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OUR WORK WORLD-WIDE.

I. H. EVANS.

“AND this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” “And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

The Gospel is due to the world—not simply to one nation, or language, or race. God intends that whatever truth He has given to mankind shall be shared by the entire human family. When He rejected the Jews, He accepted as His chosen people those from among all the nations of the earth who would receive the truth. No longer does one nationality, or one family, or one tongue, constitute the people of God, but everywhere “he that feareth Him and worketh righteousness is accepted with Him.”

Those to whom God reveals a truth are in duty bound to proclaim it to the world as far as lies within their power. He does not give the Gospel to an individual for his salvation alone, but that, having sanctified the life of the receiver, it may, through him, operate in power for the sanctification of other lives. Every truth received is to be imparted. Christ's representatives cannot confine their labors to one nation or tongue. Neither can they labor in those places alone where the work is easy, but in the face of opposition must enter every field, however difficult. There should be no centralization of interests, but a scattering abroad among all peoples; an establishing of centers in various parts of the earth.

God has given a distinct truth to His people for this time—a positive, world-wide message to be proclaimed with a loud voice. The power of God will attend its proclamation. It is not to be confined within state lines or national boundaries; but extended to the uttermost parts of the earth, and if possible, arouse the world to a realization of its final doom.

The Third Angel's Message started in the extreme eastern part of the United States in 1844-5, and has pushed its way until now there are strong conferences in nearly every State in the Union, except in the South where a large corps of laborers are working successfully.

It is but natural, and we believe in the order of God, for the work to be firmly established in America that it may supply laborers and means for the entire world. Cosmopolitan in its people and spirit, the United States holds a unique position among the nations of earth, and her missionaries are welcomed.

Our conferences and people in America have a great work to do for other lands. With a membership of nearly fifty-seven thousand, an annual tithe of over three hundred and fifty thousand dollars, eight hundred and forty-two workers, publishing houses, schools and sanitariums in which are invested nearly a million dollars more, besides the thousands and thousands of dollars for home missionary work, church buildings, Haskell Home and other charitable enterprises, scattered among the eighty million people of the United States and Canada, what do we owe to the "regions beyond" where there is a population of one billion four hundred million people, with only about two hundred and fifty workers and an annual income not exceeding one hundred thousand dollars. Should not the amount donated to foreign missions exceed that required for the home field? Such an arrangement would enable us to begin work in almost every unentered country, and send recruits to those places where it is established.

Why should our churches ask for, or even expect, the labors of a minister to preach to them? Let our brethren say to the workers: We want you to spend your time in new fields. We will care for ourselves. We will feed on the Word of God. Think of the millions and millions who know not Christ and have no means of learning the truth. Go to them. We will work—pray for you—and liberally give of our means. Go, and spend your time with others; carry them the light of this truth.

Then, let us remember the cause in other lands. There are four hundred million souls in China, and we have not done a stroke of work for these. India contains three hundred million more, and we have but one small company of workers there. The great heart of Africa, with its teeming multitudes, is all untouched.

Conferences are taking hold and helping to sustain our missions. The California, North Pacific, Upper Columbia, Minnesota, Wisconsin, Ohio, Pennsylvania, South Dakota, and other conferences have already pledged to support one or more workers from their tithes. This is a move in the right direction. We trust other States will follow their example.

In order to carry the truth to other fields cannot this denomination raise an amount sufficient to average at least ten cents a week for each member? If we can do this, it will at once revolutionize our missionary operations, and instead of furnishing a meager support for two hundred, the Foreign Mission Board can employ five hundred workers, and have the means at hand to sustain them. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And our earnestness and zeal hasten the Lord's coming.



J. M. FREEMAN.

MORIJAH, BASUTOLAND.

J. M. FREEMAN.

IN accordance with the recommendation of the South African Conference, at its last session, held in December, 1898, we have come here to open up the work.

This is a tract of country surrounded by the Orange Free State, Transvaal Republic, Natal (a British colony) and other land under the rule of Cape Colony. The center of Basutoland is reached by about four days cart travel from North Alieval or Bloemfontein. These places are connected by railway with the seaports of East London, Port Elizabeth and Cape Town.

At different times the country has been invaded by the native inhabitants of Orange Free State, who conquered large strips of territory. The colonial government was asked to protect the country, and for a short time did so, although it was really governed by the native chief. An attempt was made to deprive the native tribes of their weapons; force of arms had to be employed, but it failed.

The Basutos finally succeeded in getting the English government to protect them. Sir Henry Langdon is the British representative, and, with his staff of assistants and a few native police, is resident on the border, at Maseru. There are also magistrates.

A hut tax of about two dollars and fifty cents is imposed on each family, nine-tenths of which, together with licenses paid by traders, accrue to the British. This barely pays the expense incurred by the government. The one-tenth goes as the salary of the paramount chief, who has absolute rule. Of course he often counsels with the British representative, but the government does not interfere with the native customs. There are other important chiefs; also one in each village.

No land can be bought, nor absolute grants obtained, even by the natives. The chief grants traders, missionaries and others permission to locate, reporting these grants to the British resident, and it is very unlikely that any one will be disturbed or turned out of the country.

There is little probability of further incursions by neighboring tribes. Differences sometimes arise between chiefs, which result in fighting. The paramount chief is under obligation to the English to put down and overcome whoever may be in the wrong, and to maintain order. Thus far he has proven faithful to this trust.

The present chief, following the example of Mosesh, one of his predecessors, is broad minded enough to prevent the missionaries of any one denomination from monopolizing the country, as has been attempted.

The French Protestants were the first to begin operations, and they have accomplished a grand work, enlightening and educating thousands during their sixty years stay. They have about one hundred out stations, and employ many native teachers, catechists and ordained ministers—all of their own training.

The education of the youth goes on every day in their various institutions where hundreds are in attendance. They receive substantial aid from the Cape government, and this enables them to provide tuition, board and lodging at nominal prices. They have a printing office wherein are employed eighteen natives. A small paper, called the "Little Light," is published in the Sesuto tongue. All the printing and bookbinding of the country and border towns, including the work of the British government officials, are done here. This yields a good income. Moreover, the work is handsomely supported by the parent evangelical society in France.

The Church of England, the Wesleyans and the Roman Catholics are also well represented here.

The country is mountainous. There are some plains and many valleys. The soil is good and produces cereals; most of it is under native cultivation. It is estimated that in this comparatively small area there is a population numbering between two hundred and fifty and three hundred thousand. Unless some of these people follow other occupations, there will not be sufficient land to supply all their needs.

Having obtained the permission of the paramount chief, Brother Kalaka and I traveled through the country on horseback and by cart in quest of a location for our main station. We have selected a place near Mount Koller. During our tour we stopped at several villages, and, although it is generally known who we are and what views we hold; especially that we are Sabbath-keepers, we were

kindly received, and pressed to start schools and commence work in each of the respective places. We saw hundreds of naked children.

We are being visited almost daily by students and by prominent natives. We are asked pointedly about our views. The Lord helps us to present the truths of the Gospel and so we have had the pleasure of seeing almost all of these inquirers leave us thankful, and agreeably surprised. A family not far distant from here (a picture and a short account of whom appeared in the January number of the *MISSIONARY MAGAZINE*) is now busy investigating the message. We visited them, and at the man's own solicitation the day spent there was used in answering questions and giving Bible proofs.

Last week a chief who had heard that the *maruti*, or missionary, had arrived, came in to see me, and said that his village was waiting for us to come and labor there. I might mention much more to show how promising the work seems to be.

The people want schools and help in several places. Workers are required, and money is also needed for the erection of mission buildings, and the prosecution of the work. The South African Conference, with a small constituency of less than five hundred members, is doing all it can, but, having to carry the responsibility of providing for a large sanitarium, a college, an orphanage, two benevolent homes, and church schools, it becomes very difficult to meet the demands of the work just starting here and in other native territory. We have been put to large expense translating and printing some of our works in these tongues. At the same time the people were calling to us for help and, although financially it appeared almost impossible to start out in the work, yet we believe the Lord clearly indicated that we ought to respond to the calls—hence the action of the conference, and the work done thus far.

Another feature of the work in this country is that the language spoken—the Sesuto—belongs to the important languages known as the Bantu, spoken over nearly all of Africa south of the Equator. Therefore, we can see how the providence of God is leading so that workers can be raised up here who will take the message further into the interior among the teeming millions of dark Africa.

Are there not many who read this, or whose attention may be called to it, who are looking for a place where they can invest in a very needy yet promising part of the work? This field, and the whole native work of the South African Conference, is worthy of your kind consideration. Any assistance you can give will be timely and much appreciated.

All can send their donations for this field through the Foreign Mission Board.



VISIT TO AN INDIAN CHRISTIAN VILLAGE.

W. A. SPICER.

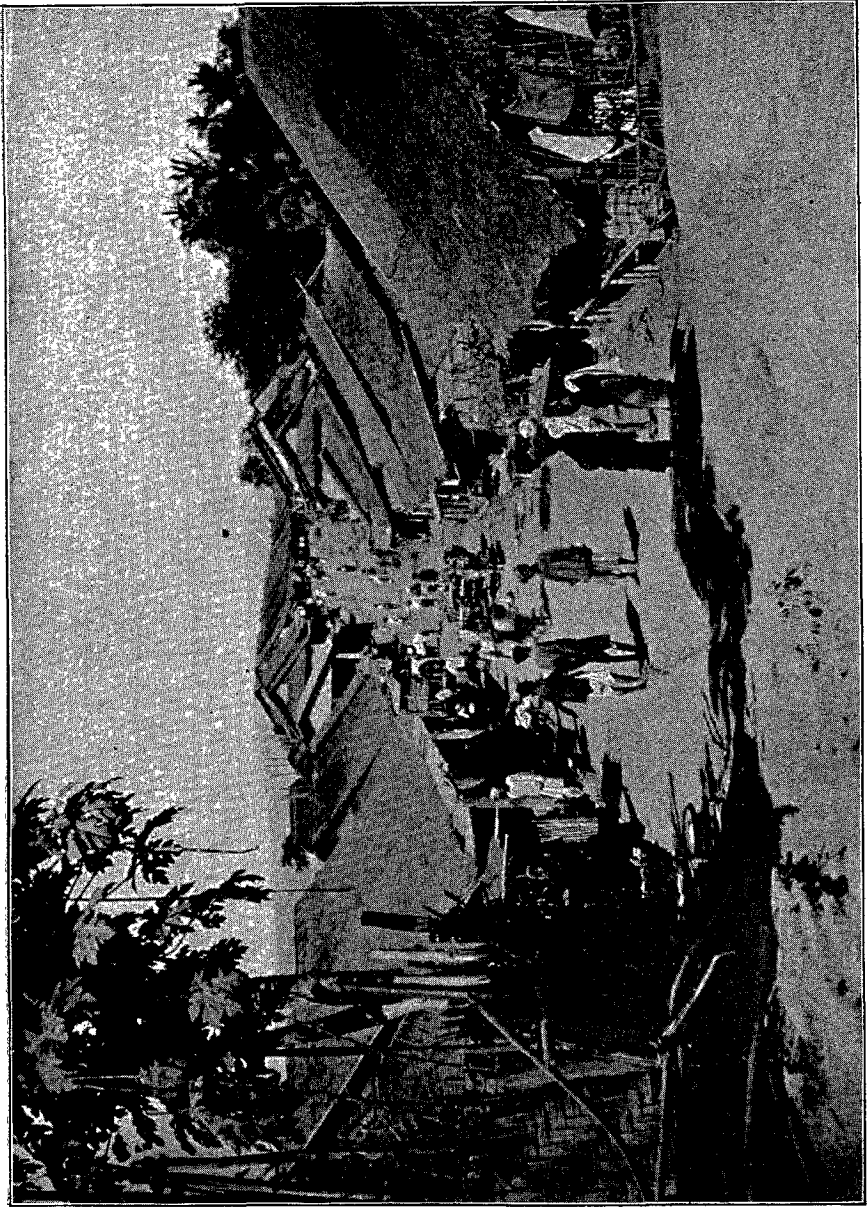
A YOUNG man came in from the country a little time ago, calling for some one to come out to his village. About a dozen or fifteen families, he said, were planning to keep the Sabbath, and they and others wanted instruction. In some way copies of our Bengali tracts had fallen into the young man's hands, and he had been reading and explaining them in his village and in other villages round about. So several of us went out. It was my first little excursion into the country, and I was glad to see a typical Christian Indian village.

