idea, for they see that they are most in need of knowing how to fight.

Recently I spent about ten days at Hilo, where Brother and Sister Brand are busy with their work. They have some fine boys in their school. One in particular has a fair education in English and in his mother tongue, and speaks the Portuguese, Hawaiian and Japanese besides. The Lord has done a great work upon his heart. He is anxious to dispose of his business and to fit himself to carry the Gospel to his fellow-countrymen. I never met a finer lot of young men than they have in their school. They have done a little work in their Sabbath meetings for the Hawaiian people. As a result, there are four keeping the Sabbath. When I was down, we organized a church, and ordained Brother Brand as elder.

The population is quite cosmopolitan, and it seems as though our work was rather one-sided, all of our laborers, except myself, being engaged in the Chinese schools. But from another point of view—looking at it through the many millions in China—we are ashamed at the nothingness of what we are doing. Millions have been spent upon the English-speaking people, while thousands upon thousands of these, bought by the blood of Christ, go down in death, not even knowing that there is a God.

FOGO ENGLISH AND JAPANESE BIBLE SCHOOL.

S. HASEGAWA.

THE outlook for Christian work in Japan is very hopeful. The progress of Christianity was checked by the strong reaction of conservatism, and was in danger of being trampled down, but it is now becoming popular. The Clan Cabinet which discouraged Christianity has fallen, and the party government is formed, and all the leading men of the progressive and liberal party favor Christianity.

One leading man offered the Bible to the emperor, and his majesty is said to have ordered another for himself; so conservatism is vanishing away. If there was ever a time for action, it is now. All denominations are preparing for a vigorous movement, and many laborers are needed.

We have secured a location for our new school, and are getting the building ready. We have named this school the "Fogo English and Japanese Bible School," as a branch of the Shiba Bible School. The building is quite attractive. Our sign-board is not yet made, but we expect that when it is displayed it will call the attention of students to our work. This will lead them to call upon us, and we will give them the following circular which I have translated from the Japanese:—

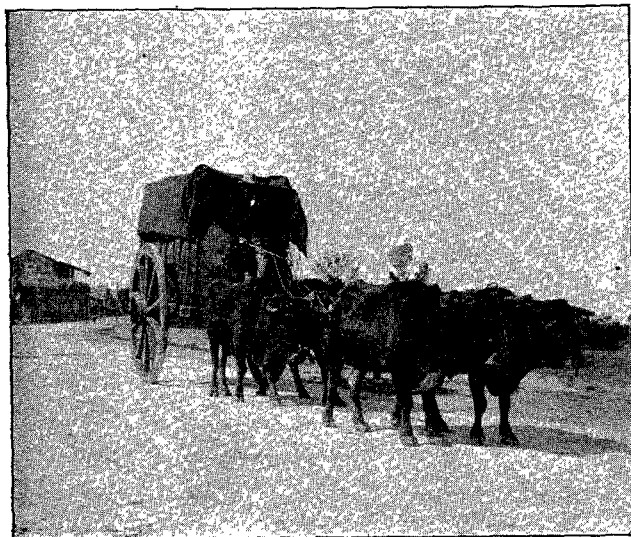
"This school is established for the sole purpose of expounding the English and Japanese Bibles, and introducing the truth of God widely into the world. Believing it will not be unprofitable to testify of the worth of the Bible which we prize so highly, we will say a few words in its behalf.

"The Bible is the precious treasure of wisdom, the source of all literature, and the guide of civilization—it is unrivaled among all books. In the Bible we study the grand records of the beginning, and the interesting history of the Jewish nation—first chosen of God; here we find the perfect law, sublime poems, and noble philosophy. Moreover, the beauty of its thought is elegantly expressed by the simple dignity of pure English. Surely indeed, we can say that this is the best product of the literary world, the perfect and precious book.

"The Bible is the harbinger of civilization. Only those nations are civilized which freely have the Bible and study it, and obey its teachings to a certain degree. Then what is this wonderful book which foretells the rise and fall of nations? Who is its Author?—God. And who is God?—He is the Creator of heaven and earth, the Controller of this mysterious universe. 'He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him.' 'In Him we live, and move, and have our being.' So this book, which God wrote by chosen prophets, is His revelation, and 'is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

“Thus the Bible enables us not only to perform our duty and responsibility well in this present world, making honest citizens, loving husbands and wives, kind parents and children; but it also teaches us about the origin of life, and the cause of sin, sorrow, and death; it shows us the way of salvation, gives us faith, and hope of eternal life, and ennobles our characters and makes us fit citizens for the heavenly kingdom. The Bible makes plain how, and for what purpose, man appeared, what he is, and what will be his final destiny.