It is in the low-lying lands south of Calcutta. Were it not for the canals and ditches, a good part of the land about the mouths of the Ganges would be a swamp. The villages are built upon hillocks, or artificially-made elevations, and in the rainy season the lands are covered with water. The scattered groups of houses stand a few feet out of the flood, and the people make their way about in boats. Thus the staple industry is necessarily rice-growing, for which these watery fields are just the thing.

Leaving our *ghari*, or carriage, about eight miles out of Calcutta, we walked two or three miles through the fields to the village. In a few weeks from now the journey must be made in a boat, as the monsoon is just breaking. In several parts of the village we found groups of families who seemed interested in the Sabbath and the message of the Lord's coming. Of course we gave them frankly to understand that this Society is not running any rivalry with other societies to get converts. The loose ideas of Christian principles and the tendency amongst converts to drift from one society to another makes it necessary to emphasize the fact that this Society desires no converts to itself and no people flocking about it for novelty's sake or for hope of any temporal benefits. But we say if any want to hear the Word of the Lord in order that they may make the doing of it a personal matter between themselves and God, with no leaning upon human support, we will do all we can to teach the Word.

Two meetings were held in different groups of houses, as no arrangements had been made for a united meeting. Brother Mitter translated for me in the Bible studies, and Miss Burrus talked with the women in one place where they did not attend our general Bible study. This last suggests that the curse of Mohammedanism is still felt by womankind in Bengal. Even Christians are by no means free from the vicious social system which the Islamic conquerors of India imposed upon the Hindus. So, in many Christian communities the women are supposed to keep out of sight of the men in private houses; and the whole system, in a multitude of ways, greatly hinders the women from getting an experience in the truth and from usefulness in Christian work.

These villagers call for a school, and it seems possible that there may be among some of them at least a genuine desire to learn and live the truth, and an opening to see what the Third Angel's Message can do in developing a new religious life in a village community. Several missions are represented in the district,



A NATIVE VILLAGE NEAR CALCUTTA.

and we shall have to keep it prominently before the people who call for help that we have no fleshly inducements to offer them, and that following the Lord means a narrower path than most of them realize; and then if any desire to hear the truth and will listen to instruction, who shall forbid them, or forbid our going to them?

It is a sad fact that even in Christian villages in the district the curse of strong drink is common. The juice of the date-palm serves as a fermented drink called toddy. And tobacco-smoking, and the chewing of the betel-nut with its various nasty accompanying ingredients, are well-nigh universal. It is rare to find a clean wholesome mouth, with lips and teeth unstained by the red juice. Even at my meetings, at which I had but a limited time and was trying to compress into a few minutes all the instruction I could give on the life and power in the Word to set men free in Christ, several times I noticed that men had to leave the Bible study to go round the corner to revive their spirits by a few pulls at the abominable *hookah*, or native pipe. But I knew that they had never been taught that the power of the Word sets every Christian free from the awful bondage of these evil habits.

These vices seem firmly fixed upon Christian communities generally, so far as I have heard, and it is high time that there went through these communities a message having power to cleanse the people from all filthiness of the flesh and spirit, and prepare them for living in heaven where nothing can enter that defileth. Our young friend who introduced us to this village says that even at the Lord's Supper some are compelled to go out to smoke during the service. I am informed by those who ought to know that among women of the Christian communities smoking is more general than among the Hindu women. And everything but the Third Angel's Message seems unable to make any headway against these things generally. The Methodists have tried to insist on their native preachers giving up smoking, but Bishop Thoburn sorrowfully said some time ago that they seemed just as ready to break their promises as to make them. It is told as a common story that many come up to general meetings saying that they have stopped smoking, but fully bent on resuming it again as soon as the conference is over. We feel that we would rather have one clean, honest man in India than thousands of preachers of this class. But many of these do not know the fullness of the Gospel for soul and body as it is revealed unto us, and if the Lord gives us grace to maintain the standard of the life of Jesus Christ as the power of the Gospel without compromise with any evil thing, we believe that we shall yet see the Word working the same transformations in India that it does in other lands. Bright exceptions there are, and many who know the power of God; but it is a fact that the light does not shine out from Christian communities as it should in order to communicate the true Light to the heathen round about.

In the village visited there is a school, said to be very poorly conducted. The village does not yet support the school, though it has been a Christian village for eighty years. It is true that the people have little, but it is a certainty that when the Gospel cuts off evil and expensive habits and does its work in their hearts, there will not be such feebleness.

I was told that a cultivator expects to get about \$12 an acre for his rice crop. The small cultivator has from three to six acres, perhaps. Out of the sales of rice must come the cost of working the fields, and so life means a struggle for most of them. The houses are of mud, with thatched roofs, and naturally there is much malaria.

In several other villages, which we had not time to visit, are said to be families who also desire instruction. We trust the interest may prove genuine, and that, following the rays of light that have come to them, some of these people may yet know the joy of working with Christ in the closing Gospel message.

INDIA.

D. A. ROBINSON.

MARCH 29, accompanied with my family, I came to this place (Darjiling). Brother Ellery Robinson came several days in advance to secure a house, and to canvass for the "Oriental Watchman." His wife and Miss Whiteis accompanied us when we came.

We rented a house large enough to accommodate a few patients, and before we were fairly ready for work, we took a small house a few steps away, and now both are filled. For several weeks we have had eight patients. Dr. Ingersoll and Miss Whiteis have all they can do, with the crude facilities at hand. For instance: the water has to be heated out in another building and carried in pails into the bath room in order to give a full bath to a patient. These houses are supposed to be furnished, but after accommodating the sick with the best there is in the two houses, we are sure you would laugh to see what there is left for the rest of us — but we get along all right.

An old book box which looks as though it had been in England for a number of years, originally from Battle Creek, Michigan, serves as my writing-desk. It stands on end, with the open side toward me. In it at my feet on the floor are my letter-book and letter-file. By putting in a shelf, I have room for unanswered letters, paper, etcetera. My trunk answers for a seat, as the house could afford but one chair for us four; so we had to improvise other things than chairs to sit upon.

After arriving, we found that we could secure the town hall for our meetings, which were begun the first Sunday in May. The attendance was fair. The editor of a leading city paper asked if we would give him an outline of each address for publication. This journal goes all through the district and out among the tea estates on the mountain sides; and of course it has a large number of readers and through it we reached a much larger number of people than came to the hall.

After the third meeting, the gentleman from whom we hired the hall, asked us to come in and see him. Upon going we found that a Calcutta magistrate had written to one of the Darjiling municipal officers to the effect that the meetings in the hall must be stopped unless we could be persuaded to promise never to say anything that would give offence to Catholics, or to any other sect. The agent received a letter of like import from the municipal officer, so the only alternative he had was to ask us to promise him to give no offence to any body.

Of course we could make no such agreement, so the hall has been taken away from us.

We did not know that we could not have the hall until Sabbath afternoon when it was too late to do anything about the matter that day. The following morning, we called at the office of the gentleman who had rented the hall to us, and there we met the proprietor of a hotel who offered us the use of a big room in the hotel; so we had the meeting there last Sunday and yesterday, and we are to have the services there from this time on.

We did not know but that the editor would fear to publish our sermons, but he told us that the Catholics had visited him two weeks before, and tried to persuade him to use his paper against us, which thing he refused to do. This morning we sent him my fifth chapter, covering over three columns in his paper.

Before the season is gone we hope that some will find Him who is the truth and the life.

JAPAN.

W. C. GRAINGER.

WE have taken upon ourselves the responsibility of starting a monthly journal, expecting to pay for it from sales of the paper, and from our health food profits. Brethren Kuniya, Okahira, and Kawasaki are translators. We had expected our first number to be issued June 1, but were delayed so much in getting the necessary arrangements made with the government that it was impossible to send the paper out before the 20th; consequently, at the last moment we changed the date to July.

We will print two thousand copies monthly. The cost will be about ten dollars an issue. The paper contains eight pages the size of the "Signs of the Times." One page will be printed in English. Our friends are well pleased with the first number. They say there is no other such paper published in Japan. We hope it will accomplish much good and that the time will soon come when we can issue it oftener than once a month.

Our Sabbath-school attendance is about sixty now. Sunday, June 4, we organized a church with Brother Okahira as elder, Brother Kuniya, deacon, and Brother Wade, clerk. The elder and deacon were ordained before the services the same evening of the election.

Our workers are of good courage. Brother Okahira is teaching about thirty pupils, nearly twenty of whom are young ladies and girls; Brother Burden has six classes daily. Two young men from his class are keeping the Sabbath, and others are diligently investigating. Sister Wade has a good interest, as do also Brethren Wade and Hasegawa.

Our work here is not school work in the sense in which that term is commonly

used. We teach nothing but the Bible, except in a class or two studying "Gospel Primer." Our students spend an hour searching the Scriptures with us, and go away at the close of the lesson. I put in from five to six hours daily, with as many different classes. The other workers have from three to six classes which are heard at such hours as best suit the convenience of the students—all the way from six o'clock in the morning until nine at night. We have at present an attendance of about two hundred, with a daily average of one hundred and thirty. Those who come are students, clerks in government departments and railway offices, and about twenty-five young women and girls. The attendance is nearly equally divided between the two schools.

FINLAND.

JOHN HOFFMAN.

WE are now using our boat. It is thirty-three feet long, ten feet wide and draws five feet of water. It is a fine sailer and can accommodate six persons.

We sailed through the district where we expect to carry on work for the first six weeks. There are in that archipelago about one hundred and fifty inhabited islands, containing from one thousand people, on the largest, to one family on the smaller islands. Six or seven islands contain more than five hundred inhabitants apiece, and a worker will remain two or three days on each of these, canvassing the interior. After finishing up the work in one group, the boat will move on to another.

We have printed an edition of eight thousand "Steps to Christ," and a tract of twenty four pages, on health principles. Next we shall publish an edition of "Christ and His Righteousness." We are now working on the last of the "Life of Christ," in Finnish, and "Prophecies of Jesus." We have eight or nine canvassers in the field, and they are taking many orders, although they are arrested once in a while and taken before the magistrate.

The experience of some of our colporteurs may be of interest. The country has been overrun with all kinds of people who have stirred up feeling for, or against, the Russian government, and two of our sisters were arrested several times in a little town. Their clothes, books, and all were searched. The people where they lived drove them out on the streets, and they were mocked. Scores who had given their subscriptions for our publications, flocked to them, and had their names scratched off the order books.

The young ladies knew not what to do. Finally they visited the governor for that district, who lived in the town. He took their cases in hand, sent for the magistrates, and threatened to have them prosecuted for molesting the colporteurs; and the editors who had written scandalous articles about them had to insert a notice correcting what they had said and done. So the Spirit of God is

still in the land to rescue His children. In another city a sister who had been arrested was released after a two hours trial. How many more such experiences they will have this summer, it is hard to tell.

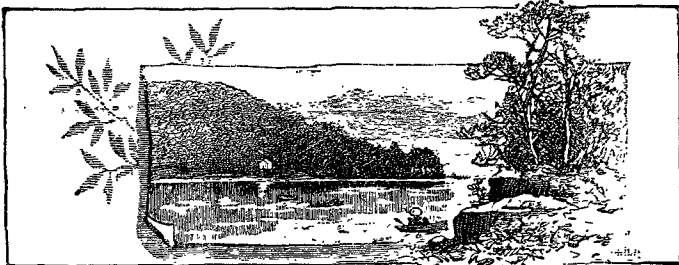
Another interesting case might be given: a man who for a few years seemed to rejoice in the work of God, became discouraged and went to selling sewing-machines, and gave up the truth. A while ago he came to this city (Helsingfors), in the interests of his business but could not remain away from our meetings. He went away, but the Lord worked upon his heart so that now he is here again, although he had to come several hundred miles. He wants to make a new start. Best of all, his wife, who formerly opposed him, unites with him in giving up every worldly consideration for the sake of the truth. He is ready to sell books again, so the Lord is preparing workers to carry the printed page to the hungry people.

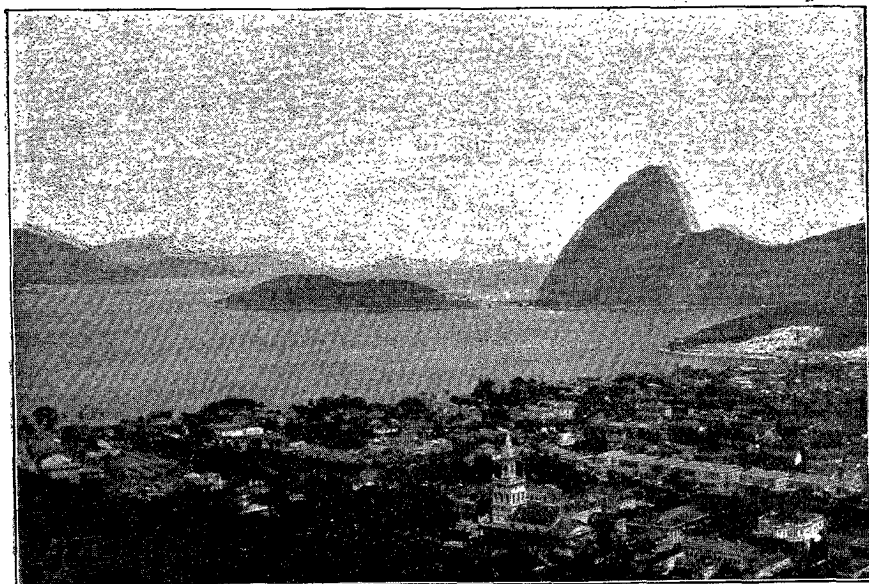
We have a little company of our people at Abo, a city containing about forty thousand inhabitants, almost all of whom speak the Finnish language. Some of our brethren living here do not understand what I say. I am sorry sometimes, but it seems very hard to learn this language, although the brother that came from Sweden has made rapid progress in mastering it. He is now in poor health, and may have to return to his home. He has had good success canvassing, and his loss would be greatly felt.

This is a hard climate—damp and disagreeable most of the time, poor water, and lots of it. The spring has been very backward. The Bay of Bothnia is full of ice yet, and only on the southern coast is the snow melted. In the northern part of the country the snow is still deep, so there will not be much summer there this year.

The political situation is such that every one is under suspicion. The authorities have been afraid that riots would occur. Even when taking orders, our canvassers are suspected of obtaining names to some petition, or other.

But notwithstanding all these things, we are of good courage in the work, and are determined to press on to the end. Pray that God may add His blessing to the efforts put forth in behalf of the people of Finland.





ENTRANCE TO HARBOR, RIO DE JANEIRO.

BRIEF SKETCHES OF TRAVEL.

W. H. THURSTON.

My first traveling in a strange country was about three months after locating in Rio de Janeiro. I went about four hundred miles down the coast to see a colporteur and lay plans for the work here.

This brother was expecting a visit from me. One day he heard a steamer whistle, and, taking it for granted that I was on that boat, started out in the bay to meet me, but before he reached the steamer his small canoe was tipped over by a swell. He clung to the canoe and floated about for two hours, and was then rescued by a fisherman. He was badly chilled and considerably stiffened when brought to shore, but all was soon overcome. When he found that I was not on the steamer, he was much disappointed, but I arrived a few days later, and we had an enjoyable time together. While there, when we were going several miles into the country to see some parties, our teamster became intoxicated and the team ran off, but we succeeded in clearing ourselves from the wagon without much harm.

On my way home I had an experience that is still fresh in my mind—I was in a storm at sea. The storm came from the south and rapidly increased in violence until the steamer rolled so badly that none were able to stand. The waves went right over the vessel and some of the passengers became much frightened. Children cried, men and women wrung their hands and called upon God for deliverance.

After two or three hours the storm ceased, and, with the most of the people, the fear of the Lord passed with the storm. Card-playing, dancing, drinking and such like, were freely indulged in as soon as it was calm.

I was gone four weeks, and during this time Mrs. Thurston stayed alone in a little house by itself, and she saw only two persons with whom to speak. A house but a few steps distant from ours was broken into and robbed, but the Lord protected our little home.

My next trip was into the state of Sao Paulo, and was entirely by rail save one day during which I rode through the country in a four-wheeled vehicle drawn by four mules. I had an interpreter with me, and it was an exciting day. The teamster drove so fast and recklessly down-hill, over bridges, among stumps and around short curves that the trolley often ran on two wheels, and several times I picked out a lighting place, but we finished the day without serious mishap, feeling thankful to the Lord. This road was really a stage line between two railroads, and very noticeable along the way were the numerous crosses erected by the roadside, each indicating that some one had been killed in that place.

At another time, when in a seaport town, I fell among thieves and had my coat and traveling blanket taken from me, but suffered no bodily harm. Traveling from state to state is mostly done by sea, and while one sometimes meets unpleasant things, there is much beautiful scenery along the coast.

The states of Sao Paulo, Parana and Rio Grande do Sul have good climate and land, and the farmers are prosperous. I have often wondered why scores of our people who have some money to start with, do not come to these places and settle, thus helping to spread the message. Consider it, brethren, and then act as the Lord may direct. Perhaps some have means to spare, but have no burden to come. If so, they might assist those who have such a burden, but do not have the financial ability. Money is needed to carry on the work already begun, and the Lord will bless every dollar freely given to spread the Gospel, and He will also bless the giver.

In my travels I have observed that, instead of, by precept and example, helping the people to be and do better, foreigners have fallen more or less into the customs and practises of the country, and many of them are morally lower than when they came here. They seem, to a certain extent, to have thrown off the restraint which held them while at home, and are wandering farther and farther away from the Lord. The country needs settlers who will stand by principle and never shrink from denouncing evil in whatever form it may appear. The land is full of temptations and evil devices. Nearly every store sells liquors of all sorts, the bar being its most conspicuous department. Many individuals, however, are longing for something better than the life they are now living, and we are hoping and praying for sufficient men and means to give this people the Gospel of peace while it is yet day.

“Dole not thy duties out to God,
But let thy hand be free;
Look long at Jesus,—His sweet love—
How was it dealt to thee?”



FRENCH-SWISS COLONISTS, ARGENTINE.

ARGENTINE.

A. T. DE LEARSY.

SINCE reaching Argentine, we have labored with Brother Vuilleumier from February 20 to March 20, preaching every night (and on Sabbath twice, and often three times), and having conversations concerning present truth while visiting. We remained in Buenos Ayres but three or four days, and then took ship for Entre Rios. There we held not less than two services each Sabbath. We held meetings in the Raceda and Crespo schoolhouses, and in the largest room belonging to one of our brethren in Palmar village. Then we met with our people in a schoolhouse near Palmar, and, retracing our steps, again visited the believers in Raceda and Crespo, thus making a kind of missionary tour, holding services alternately in each place.

We visited every one of our people, and learned not a little of their needs—at

the same time cheerfully imparting to them such things as were suggested to our minds on the spot. Of course the all-important question of education was set before the brethren in its own light, and health reform was by no means neglected. We need a good school in each of these colonies.

The Sabbath meetings were largely attended; the worship was reverential and possessed a homelike spirit; the music—there was no instrument—was good, hearty and rousing. At the social meetings in the afternoon a spirit of freedom prevailed; and as the truth was presented in one form or another, the attention paid, and the questions asked, evidenced the great interest felt—especially was this made manifest when testimonies were given, confessions made and prayers.



GERMAN-RUSSIAN COLONISTS, ARGENTINE.

offered for strength to live closer to the Lord, and to let His light shine in them more than before, to the glory of the Father. The evening services during the week were well attended by almost all in the immediate neighborhood. They were profitable occasions, the Spirit of the Lord bringing the truth home very clearly. May God bless the efforts put forth among our people in Entre Rios, and through them may He bless others not of the faith, that we may all walk together in harmony with the Lord and in His saving way.

Brother Leland was with us nearly every Sabbath, but, not speaking German, made addresses in Spanish which were translated into German by some one, or, if he used the English language, we interpreted for him. Although I had but little rest—for I did much visiting—I must confess that I never felt more thankful for

the privilege of having a part in the work. The Lord certainly gave His blessing and joy in abundance, or flesh and blood would have broken down.

At each place the brethren wished for our speedy return, and we could promise this, seeing that, as soon as possible after Brother Westphal's arrival from the United States, we shall hold a meeting of our educational board, and thereafter proceed to Entre Rios on a tour.

We have been visiting our French brethren in the vicinity of Buenos Ayres, and holding meetings with them. Yesterday, the Sabbath, reminded me of the stay among our French brethren in Uruguay, when Brother Vuilleumier and myself held services among the Waldenses.

May 21, Brother Town and I started to visit two German families in Lehman where we held Bible studies the first half of the week, while we spent the latter half in Grutli and Progreso colonies. In Progreso is one German-Swiss family of Sabbath-keepers consisting of nine persons. Two or three of the children may come to our school. Altho this family agree with us in regard to the Sabbath, they have not yet entered our fold. In Grutli we have a few French-Swiss brethren who are holding their own well, the Lord giving them strength.

There is many a logomachy we have to go through in the presentation of the truth, but the message is the Lord's and He will water the seed sown,—no matter amidst what weakness, painfulness and the almost continuous presentation of objections; so that the Lord's power will prevail, and obedience to His holy commandments be secured.

Brother McCarthy, in the *chaco*, the "wild west" of this country, invited me to accompany him on a missionary journey, but I regretted my inability to do this, on account of a lack of time.

Since our return to Las Tunas—where Brother and Sister Town have opened a small school that is doing not a little good—we have been teaching daily, working, praying and waiting for the establishment of our educational institution, thoroughly convinced that the Lord will bless this, His work, abundantly to the end that it may be the means of sending forth able followers of Christ prepared for all walks in life.

PROGRESS IN BRAZIL.

F. W. SPIES.

SÃO PAULO, the first province in Brazil to receive personal labor from our missionaries, was visited by colporteurs in 1893, and two years later Elder F. H. Westphal, of Argentina, spent some time in labor there. He visited the towns of Rio Claro, Pirraciaoba and Indiatuba, baptizing those who had at that time embraced the message. In the spring of 1896, Elder H. F. Graf came to encourage those already in the faith, and to baptize others who had since become obedient to the Gospel. One year later, the writer visited Sao Paulo and still other souls

united with us. The progress of the message has been slow in this province, and we are sad to say that even some of those who had become obedient to the truth have again returned to the world. At present we have one church numbering twelve members.