“Reader, will you study the Bible which is so important to our lives, and will you not aspire to the higher life? If you want to seek the wisdom of God, come and study with us; hear His Word, and take the water of everlasting life, which God gives us freely, without money and without price.”



TEAMING IN CUBA.

CUBA.

M. BARKER.

FOR a long time I have felt that our people ought to introduce our faith in the island of Cuba. However, I would not advise you to begin by giving the third angel's message. The islands must be thoroughly converted, before the people can feel the necessity of keeping the commandments of the Lord. We should begin by telling them of the love of Jesus, the great sacrifice He

made in coming to this earth, His soon coming, etc. When their hearts are touched and they are able to partially comprehend God's love—I think that no one is able to fully realize the wonderful love of God for us—they will esteem it a duty and a privilege, and will truly desire to obey the commandments of the One Who has done so much for them. Then is the time to introduce the message.

They do not keep any day. Sunday is dedicated to amusements of all kinds—bull-fights; theatres, etc. They go to mass in the morning and the remainder of the day is devoted to diversions of various kinds.

The Cubans are kind-hearted, affectionate people, and very hospitable. The higher classes are cultured and refined. Many of them are in a condition

of infidelity, not even believing in a future state. This is the result of their not being able to accept the dogmas and absurdities of the Roman Catholic Church. Their good sense will not permit them to do so. Those who live up to their religion are generally bigoted and supposed to know very little of the first principles of the true religion.

The children are tender-hearted and affectionate; but as their parents seldom correct them, they are inclined to be disobedient and hard to manage.

Cuba has a beautiful climate, rather warm in summer, it is true; but the winter is delightful. The yellow fever is prevalent the year round. It would not be safe for our missionaries to go there in the summer; now is the time to go. The soil is exceedingly fertile, producing nearly every kind of vegetable; in fact, Cuba is a grand old island, and it could be made almost a paradise on earth if the people were not so indolent and disinclined to improve and cultivate that which a kind Providence with bountiful hand has bestowed upon them.

LETTERS.

FIJI.

WE are well and getting at our work again. Last Sunday I preached twice in Fijian, with excellent freedom. The natives were quite interested and I trust, above all, benefited. Brother and Sister Parker like Fiji, and are working away at the language. It is a little amusing to sit around the corner and listen to them try their acquired knowledge of this tongue, or try to read it; but I remember that I had to go through the mill.

J. E. FULTON.

Suva.

BRAZIL.

Two canvassers have recently come from Germany as self-supporting workers. They have both had experience in the work and give evidence of success. We are glad they came, and will welcome more of the same sort. This gives us 10 canvassers and we hope to start two more by the end of the year. One of our canvassers is well educated in the Portuguese language, and travels some with Elder Graf. They are now on a trip, and a recent letter from Brother Graf states that he has baptized 50 since he left home, about two months ago, and 36 of these were Brazilians.

W. H. THURSTON.

Rio de Janeiro.

BRITISH GUIANA.

Last week I made a trip to New Amsterdam. Brother Giddings is keeping the work moving. Two of the brethren have taken hold of the canvassing work; also a sister, her son, and a young lady. It is not usual for women to do much work here, and there is considerable caste among this people. I hope they will have success as the sisters are our only hope of placing the truth in the homes of the white people here. It is nothing strange for a black woman to visit the cook; and it is expected that if she has anything to sell, she will ask the mistress of the

house to buy. Who knows but that God will use this means to place the truth in every home? These homes are such that it will be impossible for our brethren to enter. I have encouraged the sisters to go, if they must, through the kitchen and carry them the truth.

D. U. HALE.

Georgetown.

PRUSSIA AND HOLLAND.