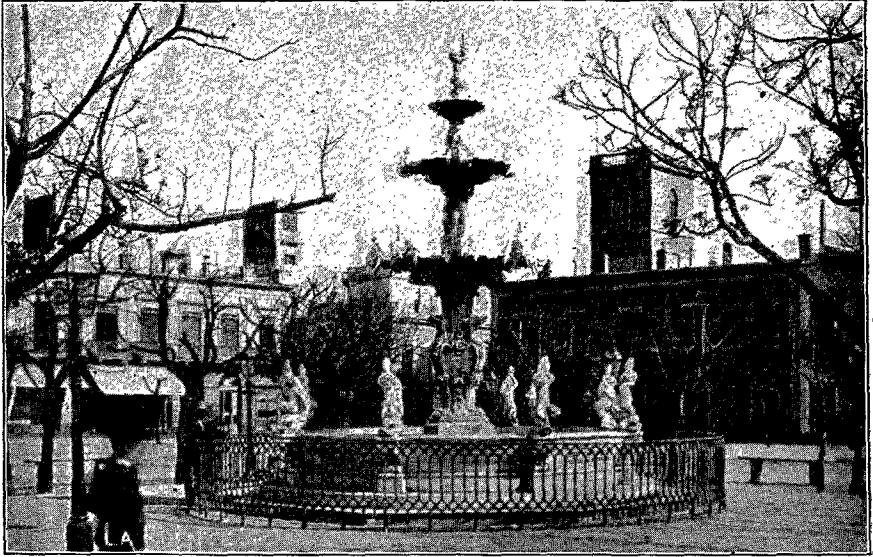
Espirito Santo was among the next of the states to receive personal labor. Colporteurs began work there in 1894. Upon the arrival of Elder Graf in Brazil in 1895, his first attention was given to this place, and he organized the Santa Marie church, having a membership of twenty-three. This company was not again visited by a minister until about fifteen months after its organization. Meanwhile, the church elder had died, and much persecution was brought to bear upon the brethren, still the cause prospered, and at the time of the second visit, twenty-three additional souls were awaiting baptism.

In February, 1897, I entered the colony of Santa Izabel, in the same state, while on this, his second tour, Elder Graf also visited the Santa Joanna district. On my next trip into this province I called again at Santa Izabel, and entered a new section of the country—Santa Cruz—aside from strengthening the older churches. At Santa Izabel eleven were baptized, but, we are sorry to say, eight of these ceased following the Lamb of God. There are now in this province two organized churches and a few scattered believers, about seventy souls in all, and the Santa Marie church has purchased something like sixty-five acres of land and suitable buildings where has been established a church school in charge of Brother Fred Sproed

The province of Minas Geraes received no attention until 1896, but it was the first field entered by the writer after his arrival in Brazil. During my first stay at Theophilo Ottoni, nineteen were baptized, and at different times there have been additions to their membership until now there are forty-one who have embraced the truth, all of whom, save two, have remained steadfast in the faith. Our school here numbers twenty-three scholars. A sister has charge and there is an urgent call for another teacher.

As can be easily seen from our previous reports, it takes much arduous labor to bring the Gospel to just a small number of people in Brazil, and even after they profess faith in the Lord Jesus and have become obedient to the truth as far as they understand it, much wearing labor is still required to build our brethren up and develop them to the pattern placed before us (Eph. iv: 13), for in many cases they cannot even read, so they must begin as little children, in order that they may learn to read the rich promises of God's word for themselves.

Then, too, at times a single church is scattered over a radius of fifteen miles, and a vast amount of personal and house-to-house work must be done in order to reach all. Still, in spite of these difficulties and hindrances, the precious Gospel of our Lord, which is the power of God unto salvation, is also working miracles here in the wilds of Brazil, changing and transforming hearts and minds and preparing them for the glorious kingdom of God, soon to be set up.



PUBLIC SQUARE, MONTEVIDEO.

URUGUAY.

J. VUILLEUMIER.

URUGUAY is situated on the eastern shore of the La Plata Bay—hence its old name of *Banda Oriental* (Eastern Colony). Montevideo, the capital city, is twelve hours ride across the bay from Buenos Ayres, and contains about one hundred and fifty thousand inhabitants. It is clean and well lighted.

Among its leading edifices may be mentioned the legislative and government houses, the cathedral, the theater Solís, some fine modern blocks, and foreign and domestic hospitals. There are a few pretty squares. The new depot, a large and well-equipped building, is worthy of particular mention: it would not disgrace New York or Chicago; but as there are only five hundred and ninety-five miles of railroad in the land, its usefulness is not so great now as it is hoped it will be in the future.

The national university has two faculties—law and medicine—and three hundred and fifty students take instruction under its thirty-five professors. Six hundred attend the art school.

Montevideo has a pretty harbor, and is visited by a large number of foreign vessels which carry on an extensive trade with other nations. Among the exports may be mentioned cattle, beef, pork, hair, hides, grains, wool, bones and ostrich feathers; the imports are cotton and woollen fabrics, hardware, flour and other provisions.

The mixed population of the capital may serve to give a good idea of the inhabitants of the whole country: in Montevideo there are sixty thousand Orientals, forty thousand Italians, thirty thousand Spaniards and twenty thousand foreigners of other nationalities. It is estimated that there are only nine hundred thousand people in Uruguay. The natives, or creoles, are a mixture of Spanish and Indian blood.

The city is said to contain one thousand schools, six hundred and fifty of which are in charge of private teachers. There are seventy-five periodicals published here.

Uruguay was discovered in 1516, and has been ruled successively by Spain, Argentine, Portugal and Brazil. During the early part of the present century the English made several vain attempts to conquer this land. At one time the invading army numbered twelve thousand men. July 13, 1830, the successful shaking off of the Brazilian yoke was celebrated by the oath of allegiance to the Constitution. The experience of the country since then, with the exception of the war with Paraguay, has been a succession of civil wars and revolutions, some of which have been quite barbarous.

Congress is composed of sixty-seven representatives and nineteen senators. The president is elected every four years, and is paid a yearly salary of eighteen thousand dollars—nine times more than is allowed the president of the Swiss Confederacy, and almost as much as the president of France receives. The governors of the provinces, and the justices of peace for the whole country are appointed by the judges of the supreme court and the president who, in turn, considers them as his rightful electioneering agents. It is well known that the last revolution, after having been carried on for seven months, was suddenly brought to an end by the assassination of President Borda. The revolutionary party was allowed three hundred thousand dollars from the public funds as a war indemnity.

The climate is mild and healthful. The soil is rich. The scenery is agreeable to the eye. May the Lord now pour upon this land rich spiritual blessings so that it may bring forth an abundant harvest for the heavenly garner.





[See foot-note.]

MISSIONARY FARMING IN BONACCA.

THE Third Angel's Message was carried to the Bay Islands, Central America, several years ago. As a result there are now two organized churches, and three companies, with some isolated Sabbath-keepers. These people live almost entirely along the coast, and on the cays, and no attempt had ever been made to induce them to move inland and cultivate the soil until recently.

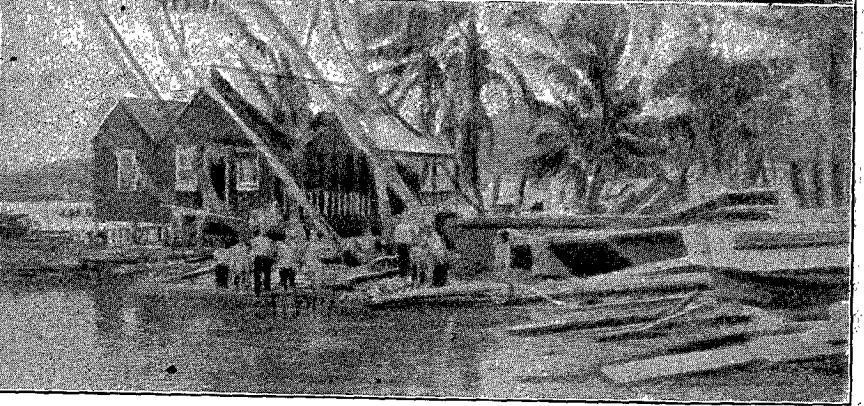
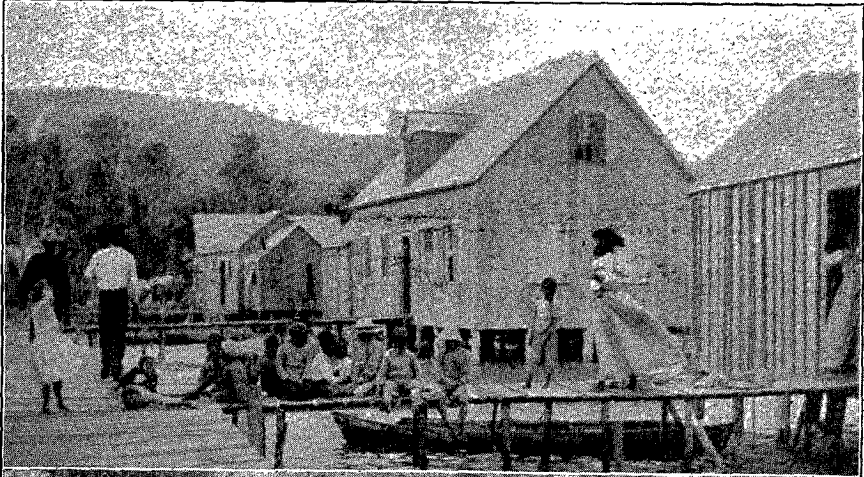
Last April Brother William Evans, of Hamilton, Missouri, a practical farmer, and a man in every way competent to represent the truth, moved with his wife and daughter to Bonacca, one of the islands of this group, to engage in missionary farming. Bonacca is only about nine miles long by from one to three miles wide, and here in the mountains, Brother Evans has his farm.

The following letter from Professor Owen, gives a good idea of their home and work in the mountains.

"Brother Evans is happy in his work and home. He is planting quite a garden of pineapples, and already has started a small orchard of oranges, lemons,

THE above is a picture of Mr. and Mrs. William Evans, their daughter Ada, and Mrs. H. A. Owen and baby Fern Owen, taken while they were on the mission house wharf.

In the illustration on the opposite page the top section shows the manner in which buildings are crowded together on the cays (or keys) where most of the people live; the center section represents the surroundings of the Bonacca church, which is seen in the background; and the lower section is a view of the Bonacca mission house. All of these are located on Sheen Cay.



[See note at foot of opposite page.]

limes, alligator pears, grape fruit, mangoes, and guavas, besides some ornamental shrubs, roses and flowering vines.

"His log house is neat and substantial. The logs were sufficiently hewn to make them close-fitting. The roof is of galvanized iron, the flooring of pine. Rafters, door and window-frames, and the shingles on the roof, were hewn out of the pine logs. The plantation of bananas and plantains that he purchased in the spring is now yielding good returns.

"Brother Evans has had excellent health since coming to Bonacca. Mrs. Evans has suffered a few days with chills and fever, but since her recovery, has enjoyed increasing strength. Their daughter Ada climbs back and forth over the mountains, to and from the sea, and looks better than ever before.

"Two young men, aged sixteen and seventeen years, are living with Brother Evans, and receiving regular school work. The brethren of the church are willing to assist in putting up a home near Brother Evans' place for the accommodation of young men who desire to take such instruction. We hope to be able to build a road (a narrow, graded foot-path, suitable for foot passengers and loaded pack-mules) from the coast to this mountain and to erect buildings for the accommodation of the pupils. Miss Evans will remain with her parents in the mountains and teach.

"In one more week we hope that our path to Brother Evans' place will be completed. This road will make the walk to the mountain an easy one, occupying not more than an hour. The boys and girls will be able to walk from the beach in forty minutes. Most of the grade rises less than one foot in seven; the average slope will be about one foot in ten. Over one of the pine ridges there are stretches of path that nature has graded, but the greater part has been cut along the mountain sides.

"You may be interested to learn of our method of procedure. Taking a piece of pine about one foot and a half long, we fastened to it a spirit-level, by means of a thumb-screw. In the upper straight edge we put two tacks to the same height above the straight edge, to serve as sights; then with another stake of the same length as the one to which we nailed our simple surveying level, or gage, the outfit was complete.

"The deacon of the church took the front stake and we wound our way through the underbrush, leaving our trail marked by small stakes. Sometimes, after 'surveying' around a mountain, we would find that we could soften the grade and still reach the level stretch beyond. At last we reached a slope that takes advantage of all the natural path, and is no place steeper than one foot in seven. This is the first graded road or path in the Bay Islands.

"How are the demands for school work in Bonacca being met?—The children ten years of age and older are within easy reach of the location we have selected for a schoolhouse. The distance they will have to walk will be no greater than that of the average country school child in the Middle and Eastern States. The climb in the morning will not be too laborious, but will use up some of the surplus energy that is always so troublesome in the schoolroom.

"As soon as the carpenters have finished the addition to the church, which

was started a few weeks ago, we will arrange for the building of the schoolhouse on the mountain."

It is believed that others, when they see the successful farming, will be led to make for themselves homes in the mountains. Already two or three families have expressed a desire to do this. Who will say that a better line of missionary work could have been chosen? On the cays, the houses are crowded closely together, and the moral condition of the majority of the people is deplorable. Those who desire to lead clean, Christian lives must remain right in the midst of this depravity, and there attempt to rear their children for the Lord. The example of Brother Evans will no doubt influence many to leave these undesirable surroundings, and go where they can train their little ones under more favorable conditions.

Many fields present just such openings as this. No doubt there are other Christian farmers who could thus profitably go out as self-supporting missionaries. May He who has said, "Go ye into all the world, and preach the Gospel to every creature," lay the burden for this work upon the hearts of men who are competent to go forth in His strength, and teach those that are willing to learn, but have not an instructor.

MATABELELAND.

H. A. GREEN, M. D.

SINCE our arrival in Matabeleland we have been busy endeavoring to prepare a place in which we can care for the sick, and are now more comfortably situated. During the month of May we treated one hundred and fifty-seven natives. They have been passing through quite an epidemic of fever, and are now having pneumonia. Various forms of skin disease and sore eyes are present among the Matabeles, and many have trouble with their stomach. The native fruit is of such a nature that it is unfit for food, and its extensive use is dangerous. Their food is of an exceedingly coarse quality, and has without doubt proven disastrous to white people who have made it a staple article of diet.

The whites and natives have been guilty of using the water in standing pools for bathing and drinking purposes. This has been one of the chief sources of the malaria and dysentery so prevalent.

Before the advent of Europeans, the witch-doctors reigned supreme. They possessed power to cause the death of any one whom they might declare had bewitched their patient, but now their cruel rule is broken, and they have to carry on their practises in secret. The natives are very superstitious, and many are their legends. They come long distances for medicine, or to have their teeth extracted. For miles around, they send to have us come to their kraals and see their sick. When the chief is ill, or when a patient is very sick, the people all

assemble about the hut, and we are given a good opportunity to speak to them. As soon as we can speak the native language sufficiently well, we will have open doors for the Gospel.

When we came here the condition of affairs was, to say the least, not very encouraging; but, considering all that had transpired since the mission was opened, we can see the reason for many things. For instance, during the war all, or nearly all, the medical supplies and appliances were buried, and thus came to grief and ruin. Hence our facilities for treating the sick are very limited, but we trust that in the future we may have better opportunities to put into practise all the principles which we know to be true and right. We hope to soon see stations established throughout the interior of Africa. There is certainly much to be done here before the work is cut short in righteousness. Millions of souls in this land have never heard the Gospel, and yet the message is to be preached to all.

We recently started two out stations, and I have spent some time with each of them to good advantage. It is our intention to have regular appointments with the stations, that we may be able to meet a larger number of people from longer distances.

Thus far all in the company have been enjoying good health, and we feel thankful for the knowledge of health reform. There is so much to be done that we may forget that we are not in America and attempt to do the same amount of work we would at home, which would not be advisable for one coming here from the States.

BRITISH GUIANA, SOUTH AMERICA.

D. U. HALE.

We are very busy at the present time, and the Lord is blessing all the laborers with good health. The work is urgent, but we cannot make three men out of one. We had hoped that a man might be sent to take charge of the Essequibo work, as in order to obtain the best results, the Indians ought to have some one who can spend his whole time with them.

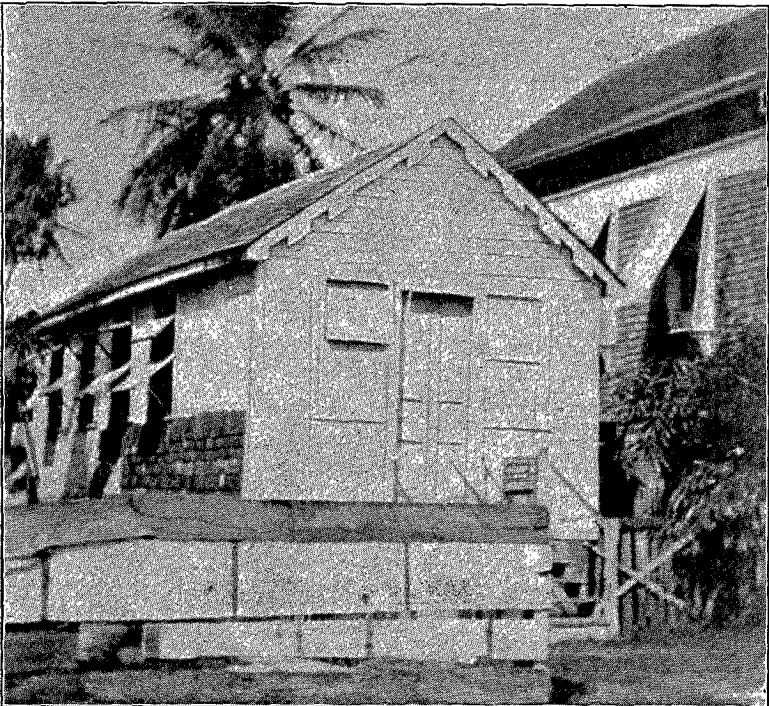
We have just had some interesting meetings with the church in Botooba.

THE illustration at the top of the opposite page shows a group of our Arrowauk and Caribbee Indian brethren at the Bethany Indian Mission located on the Essequibo River. Standing near the center in the rear row is Elder D. U. Hale; at the extreme right of the same row is M. W. Paton, who founded the mission; third from the right stands Austin Hendric, chief of the Arrowauks, whose wife sits immediately in front of him; fourth from the right is Daniel Gordon, who donates his time and the use of his boat to the missionaries whenever they go up the river; sixth from the right is Brother Abrams, chief of the Caribbees; and second from the left is Brother Hydra, an East Indian coolie, who desires to enter the work.

At the bottom of the page is a picture of the church building at Georgetown, which Elder Hale says has become too small for the growing congregation, and must be enlarged.



OUR INDIAN BRETHERN. [See note, opposite page.]



GEORGETOWN CHURCH.

Services were held each night, and the interest increased all the time. The last Sabbath we were there, the ordinances were celebrated. While placing before the brethren the cases of some who had gone astray, a real missionary spirit came in, and all seemed anxious to do something that the erring ones might be brought back.

One case was of special interest: The father had rather fallen out with his son who had run off from home and was leading a bad life. Suddenly the father was aroused to action, and took immediate steps to reclaim his child. As we talked with him, we could not help thinking of the words, "He shall turn the heart of the fathers to the children," "before the coming of the great and dreadful day of the Lord."

The Essequibo River is very low, as we have not had any rain for a long time, although it rained almost incessantly during the first twelve months we were here. The rainfall for April was only a little over one inch, while for the same time last year it was over thirty-three inches. One acre makes a good-sized farm among the people who live along the river, and if they have two acres, they are able to sell many provisions. The farmers have been visited by a plague of bugs, which ate the roots of their plantains and other products.

When there last December, we visited a field in which the crops were very flourishing. Now, at the time of harvest, they are dead and fallen. It requires twelve months to mature most of the provisions grown in this district—such as pineapples, bananas and cassavas—so the prospects before our brethren are not very flattering.

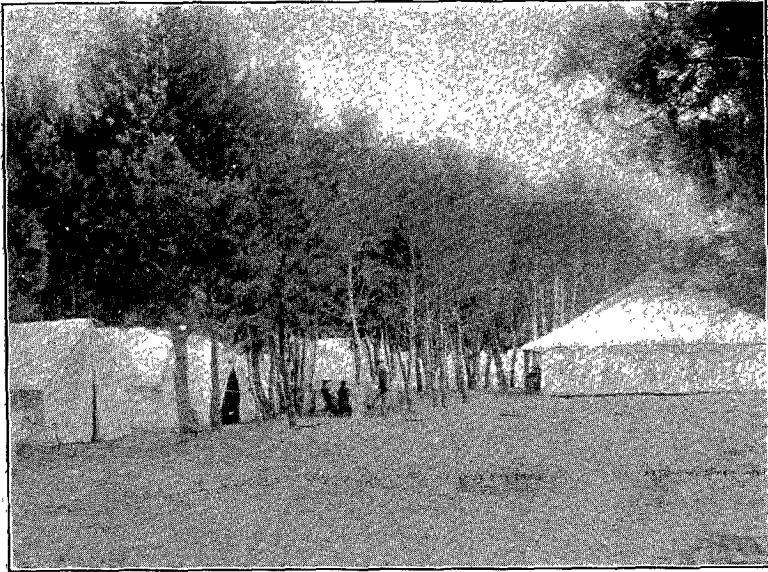
Up the rivers the soil is peculiar. It produces well the first crop, but the second is much inferior, and the third year the land seems to be almost entirely exhausted. All plant in the hope that they may do better next time, and trusting the Lord to provide for them somehow. Along the coast the soil is not of this character.

Brother Fortner is still in Georgetown. He is binding off the work. Our present church building has become too small for the growing congregation and must be enlarged. The meetings have made a great stir among the people. Last night our views were publicly "exposed," but this only tended to reveal what flimsy grounds can be offered for Sunday keeping.

Brother Giddings is in Berbice, doing what he can to help the people there. The inhabitants of this country have been accustomed to a pastor so long that they expect frequent visits from the minister, but we are trying to educate them differently.

Thus far the Lord's blessing has been with us, and He has been leading in our work, and we know that His grace will be sufficient for our needs in the future. We are glad to be here, and the thing that bothers us most is, there is so much to do, and there are so few to do it.

Since the beginning of the year, thirty persons have been baptized.



OUR FIRST CAMP-MEETING IN AFRICA.

SCHOOL IN KING WILLIAM'S TOWN.

ELLEN BURRILL.

It is now over a year since we arrived in Africa, and we have had a varied experience. When we reached King William's Town, only an empty room and eight children awaited us. There are but eight Sabbath-keeping children here. Seven attended school, and the other would have done so had she not been needed at home.

Our schoolroom was twenty-five by twenty-nine feet, well lighted, but poorly ventilated. Including the children, there are only eighteen of our own people in the Sabbath-school.