We had excellent meetings in Eastern Prussia. Elder Olsen assisted. About 140 were in attendance, representing 13 churches in that province. Last week I had a three days' meeting in Rhenish Prussia, some 80 attending, representing five churches. About \$280 were pledged toward our ship and medical mission. I arrived here a few hours ago to assist in a ten days' canvassing and Bible institute for Holland. All the churches here will be represented. During the quarter 17 were added in Holland, and our total growth in the German Conference will be 100. From Russia we also receive favorable reports.

L. R. CONRADI.

Utrecht.

BARBADOS, W. I.

A lady with whom Mrs. Morrow and I have held a few readings and to whom we have loaned reading matter for three months or more, attended our service on last Sabbath for the first time. She said in meeting, "Brethren and sisters, I am glad to be with you to-day. I left the Church of England and the Moravians to follow Christ, and now I have come to join with you, for I believe you have the truth of God." This sister is white. A black lady has also shown some interest for several months, but has not been able to attend meeting on account of sickness. Last Sunday evening she told my wife that she intended to come to the Sabbath meetings now. Week before last I was in the country and visited six families. At one home where a lady and her daughter observe the Sabbath, I was especially impressed with the fact that those who take the "Review" and read it, will keep alive in the message. It was, indeed, refreshing to me to visit with this sister and to find her so familiar with what is appearing in the "Review." She has not been able to come down to meeting for over a year.

JAMES A. MORROW.

Bridgetown.

HAWAIIAN ISLANDS.

There is an entirely different class of Chinese in our school here from what we find in California. There is much more culture and business ability among them. The Chinese compete with white labor in contracting and building and all branches of trade and labor. Their work is not of an inferior grade. I am sure the schools are doing a work ordained of the Lord.

We have secured a hall for ten years for a mission, with the privilege of extending the lease. The rent is \$18 a year. It is in a good location to work for

the poor—in a settlement where there is much need of Christian life and power. There is not so much suffering down here from lack of food as from lack of cleanliness. Many of the children are in a fearful condition from filthiness and lack of proper nourishment. This opens up a wonderful field of service for both the children and parents.

There is talk that the street upon which our mission is located will soon be opened up, and an electric car line put in. If this should take place we will have a fair meeting place on one of the first streets in town.

It is not the resources of these islands that make them great, or serve to make Honolulu an important center, but it is the location. As a shipping and supply station, it is bound to grow in importance. All the Chinese, Japanese, and Australian steamers stop here from 8 to 12 hours, or longer. Certainly it is a beautiful spot on this sin-cursed earth. Our sanitarium has a good standing with the people.

B. L. HOWE.

Honolulu.

FINLAND.

The first week we were in Finland, I preached twice on Sunday and every evening during the week, except Monday. The congregations are not large but they seem to listen to God's Word with interest. By inquiry I find that the country has about 2,500,000 inhabitants, and about ten per cent., or a little more, are Swedish-speaking. These represent mostly the educated and wealthier classes living in the cities, and consequently the hardest to reach. The mass of the people do not understand Swedish at all. The language is hard to learn, everybody says, and requires close study. What we need is one or two young men who could help in the meetings this winter, as we have meetings in two different parts of the city, and at the same time study the language so they could be able to preach in it. I do not see how I can undertake the study of the language and do more work besides.

Another problem also presents itself. The country is nothing but a lot of necks of land between the many lakes. All around the coast from St. Petersburg to Tornea on the Swedish coast, are hundreds and thousands of little islands. Many of them are but a mere rock; others have one family, and many have two or three families; still others have a number of houses. To reach them is very difficult. Some winters the ice is thick enough to facilitate travel, and sometimes it is not. What we need is a boat and a couple of good, faithful missionaries to use the boat in going among the islands, selling books and praying and reading with the people; in some places they could invite the people on to the boat and hold meetings with them. The boat need not be large, about 30 or 35 feet long and 10 or 12 feet wide, with a cabin and kitchen, the sail made so it could be slipped down and form a cover over the deck while meetings were held on it. We believe such a boat could be fitted out for about \$200. If some one will send us the means soon, we will have it built before spring.

This country is being drawn more and more under Russian customs and laws. We need your prayers for the work here. JOHN HOFFMAN.
Helsingfors.

JAMAICA.

We have an interesting Sabbath-school with a membership of 25, mostly adults. The way they have learned the lessons on the book of Genesis, and the interest they have manifested would, I think, make some of our Sabbath-schools in America ashamed. We have also a good Sabbath-school organized at Hope Bay, nine miles west of here. This school has nine members. In one of the valleys near there, and at the invitation of the acting pastor, I preached on the Second Coming of Christ. The people were very thankful, and wanted to hear more.

Since our last report five more have been baptized here in Port Antonio. Our health never was better. We are careful about our diet and take plenty of vigorous exercise. With a hot day, singing birds, and a beautiful bouquet of roses fresh from the garden, it is hard to realize that it is midwinter.

(Later.) We are enjoying the blessing of the Lord still. There are a few honest souls that we believe will step out on the Lord's side. Our meetings are well attended. I think there were about 100 out Sunday night. There has been no excitement; in fact, but for a popular revival minister, I think the season would have been a very dull one; but we have seen the deep, quiet work of the Spirit of God. Little by little we have gotten hold of the hearts of the people, through the Spirit of the Lord, until now 14 have been baptized, and four more will be next Sabbath. A number of others are keeping the Sabbath.

It was decided that we should open meetings in Hope Bay, when Elder Haysmer was here. As hitherto reported three have been baptized there. Others are keeping the Sabbath and we have already the nucleus for a nice company. There seems to be an excellent interest to hear. Several valleys open into the bay, and hundreds of people will be within a radius of a few miles.

If ever I wished I were a thousand it is now. Manchioneal, twenty miles southwest, is much stirred over the message, one young brother in Port Antonio whose home is there, having accepted the truth. Others from that place have dropped into our meetings; and all the way between are little villages and clusters of huts that should hear the message while they are stirred up over the question. Three bright young men have accepted the truth here that I would like to see in school, but they have not the means to attend. They are talking seriously of taking the "Signs'" offer of a year's course of instruction in one of our colleges. All points of truth have been accepted here, and some tithe has been paid. The brethren are talking of building a chapel, but they are all poor; yet the Lord will open a way. A chapel will also have to be erected in Hope Bay before very long.

GEORGE F. ENOCH.

Port Antonio.



If the sacrifice were essential for the salvation of one soul, it would be the duty of the inhabitants of the earth to sell their possessions in order to secure that soul for eternity.—*An Appeal for Missions.*

HOME DEPARTMENT.

FOURTH SABBATH READING.—SABBATH, MARCH 25, 1899.

HOME MISSIONARY WORK.

F. D. STARR.

WHILE it is the privilege of some to engage in missionary work in foreign lands, there is still a much larger number whose circumstances will not permit them to go far from their own homes. These have the high honor and blessed privilege of serving as home missionaries. Perhaps it may be but seldom that they can leave their own doors, yet that need not prevent their being earnest and efficient laborers together with God.

Foreign missionaries must be trained at home ere they are fitted for work in the regions beyond. All the virtues and noble Christian characteristics that appear so commendable in the worker in other lands, and without which he cannot make a success, are needed in the home field. Though we may not appreciate it, yet the home life affords a most excellent opportunity for us to cultivate and develop these qualifications.

The foreign missionary must learn to endure hardness as a good soldier of Jesus Christ. If he has to go a little while beyond meal-time without food, he is to take that patiently and cheerfully, making no complaint whatever. It would not look well for a missionary to murmur because of enduring a few hours' hunger. What a good place to practise this species of patience home is. The would-be missionary has a splendid chance to show to other members of the household how grace has transformed his disposition so that no word or look of murmuring comes from him. If he were actually a missionary, and the quality or quantity of his meal was not just such as exactly suited him, of course he would take it all patiently. Why not "learn first to show piety at home?" If insult, scorn, or harshness is shown the missionary, if he suffers for want of some conveniences or luxuries he would like to have, he is expected to bear all this with Christian fortitude, for it would not become the Christian to reveal any ill-temper among strangers or heathen. Why not show the same excellent qualities at home? Why should that be the place to manifest all the disagreeable traits that one is restrained from exhibiting abroad? By cultivating a mild and patient disposition at home one may develop a fitness for missionary work abroad.