We had no desks, but used tables loaned by different ones, and chairs taken from the church. To accommodate the smaller children we prepared a low table, and shortened the legs of common chairs. All of the other fixtures, with one or two exceptions, were made by one of the sisters and myself. As the building had recently been repaired, there was a large rubbish pile from which to draw our supplies. Linoleum painted black served for blackboards, and we put the mouldings and chalk racks up ourselves. We made a large cupboard seven by three by one and a half feet, and a small corner cupboard, also a *beautiful* desk for me. Neither of us knew anything about carpentry and had very few tools. However, we managed to do this work after school hours. We bought nothing save nails,

black paint, and curtains. Our people, although poor and few in number, contributed what they could to beautify the room.

The interest in the school was great, and there was general rejoicing when a new pupil came. We had eighteen children enrolled, and all but four knew almost nothing of the Bible. They learned rapidly. For example: three little girls, whose widowed mother had just accepted the truth, were given cards containing the commandments. The oldest, a child of ten summers, thought the first commandment meant that I would be jealous if they loved anybody more than me. Now they are learning much of the Bible, and will listen for hours to readings from "Early Writings," or "Great Controversy." The change in their characters is marked. God has verified His promise that "All thy children shall be taught of the Lord; and great shall be the peace of thy children."

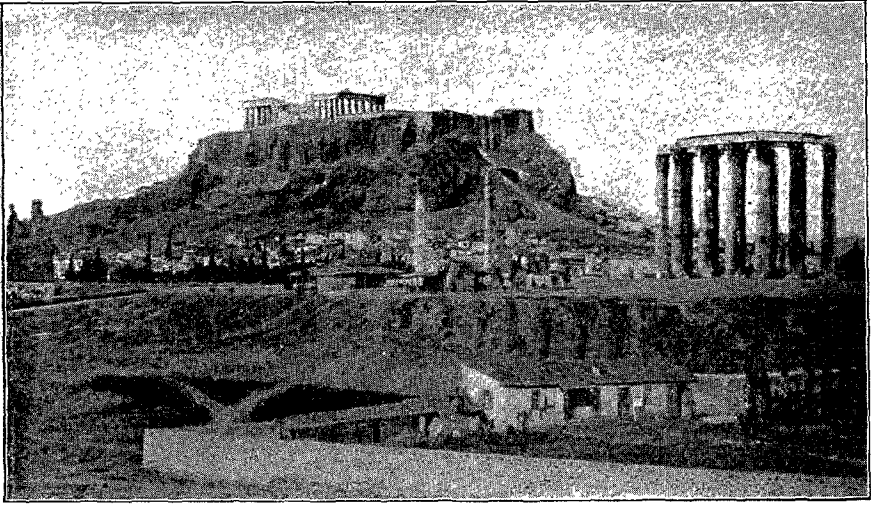
We rejoice that we came here, and that God has permitted us to do something for Him. All that has been accomplished has been done by the Lord. The way in which children have been brought to us is marvelous—they have come from where we least expected.

We are in the midst of Kaffraria, and as we sit in the house writing, we hear the natives singing old familiar tunes in the Kafir language. They sing well. Their condition is pitiful. How any one can see them and not have his heart touched, we cannot understand. The half-civilized natives are really in a worse condition than those who have not come under European influence, as they are copying the white man's vices, the chief of which are an aversion to work, dishonesty and a love of drink. We are studying the Kafir language, and hope to be able to work among them. The teacher is head master of a large native school. We can read fairly well, but our vocabulary is still very limited, as we have little opportunity to converse in the language. The natives are friendly and hospitable, and so also are the colonists.

Our camp-meeting in December was a blessed time. We enjoyed it more because of having been alone here in King William's Town. Our holidays were spent at the sanitarium. It is a fine place, just at the foot of Table Mountain. A party of us climbed the mountain, and as we stood three thousand, four hundred feet above the sea, and looked over Cape of Good Hope, and saw the Indian and Atlantic Oceans meet, the city of Cape Town, and the lovely suburban villages, we much more fully appreciated the experience of Moses while on Mount Pisgah, and of Christ on the mount of temptation. The country around Cape Town is like a beautiful garden, and as from that massive rock we gazed on the scene below us, our hearts were full of praise, and we sang "Beulah Land" as never before. It was a wondrous day for us all.

We are in one of the most unhealthful places of Africa, and it has taken us some time to become accustomed to the climate. We feel sure that the health principles have been the means of saving our life here.

We wish all our young people could realize the joy which comes from giving up everything for Christ. Our life is a very lonely one, but we have never been so happy before. God is near, and in His companionship is all we need. He has blessed abundantly, and we know He has more in store than has yet been given.



ACROPOLIS AND TEMPLE OF ZEUS.

LEAVES FROM MY DIARY.

F. I. RICHARDSON.

(Continued.)

AT 4 P. M. we sailed for Athens, Greece, passing the historic island of Crete during the afternoon of May 7. We were reminded of Paul's trying experiences upon these same waters, and of God's watchcare over him, preserving the life of Paul, and for his sake the lives of all who were with him, as recorded in the twenty-seventh chapter of Acts.

May 8. We have arrived at Piræus, the flourishing seaport of Athens. In 1835, when Athens was chosen as the seat of government, the very name of this ancient port had been forgotten. A group of fishermen's huts on its site was called Porto Leone. Since that time an exchange, spacious quays, and wide and regular streets have been constructed, and Piræus is a city containing thirty-five thousand inhabitants. As it offers no particular attractions to sightseers, we hasten on to Athens, about an hour's drive by carriage across the Plain of Attica.

The origin of Athens, like that of Jaffa, is lost in the mists of the ages; but it is the town of the greatest poets of antiquity, and the seat of the schools of philosophy that were founded by Plato, Aristotle and Zeno. The present distinction of Athens is chiefly due to its ancient name and glory. Neither industry nor commerce have been attracted to any great extent, and Attica itself is by no means productive. The rapid growth of the capital city is entirely due to the fact that it is the residence of the king, and is the only spot in Greece which offers the means of an enlightened culture.

The royal palace is a large building of Pentelic marble and limestone, erected

in 1834-1838. Its effect is imposing, although somewhat marred by the large number of windows which give the impression that it is a great hotel. It is adorned in front by a colonnade; the palace garden is quite extensive and very fine.

Athens boasts the most notable ancient ruins in the world, and the only ones that may be seen free of charge. The Arch of Hadrian, erected either by Hadrian himself, or his successors, is an isolated gateway fifty-nine feet high and forty-four feet wide, with an archway twenty feet in width. It formerly divided the old Greek city. On the side next to the old town is this inscription: "This is Athens, the old city of Theseus;" on the opposite side are these words: "This is the city of Hadrian, and not of Theseus."

Above the archway is a second story containing three window-like openings which were formerly filled with thin slabs of marble. The gateway formed the approach to the temple of the Olympian Zeus, founded by Peisistratos, B. C. 530, and completed by Hadrian 130 A. D. It was the second largest Greek temple known, measuring three hundred fifty-three and one-half feet in length, and one hundred thirty-four feet in breadth. The marble columns were fifty-six feet and one-half high, and five and one-half feet in diameter, with a capital ten feet wide at the top. All that remains above the foundations of that once splendid temple are sixteen columns.

Going west from the Arch of Hadrian, the third cross street on the left leads to a small square containing the Monument of Lysicrates, a beautiful little building resembling a small circular temple. This is the oldest extant building of the Corinthian order, and owes its comparatively good state of preservation to the fact that it was the library of a French Capuchin convent, which stood here until the beginning of the nineteenth century. The monument was erected B. C. 335, in honor of Lysicrates, who won the tripod at some of the Dionysiac games.

Going east from the Arch of Hadrian, across the river Ilissus, is the Stadion, the scene of the Panathenæan games, laid out by the statesman and orator, Lycurgus, about 330 B. C. There seem to have been about sixty rows of seats arranged in a semicircle, accommodating something like fifty thousand spectators. The entire Stadion is being rebuilt in white marble at a cost of three hundred thousand dollars, by Mr. Averof, of Alexandria.

The Acropolis, said to contain the most celebrated ruins in the world, next claims our attention. It is a rocky plateau of limestone, rising precipitously to a height of about five hundred feet above the level of the sea. This was the seat of the earliest Athenian kings; here they sat in judgment and assembled their councils. Later, the legal bodies met in the lower town, and the Acropolis was devoted solely to the service of the gods. The ancient buildings, destroyed by the Persians in B. C. 480-479, were restored under Pericles, who imparted to the Acropolis its future character and the ruins of which present the finest pictures of the unrivalled art of antiquity.

At the foot of the hill on the southeast was the Theater of Bacchus. The marble and stone seats, the stage, the dressing-room, etc., still remain. On the southwest was the Theater of Herod, and to the south is the ancient and celebrated Castle Well, which is still in use.

Ascending, we find the top of the hill literally covered with the ruins of numerous temples which were nearly all built of marble. On the extreme summit stood the Parthenon. Throughout, it was constructed of Pentelic marble. It was two hundred and twenty-eight feet long, and one hundred and one foot wide. There were originally sixty-two large, and thirty-six small columns; forty-six of these are now standing, and form the outer framework of the temple. The average height of the columns, most of which contain twelve sections, is thirty-four feet, and their diameter at the base is six feet, three inches.

In the days of Paul, these temples were all standing, and were devoted to the worship of idols. In fact, the whole city was full of idols (Acts xvii:16, margin). Tradition says there were thirty thousand gods in Athens. It was this that so stirred the spirit of Paul, while writing for Silas and Timothy, that he disputed daily with the Jews and those whom he met.

Areopagus, or Mars' Hill, is only a short distance to the west of the Acropolis. It rises three hundred and seventy-five feet above the level of the sea, and is flat on top. The ancient court of the Areopagus, consisting of venerable and eminent Athenian citizens who exercised the power of life and death, held its sittings on this hill. It was to this spot that those Epicurians and Stoics brought Paul, and here he uttered those mightily convincing words: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your gods that ye worship (margin), I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, Him declare I unto you." Acts xvii: 22, 23.

Tradition says concerning this inscription, that at one time Athens was being decimated by a terrible plague; the Athenians sacrificed to each of their thirty thousand deities to stop the plague, but all in vain; at last they turned a flock of sheep loose in the city, and allowed them to wander at will through the streets until they lay down; on that spot they erected an altar, and sacrificed the sheep to the god of the plague, and it ceased: so they placed among their gods an inscription to that Unknown God Who stopped the plague. "Him," said Paul, "declare I unto you. God that made the world, and all things therein." One can readily see how weighty and convincing Paul's words must have been to those learned listeners.

South of Mars' Hill rises a rocky ridge on whose summit is the Monument of Philopappos, which was built 114-116 A. D. in memory of the grandson of Antiochus Epiphanes. The monument is about forty feet in height and thirty-three feet in width. In the upper portion are three niches. The sitting figure in the central niche is Philopappos; the statue to the left is that of the grandfather of Philopappos; the now vacant niche on the other side contained a figure of King Selerveus Nicator.

On the northeast slope of the hill Philopappos are several doorways cut in the perpendicular wall of the rock, and now closed with wooden gates. This is the so-called Prison of Socrates, and consists of three chambers hewn in the solid rock.

Some distance to the north of the Acropolis is the Tower of the Winds, a well

preserved octagonal structure of marble. It was built in the last century before the Christian era, by Andronicus, and contained a water-clock, a sun-dial, and a weathercock. The building is twenty-six feet in diameter, and forty-two feet in height.