Often people mourn because circumstances keep them from going out to do missionary work. I remember a sister who once wept and complained in her testimony at a missionary meeting because her surroundings made it necessary for her to remain at home. She stated that she had five children, and these kept her so closely confined to her household duties that she had no chance to

do missionary work. If it were not for these children, she said, she would most gladly begin laboring for others at once.

Was there not an important missionary field that this mother was overlooking? Suppose she could have given her children away and gone to Africa as a foreign missionary. When she got there she might have been put in charge of the same number of children, or more, that she had just given away in America, as, in many cases, the most successful way of doing missionary work is found to be, in seeking to train up the children, because so much more can be done with them than with the adults. Under very unfavorable and trying circumstances, she would take up the work of trying to rear in a Christian manner these adopted children of an alien race and kindred, with the probability of being less successful than she might have been in educating her own that she gave away so that she might become a missionary! Where, in fact, had this sister the best opportunity to be a missionary—at home or abroad? Would it not be fully as pleasing to the Lord if she could present to Him at last, with the words, “Behold I and the children which God hath given me,” her own offspring, as to bring an equal number of children of foreign birth, while, to accomplish this, her own, perhaps, were left to neglect and ruin?

A well-ordered family, a genuine Christian home, is the strongest evidence of the virtue and excellence of the Christian religion that can possibly be produced. The home is God’s primitive, original, social arrangement, and perfection manifested there is more convincing than anywhere else. Not even personal Christian experience, nor a harmonious church, nor a happy and prosperous Christian nation (if that were a possibility in this world) could furnish such convincing proof of the power of Heaven upon earth as the model Christian home. And here is where Satan has made his strongest attack. The most desolating work that he has wrought is seen in the wrecked and disordered homes scattered all over the land. Comparatively few are the homes of the opposite character.

“Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.”

Every person who belongs to a home has a chance to be a home missionary, and there is a room enough for the whole vast army of them to work.

As HE (the laborer) imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessing, are his. In this work, which devolves upon every church-member, is the life and growth of the church. He whose life consists in ever receiving and never giving, soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. We must impart the goods of heaven if we would have fresh blessings. This is as true of temporal as of spiritual blessings.—*An Appeal for Missions.*

REPORT OF TRACT SOCIETIES FOR QUARTER ENDING DECEMBER 31, 1898.

SOCIETIES.	Number Societies.	No. of Societies Reporting.	Number Members.	No. of Individual Reports Returned.	Letters Written.	Letters Received.	Bible Readings Held.	Missionary Visits Made.	Periodicals Distributed.	Pages, Books, and Tracts Distributed.	Subscriptions for Periodicals.	Received on Sale of Literature.	Fourth Sabbath Donations.	First-day Offerings.	Other Missionary Donations.
Atlantic,	22	14	1,331	. . .	189	80	358	743	14,730	44,179	. . . . .	\$72 00	\$72 36	\$62 91	. . . . .
California,	74	41	4,122	351	587	161	667	3,180	27,443	8,549	44,117	96 60	. . . . .	189 82	\$1,249 95
Colorado,	35	15	655	195	153	71	248	835	18,613	24,665	306	124 23	9 43	74 78	90 93
Dakota,	55	24	. . .	225	235	69	307	754	8,518	45,218	. . . . .	. . . . .	8 12	51 38	. . . . .
Illinois, . . . . .	. . .	13	1,550	. . .	52	14	111	. . .	20,336	37,431	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Iowa,	124	112	3,353	49	887	641	770	2,559	39,972	451,179	1,238	4,297 06	84 03	324 48	5,385 85
Kansas,	88	14	2,900	. . .	82	16	46	149	3,069	17,919	1,844	. . . . .	. . . . .	130 76	. . . . .
Maine,	17	10	460	35	36	32	19	121	1,723	9,504	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Michigan,	181	113	3,481	1,609	766	350	446	1,121	25,540	224,347	426	1,089 04	164 89	41 02	1,879 17
Minnesota,	63	57	. . .	288	1,941	963	306	1,389	15,593	133,598	. . . . .	1,557 59	450 81	41 41	1,309 56
Nebraska,	45	31	1,249	240	236	105	739	. . .	29,089	134,396	1,131	. . . . .	. . . . .	69 58	932 58
New England	33	27	708	166	455	201	221	441	16,906	24,499,169	1,150	962 95	82 51	86 44	467 54
N. Pacific,	55	35	1,486	544	273	112	788	. . .	13,226	193,239	770	332 75	110 50	99 85	194 58
Ohio,	79	28	2,100	27	45	26	16	. . .	4,413	45,499	544	79 31	22 43	171 14	. . . . .
*Oklahoma,	28	16	855	85	118	107	87	214	3,517	34,361	195	2 25	34 14	26 74	50 07
Pennsylvania,	48	36	. . .	. . .	178	57	714	. . .	27,467	217,566	. . . . .	. . . . .	. . . . .	133 81	. . . . .
Southern,	33	19	256	417	252	. . .	475	1 226	9,607	76,161	880	2 14	15 55	14 04	89 20
Tenn. River,	12	6	. . .	. . .	105	. . .	132	28	1,196	42,672	. . . . .	. . . . .	. . . . .	22 04	49 59
Vermont,	16	9	500	. . .	111	42	11	194	4,235	35,081	. . . . .	. . . . .	84	68 80	136 94
Virginia,	11	1	. . .	. . .	3	3	3	503	1,194	. . . . .	1,799	. . . . .	. . . . .	. . . . .	98
West Virginia,	8	5	363	. . .	250	95	59	801	386	124,368	. . . . .	462 02	. . . . .	2 70	25 96
*Wisconsin,	93	54	1,331	458	256	118	261	440	18,499	102,440	464	. . . . .	. . . . .	. . . . .	. . . . .

*Six months.

"ARISE, AND GO INTO DAMASCUS."

MRS. L. D. AVERY-STUTTLE.

WE are all anxious to do good. There is probably not one who reads these lines, but has felt a burning desire to be of use in the world—to help in advancing the Master's cause. But there are so many halting, hesitating, waiting for the way to open for them, and for the path of duty to be made—if not easy—at least very plain, that they are quite in danger of doing nothing.

Let us study for a short time the conversion of the apostle Paul, and the beginning of his ministry. We all remember how his journey of persecution and of death turned out to be a missionary journey. While in vision, he prays that wonderful prayer, "Lord, what wilt thou have me to do?" Notice the fact that this desire to do something, immediately follows his conversion. Saul, the persecutor, prays to be set to work. His first request is not for joy or peace or faith—not even for forgiveness! But the Lord gives him all of these, and at the same time appoints him his work: "Arise, and go into Damascus."

There is many a Damascus to-day, waiting for the disciple of Christ to enter. Shall we tarry then, because we do not exactly know the line of work we must do when we get there? Saul was bidden to wait until somebody away over in the city told him what to do.

He might have reasoned that if there was really a work for him to do, the Lord would have made it known to him, himself. But the faithful man does not stop to ask any questions about it. He is willing to take a little stock in faith. I fear there are some professed followers of Christ who would have answered the Lord something like this:—

"Yes, Lord, I'll go; only I'm very much afraid something will be required of me over in the city, which I can never do. Maybe it is some work that is quite distasteful to me,—something in fact which I am not fitted for,—maybe it's canvassing; if it is, I can't do it. I have no success in this line. Call somebody else, Lord."

I do not mean that we are all fitted to do the same kind of work. But I am confident there are many among us who could make a success in this line, who are prevented by false fears. Let such take a larger stock in faith, and then, when the Lord says, "Arise, and go into the city," or country, or any other place, they will rise cheerfully and cry: "Here am I; send me."

Again: Suppose Paul had said: "I don't believe I can go. I can't see a step ahead. I have grown blind. Somebody will have to lead me every foot of the way. What good can a blind man do? How can I grope around in a strange city to any advantage? If you desired me, in truth, to work, why send this terrible blindness upon me? Why render me utterly helpless and unable to do anything at all, and then set me to work?"

O, I am so glad the great apostle said not thus! No wonder the Master called him a "chosen vessel;" but first, he was a willing vessel. Behold him! his character once so fierce and blood thirsty, entirely changed. Instead of

arrogance, there is meekness; instead of fetters and chains with which to bind the followers of Christ, there is nothing but love and tenderness for all. What a change! Saul of Tarsus, the proud pupil of Gamaliel, becomes Paul, the apostle of the humble Man of Nazareth!