The eight sides of the structure are turned toward the different points of the compass, and are adorned with figures representing the various winds. North is Boreas, a cross-looking old man in a heavy cloak; Northeast, an old man shaking hailstones out of a shield; East, a young man with ears of corn and fruit; Southeast, an old man enveloped in a mantle, against the rain; South, the rain-bringer, is a young man with a large water vessel; West, a handsome youth with spring flowers dropping from the folds of his garments.

A visit to the several museums, and a look at the colleges, completes our tour in the city.

(To be continued.)

DEPARTURES.

APRIL 26, 1899, two other missionaries whose likenesses have not yet appeared in the *MAGAZINE*, Brother J. J. Evans and Mrs. Mina Harper, sailed from Philadelphia, Pennsylvania, with Elder and Mrs. A. J. Haysmer and party, to Kingston, Jamaica.



J. J. EVANS.



MRS. MINA HARPER.



MR. AND MRS. G. W. HAFFNER.

Brother Evans is an experienced and successful canvasser, and will take the oversight of this line of our work in the island. This is his second visit to Jamaica. During his former stay the Lord greatly blest his labors. His return to America was unavoidable, and he is very glad that the Lord has again granted him the privilege of engaging in the work.



MR. AND MRS. J. P. LORENZ

Sister Harper's former home was in the State of Minnesota. She goes as a self-supporting missionary, and will take charge of a church school.

In addition to those who have previously been mentioned as being in the company that sailed on the steamer "St. Louis," May 3, are Mr. and Mrs. G. W. Haffner, of Oklahoma Territory, en route to Hamburg, Germany.

Brother Haffner was born in Russia, and reared in Kansas. He received the truth in 1883; was educated in Union and Walla Walla colleges, and did Bible work in the Upper Columbia Conference. He has also taken the nurses' course at the Battle Creek (Michigan) Sanitarium, and it is as a trained nurse that he goes to Europe.

He was married to Miss Emma Miller, in April, 1899. She was born in Eastern Russia, and received the Third Angel's Message in Kansas, nine years ago. After receiving an education in Union College, Nebraska, Sister Miller labored for three years as a Bible worker in the employ of the Kansas Conference.

Mr. and Mrs. J. P. Lorenz sailed from New York June 28, on the steamer "St. Paul," for Hamburg, Germany, whither they go to engage in Gospel work.

Brother Lorenz is a native German, and removed to the State of Kansas, where at the age of thirteen years, he accepted the doctrines of Seventh-day Adventists. From the time of his conversion, Brother Lorenz has ever possessed a strong desire to make known to others the truths that are so precious to himself. At the age of seventeen he began to canvass and preach in Missouri. This, his first effort, was successful. A number embraced the message, and were organized into the first German church in that conference. In 1893, having previously taken a course of training in Union and Battle Creek colleges, Brother Lorenz was called to New York State to start the German work. In 1897 he was transferred by the General Conference to Texas, and while laboring in that State, was ordained to the Gospel ministry. During last year, he has worked in the Oklahoma and Indian Territories.

In April, 1899, he was married to Miss Isal M. Keck who was born in Indiana, and reared in Kansas. She was educated in the Olathe (Kansas), and the Kansas State Normal, schools, and then took a course in music in the Western Conservatory of Music, at Emporia, Kansas, completing her musical education in Perry's High School of Music, Kansas City, Missouri.

Both Elder and Mrs. Lorenz feel that God has called them to their new field of labor, and are fully resigned to His will.



HOME DEPARTMENT.

FOURTH SABBATH READING—SABBATH, AUGUST 26, 1899.

COWORKERS WITH CHRIST.

MRS. E. G. WHITE.*

WE must not enter into the Lord's work haphazard, and expect success. The Lord needs men of mind, men of thought. Jesus calls for coworkers; not blunders. God wants right-thinking and intelligent men to do the great work necessary to the salvation of souls.

Mechanics, lawyers, merchants, men of all trades and professions, educate themselves that they may become masters of their business. Should the followers of Christ be less intelligent, and while professedly engaged in His service, be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In order to lead souls to Jesus there must be a knowledge of human nature, and a study of the human mind. Much careful thought and fervent prayer are required to know how to approach men and women upon the great subject of truth.

Some rash, impulsive, yet honest souls, after a pointed discourse has been given, will accost those who are not with us in a very abrupt manner, and make the truth, which we desire them to receive, repulsive to them. "The children of this world are in their generation wiser than the children of light." Business men and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and abilities as skilfully as possible in order to gain this object.

Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and He places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires His church to nurse those who are young in faith and experience, to go to them, not for the purpose of gossiping with them, but to pray, to speak unto them words that are "like apples of gold in pictures of silver."

We all need to study character and manner that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the Word of God, and to a true Christian life. We

*Selected from "Testimonies to the Church," Vol. IV, pages 67-80.

should read the Bible with them, and draw their minds away from temporal things to their eternal interests. It is the duty of God's children to be missionaries for Him, to become acquainted with those who need help. If one is staggering under temptation, his case should be taken up carefully and managed wisely; for his eternal interests are at stake, and the words and acts of those laboring for him may be a savor of life unto life, or of death unto death.

The love of Christ should be cherished. More faith is needed in the work which we believe is to be done before the coming of Christ. There should be more self-denying, self-sacrificing labor in the right direction. There should be thoughtful, prayerful study how to work to the best advantage. Careful plans should be matured. There are minds among us that can invent and carry out if they are only put to use. Great results would follow well-directed and intelligent efforts.

The prayer-meetings should be the most interesting gatherings that are held; but these are frequently poorly managed. Many attend preaching, but neglect the prayer-meeting. Here, again, thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer-meeting, they will go there to receive it.

Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. Those who are forward and ever ready to speak, are allowed to crowd out the testimony of the timid and retiring. Those who are most superficial generally have the most to say. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality.

As a people, we lose much by lack of sympathy and sociability with one another. He who talks of independence and shuts himself up to himself, is not filling the position that God designed he should. We are children of God, mutually dependent upon one another for happiness. The claims of God and of humanity are upon us. We must all act our part in this life. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren, and affords us happiness in our efforts to bless others. The happiness of Heaven will consist in the pure communion of holy beings,—the harmonious social life with the blessed angels and with the redeemed who have washed their robes and made them white in the blood of the Lamb. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls to the Saviour. If we injure others, we injure ourselves also. If we bless others, we also bless ourselves; for the influence of every good deed is reflected upon our own hearts.

We are in duty bound to help one another. It is not always that we are brought in contact with social Christians, those who are amiable and mild. Many have not received a proper education; their characters are warped, they are hard and gnarled, and seem to be crooked in every way. While we help these to see and correct their defects, we must be careful not to become impatient and irritable over our neighbor's faults. There are disagreeable ones who profess Christ; but

the beauty of Christian grace will transform them if they will set diligently about the work of obtaining the meekness and gentleness of Him whom they follow, remembering that "none of us liveth unto himself." Coworkers with Christ! What an exalted position! Where are to be found the self-sacrificing missionaries in these large cities? The Lord needs workers in His vineyard. We should fear to rob Him of the time He claims from us; we should fear to spend it in idleness or in the adornment of the body, appropriating to foolish purposes the precious hours God has given us to be devoted to prayer, to becoming conversant with our Bibles, and to laboring for the good of our fellow-beings, thus fitting ourselves and them for the great work devolving upon us.

Missionaries for God are wanted, faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results. There is real work to be done. The truth should be brought before people in a careful manner by those who unite meekness with wisdom. We should not hold ourselves aloof from our fellow-men, but come close to them; for their souls are as precious as our own. We can carry the light into their homes, with a softened and subdued spirit plead with them to come up to the exalted privilege offered them, pray with them when it seems proper, and show them that there are higher attainments that they may reach, and then guardedly speak to them of the sacred truths for these last days.

Nothing will give greater spiritual strength and a greater increase of earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus. There are disagreeable duties that somebody must do or souls will be left to perish. Christians will find a blessing in doing these duties, however unpleasant they may be. Christ took the disagreeable task upon Himself of coming from the abode of purity and unsurpassed glory, to dwell, man among men, in a world seared and blackened by crime, violence, and iniquity. He did this to save souls; and shall the objects of such amazing love and unparalleled condescension excuse their lives of selfish ease? Shall they choose their own pleasure, follow their own inclinations, and leave souls to perish in darkness because they will meet with disappointment and rebuffs if they labor to save them? Christ paid an infinite price for man's redemption, and shall he say, "My Lord, I will not labor in Thy vineyard; I pray Thee have me excused!"

God calls for those who are at ease in Zion to be up and doing. Will they not listen to the Master's voice? He wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith and renew the courage. In the path of humble obedience is safety and power, comfort and hope; but the reward will finally be lost by those who do nothing for Jesus. Weak hands will be unable to cling to the Mighty One, feeble knees will fail to support in the day of adversity. Bible readers and Christian workers will receive the glorious prize, and hear the "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

To carry the truth to the inhabitants of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the

truth in order to be sanctified through it, and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin and bring him, through Christ, to the infinite God.

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, and to impress them with an exalted sense of God's love to man. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What an incomparable love is this! A theme for the most profound meditation! The amazing love of God for a world that did not love Him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God.

REDEEMING LOVE.

H. F. PHELPS.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." That love was measured by his action which was a demonstration of its character. "He gave His only begotten Son," by whom He made the world (John i:10) and all things (Col. i:16); by Whom "all things consist," or are held together (verse 17) and kept in the position in which they were placed; for He continues "upholding all things by the word of His power" (Heb. i:3).

There could have been no gift greater, for it was the Creator of all things, giving Himself. As it was infinite, so was the love that prompted it, which being unmeasured and measureless, will so remain to all eternity, and be the science of the eternal ages, in the study of which the saints of God will be pleased to delve, ever learning something new, and yet it will always remain unfathomed.

The fall of man was the crisis of the ages, but the love of Christ was equal to the emergency. A world was lost; but it was to be saved. And it required a love on the part of the Gift (Christ) equal to that of the Giver,—an affection that could measure the world in its greatness, and yet not overlook the very least of his creatures.

The consummation of the crisis that came with the fall is now upon us. The love of Christ and the Father has been proven—demonstrated before the universe. "Hereby perceive we the love of God, because He laid down His life for us." 1 John iii:16. And to His church, even to us who have received the Gift, has been committed the word of reconciliation. Do we possess this divine attribute? Can our love include the entire world? Not unless we have the mind of Christ. And so we read: "Let this mind be in you, which was also in Christ Jesus." Phil. ii:5.