We all know his after life of zeal and piety, of firm adherence to the truth in face of obstacles which to a less determined man would have seemed insurmountable. We have read of the shipwrecks, the cruel scourgings, the imprisonments, the perils among false brethren,—and yet, hear him exclaim with the shout of a victor: “None of these things move me!” “I am now ready to be offered.” “I have fought a good fight, I have finished my course, I have kept the faith.”

Well, what shall we learn from the history of the life of this grand hero and martyr, which was given us for an ensample? We may learn this at least: that the Lord will never call us to do a work which He is not willing to fit us to perform; and that it matters not how incompetent we may seem, Christ can fit us to perform His work as easily as He prepared the blind and groping Saul of Tarsus to accomplish his mighty mission.

JAIL AND PRISON WORK.

W. S. SADLER.

AMONG the best openings for missionary work at the present time, must be noticed the county jails, city prisons, and the State penitentiaries. Within the walls of these institutions are constantly confined thousands of criminals—men and women whom the law has decided are unfit to mingle in human society and unsafe to be allowed their freedom. True, many of these people are very desperate men; many were born criminals, every influence of heredity and environment has had a tendency to make them the degraded and desperate characters they are.

But is the arm of the Lord shortened that it cannot save? Are not these just such as Christ came into the world to seek and save? They certainly are. They must hear the Gospel. They must be given an opportunity to accept Mercy's invitation. Reader, just think for a moment—is there not some duty in this direction which is devolvent upon you? Can you not do something for the inmates of the penal institutions in your vicinity? The great obstacle which the Christian worker constantly faces in his efforts to help the criminal classes who are at large, is that of getting attention and candid consideration on their part. They seem to be marching heedlessly on to destruction. It seems that nothing can arrest their attention but the power of God. These people are banished by the law, and now, as they are in lone solitude, they can do nothing else but think. The opportunity for the Christian worker to strike a blow is at hand; these men are away from their evil associates, they are deprived of their pernicious indulgences, they are alone with themselves and God, shut away from the rest of

the world and all its temptations; if they can ever be reached and their attention called to divine thoughts, it can certainly be done at this time better than any other. Gospel tracts, religious magazines, etc., as well as the Word, should be placed in the hands of the prisoners.

This is a work that will demand the cooperation of thousands of people; a few people, however earnest, cannot hope to accomplish anything great in this direction, because of the fact that these institutions are scattered throughout the length and breadth of the land. On the other hand, one or two faithful workers in each town and village will be able, under God, to achieve great results by their visiting with and laboring for the prisoners. Make arrangements to hold meetings on Sunday or at any other time during the week when an appointment can be made. Get acquainted with the prisoners, pray with them, sing Gospel songs in the corridors of the jail and in every possible way attract their attention; inspire them to better and higher ambitions, make them realize that in you they have a friend and still further point them to Jesus, Who is a friend that sticketh closer than a brother. Ascertain the probable day of the prisoner's discharge, be there to extend a helping hand at this, the most critical time, when all the world frowns on him and brands him as a felon and an ex-convict. Many men have told me that they have passed the prison doors, upon being discharged, with a firm determination to lead a straight-forward life, but they found, on their release, no friends, no help, no home, and no way open to them but to repeat the depredations which brought them into the prison. Before the prisoner can hear the Gospel, he must be helped, he cannot come to us for it, there is but one way left—we must take it to him.

May God help the readers of the *MISSIONARY MAGAZINE* to carefully seek out opportunities to do this kind of work. Remember the words of the righteous Judge in the last great day, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. xxv: 35, 36. What a privilege to pay a visit to Jesus Himself in the person of some poor, discouraged and disheartened prisoner.

BRIEF MENTION.

—ELDER F. L. Mead and his party have reached South Africa safely. All are of good courage.

—Brother and Sister George Enoch, of Port Antonio, Jamaica, have removed to Hope Bay, the outlet of a large fruit-growing country, and will begin meetings there.

—We are glad to report that the health of our workers in British Guiana is now quite improved. Six persons have been recently baptized at Georgetown, and two confessed their Lord in the same manner in the Demerara River district.

—Elder D. D. Lake and wife arrived safely in Samoa, January 12. In council with Dr. F. E. Braucht con-

cerning the openings and needs of the work there, he has decided to at once devote himself to the study of the language, as practically all evangelistic effort will have to be put forth in the Samoan tongue.

—The strong appeal from Puerto Rico, which appears on page 116 is written by a man on the ground, and who therefore knows whereof he speaks. Brother Frail is at Mayagüez, Puerto Rico, and is now connected with the army of the United States, in the capacity of acting hospital steward. We know his words will be of interest to all.

—The short article on Cuba was written by a sister who for a good many years was a teacher in the public schools in that island. After she accepted the truth, she was obliged to give up that work, and began teaching in private homes. At the breaking out of hostilities between Spain and the United States, Sister Barker went to Mexico to remain until the close of the war, expecting to return to Cuba, and spend the remaining portion of her life there.

—Special attention is called to the article, begun in this number, entitled "Christianity—Its Progress and Demands." We regret that on account of its length it could not be given entire in one issue. Rev. W. H. Milburn, who delivered the sermon from which this article is taken, known as the "blind man eloquent," conducted the entire service without the use of a book—the hymns and the Scripture lesson being read from the tablets of the mind.

—The Seventh-day Adventist General Conference, now in session at South Lancaster, Massachusetts, is proving to be a time of blessing and refreshing

from the Lord. We know that our readers will remember the brethren assembled, beseeching God to wonderfully lead them into his ways, as they seek to lay plans for the furtherance of the Gospel.

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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.

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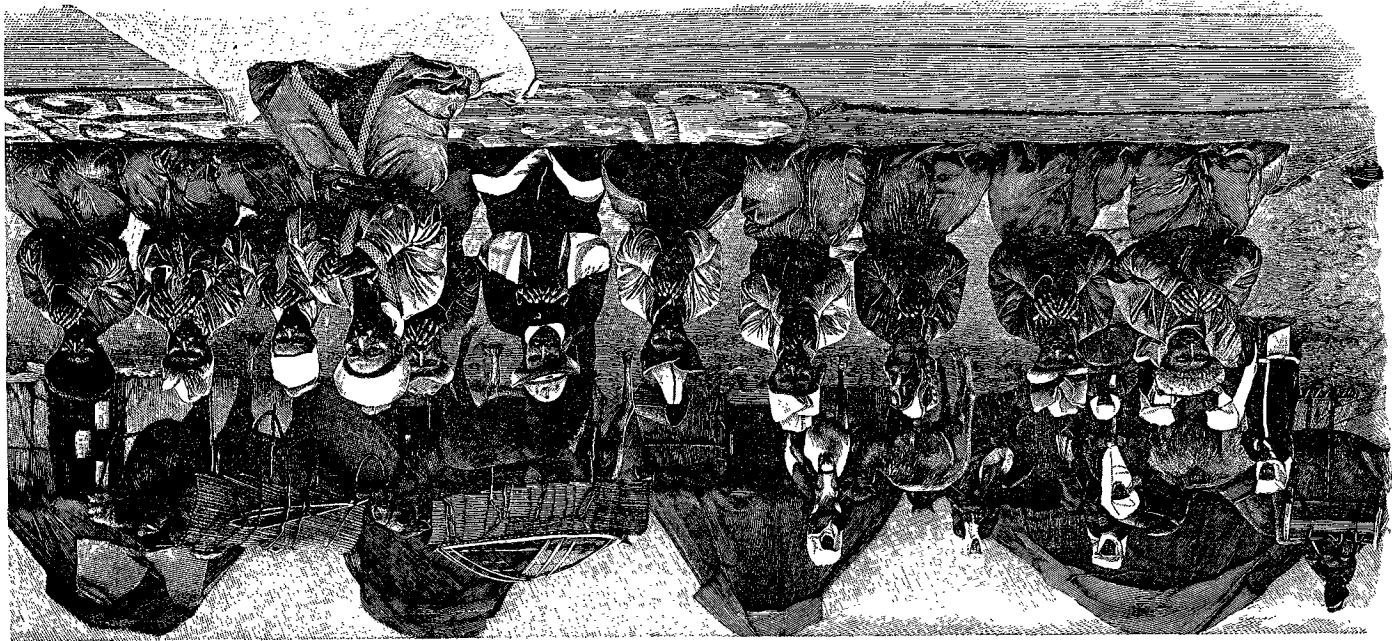
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