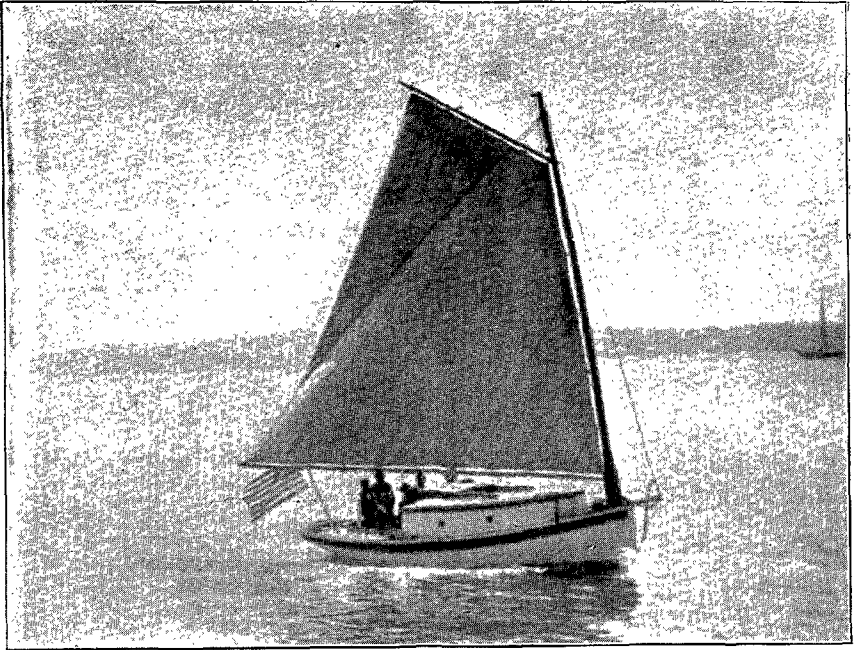
He "gave Himself for our sins." Gal. i:4. Entirely and literally gave and emptied Himself (Phil. ii:7, R. V.) in exchange for the world and the sinner; and just as truly did He accept these in exchange for that which was given—even Himself as He existed with the Father before the world was. It follows that since He "gave," "emptied," Himself for the world, He will never again be what He was. He is the Son of man now, and through the eternal ages will be identified with this world as the Son of man,—the second Adam "which was the son of God." Luke iii:38. And our Lord did this that He might bring us back, that we might be the sons of God. "But to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John i:12. Are we then indeed sons even in this life? "Beloved, now are we the sons of God." 1 John iii:2. Then let us remember our high calling and act in accord therewith. As laborers together with God we are commanded of Him to proclaim the word of reconciliation to all men. Our credentials are from Heaven; and we are commissioned officers to represent that government. This is greater than to receive an ambassadorship from any government on earth, to fill any position within the power of nations to bestow.

We must fully give ourselves, as Christ yielded Himself. As Christ emptied Himself, so we too, must be divested of self. We must love the world as did He, which was so much that He brought infinite things within the reach of finite beings. In the gift of Himself, our Lord bestowed all things upon His people, and expects that they will freely partake of that which has been so freely given, not to consume it upon themselves, but that they may as freely minister to others, who may in turn do likewise.

But apart from Christ the emptying of self is impossible. No man can of himself let go finite things, in order to partake of infinite things. Therefore the words, "Let this mind be in you, which was also in Christ Jesus." Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love (Christ), it profiteth me nothing. 1 Cor. xiii:1-3.

O that reader and writer may let Christ take the entire possession of our very being. The mystery of the Gospel is "Christ in you, the hope of glory." Col. i:27. O let us lift up Christ before the world. Without Him we are nothing, and our case is hopeless. Christ is my hope, my joy, my salvation, my righteousness, my wisdom, my sanctification, and my faithfulness. He is, indeed, my all in all.





THE "SENTINEL."

THE "SENTINEL" IN NEW YORK HARBOR.

J. L. JOHNSON.

As we leave our moorage in the morning to glide in and out among the myriads of crafts of all sizes and from all lands, the question arises in our minds: How will the warning voice of the Third Angel's Message ever reach them all? When we go on board and introduce ourselves, we are sometimes asked what denomination we represent; upon giving the answer, we often learn from the sailors and officers that they have met our people in other countries, have been supplied with literature by them, and that this reading matter has been studied with interest; frequently they are glad to receive additional papers and books and tracts that are published by us.

Sailors do not read much while in port; they seek for the pleasures of this world rather than for the joys of the world to come; but while at sea they are willing to read anything, and so outbound ships and steamers thankfully accept bundles of our reading matter, containing from twenty to thirty different periodicals.

Perhaps the readers of the *MISSIONARY MAGAZINE* would like to know what kind of a boat we have in the harbor of New York. The "Sentinel" is small—thirty feet in length, and nine feet, seven inches in width. Her trunk-cabin is

about six feet, ten inches, by eleven feet, six inches, and contains two lockers, or seats, which run its entire length. Along the sides of the boat, under deck, we have racks to hold our publications. In the forward parts of the cabin are shelves for tracts and other kinds of literature. When all these are full, the boat has the appearance of being a storeroom for reading matter, and such indeed it really is. We are using the full capacity of this little craft.

The "Sentinel" is propelled by a six horse-power naphtha engine. In case the engine should give out (which often happens, as this style of engine is very unreliable) we have a sail and one spar that can be used.

At times, our work among the ships seems to be discouraging. Nevertheless, we meet those who are very much interested. Since beginning work in this harbor and vicinity we have had a good experience, and many have left all and followed their Master. We do not have opportunity to make a second visit to a large number of the ships, and are therefore unable to tell what will be the results of our efforts, until the harvest when all shall be gathered home.

We can use our little boat only about eight months of the year. During the cold weather we go from ship to ship as they come to the docks, but in the winter it is hard to get seamen interested in our publications. Yet at this unfavorable season of the year we have sold a great many copies of the "Signs of the Times," and our receipts from that source have even amounted to two dollars and eighty cents a day. Our sales depend quite largely upon the kind of a fleet of steamers and ships that is in the harbor. Some vessels have been well supplied with our literature, and do not need very much more.

Our work also encounters a great deal of opposition, but we expect that, for Satan is ever on the alert, and has come down with great power, knowing that he has but a short time in which to accomplish the ruin of precious souls. We press forward, claiming the promise of our Saviour, "Lo, I am with you alway, even unto the end of the world." As we look around and see the different ways in which Satan is seeking to draw the attention of men to himself, by laying before them the pleasures of this world, we can truly say that we are in the last days, and evil men and seducers are waxing worse and worse, deceiving and being deceived (2 Tim. iii: 1-5, 13).

Last winter I boarded the steamer ———, and found the captain and chief engineer suffering from la grippe and pneumonia. The chief engineer, a man well along in years, said that in all his seafaring life he had never entered a harbor where there was so much stealing and bribery and wickedness and sin of all kinds, as he had seen and been perplexed with while in New York harbor, and all that too, among those who had a form of godliness. He was glad to find some one who would come and talk and pray with him, without wanting to take an unjust advantage of him. As we knelt down together, it would have done your soul good to have listened to this man pour forth the emotions of his soul in fervent prayer to God, for he knew the Lord Jesus as his Saviour. I sold the captain a copy of "Great Controversy"; the steward, "Man the Masterpiece" and "From Eden to Eden"; and the chief engineer, "Thoughts on Daniel and the Revelation" and "Patriarchs and Prophets."

Frequently we have just such an experience as this, and, although we never expect to meet these same ships' crews again on this earth, yet, if faithful until the end, we hope to greet many of them around the throne of God, for "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. iii: 21.



OBJECT OF THE TRACT SOCIETY.

D. E. LINDSEY.

THE great object of the tract society should be to save souls for whom Christ died. To this end methods and means are necessary. Intelligent agents are needed to use the means judiciously and seek for the best methods for carrying forward the work.

To every man is given his work; not one is excused. Each has a part to act, according to his capacity. All may not occupy a position of prominence; yet all may fill positions of usefulness and trust; and may by their persevering fidelity, do far more good than they have any idea they can do.

We must not let a feeling of satisfaction, because of the steady progress of the work and our increased facilities, take the place of the love of God in the soul, and thus paralyze our efforts. What we need is burden-bearers. Fasting, humiliation and prayer will help our decaying zeal and languishing spirituality. God will not place His benediction upon those who are negligent, selfish and ease-loving, who will not lift the burden of the work. If we obtain the victor's crown, we must stretch every nerve and exercise every power.

God wants us to work more intelligently. The canvassing work is our principal means to get the truths contained in our publications before the people. Very much more effective work can be done in this field than has yet been done. With the chasteness of Joseph, the meekness of Moses, and the temperance of Daniel, the power of God will attend our efforts wherever we go.

Economy is needed in every branch of the Lord's work. Economy in the tract society will furnish means to assist worthy persons to start in the work and furnish literature for free distribution among the worthy poor. We must work with intelligence, frugality and humility.—*Welcome Visitor.*



RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING JUNE 30, 1899.

FIRST DAY OFFERINGS.

District No. 1.

Atlantic, \$142.76; Maritime Provinces, \$5.25; New England, \$172.84; New York, \$99.27; Pennsylvania, \$130.84; Vermont, \$45.24; Virginia, \$2.15; West Virginia, \$7.00; total, \$605.35.

District No. 2.

Florida, \$44.69; Southern Mission Field, \$29.09; Tennessee River, \$36.31; total, \$110.09.

District No. 3.

Indiana, \$25.93; Michigan, \$389.41; Ohio, \$152.16; Wisconsin, \$94.06; total, \$661.56.

District No. 4.

Dakota, \$31.27; Iowa, \$234.56; Minnesota, \$167.10; Nebraska, \$2.00; total, \$434.93.

District No. 5.

Arkansas, \$8.89; Kansas, \$91.04; Missouri, \$101.75; total, \$201.68.

District No. 6.

California, \$223.15; North Pacific, \$10.00; Upper Columbia, \$102.15; Wyoming, \$4.76; total, \$340.06.

Miscellaneous.

Bermuda, \$6.00; Brazil, \$11.30; total, \$17.30. Sum total, \$2,370.97.

FOREIGN MISSION FUND.

Arizona, \$1.00; Atlantic, \$50.83; California, \$25.30; Chesapeake, \$3.00; Colorado, \$20.00; Dakota, \$70.68; Honduras, \$2.10; Idaho, \$11.00; Illinois, \$18.50; Indiana, \$0.85; International Sabbath-school Association, \$3,971.27; Iowa, \$524.60; Kansas, \$14.58; Maine, \$4.00; Michigan, \$1,031.53; Minnesota, \$1,458.71; Montana, \$5.00; Nebraska, \$1.00; New England, \$92.43; New Mexico, \$1.00; New York, \$126.30; North Pacific,

\$6.58; Ohio, \$59.50; Oklahoma, \$3.00; Ontario, \$1.00; Pennsylvania, \$2.00; Southern, \$0.56; Upper Columbia, \$43.00; Vermont, \$50.00; Wisconsin, \$38.48; Wyoming, \$1.95; total, \$7,639.75.

ANNUAL OFFERINGS.

Previously reported, \$15,102.44; Arkansas, \$3.56; Brazil, \$13.05; California, \$225.02; Florida, \$30.25; Iowa, \$32.00; Michigan, \$153.59; Minnesota, \$27.50; Montana, \$58.53; New England, \$533.59; New York, \$224.38; Ohio, \$2.00; Southern, \$6.10; Tennessee River, \$49.69; Upper Columbia, \$307.05; total, \$1,666.31. Total received to date, \$16,768.75.

ARGENTINE MISSION.

Dakota, \$4.57; England, \$6.69; Iowa, \$40.00; total, \$51.26.

AUSTRALIAN MISSION.

Atlantic, \$10.00; Dakota, \$1.00; Iowa, \$5.90; Michigan, \$5.00; Minnesota, \$16.00; New York, \$25.00; Ontario, \$1.00; West Virginia, \$5.00; total, \$68.90.

BRAZIL MISSION.

California, \$2.50; Minnesota, \$4.00; total, \$6.50.

BRITISH MISSION.

California, \$10.00; Michigan, \$8.50; Missouri, \$2.00; New York, \$25.00; Ontario, \$1.00; Utah, \$5.00; total, \$51.50.

CHINA MISSION.

Kansas, \$23.34; Minnesota, \$3.00; total, \$26.34.

FIJI MISSION.

British Columbia, \$10.00.

HAMBURG MISSION.

Minnesota, \$3.00.

INDIA MISSION.

California, \$3.00; International Sabbath School Association, \$106.95; Iowa, \$5.45; Kansas, \$23.33; Michigan,

\$5.00; New England, \$15.00; New York, \$16.00; Ohio, \$50.00; Pennsylvania Sabbath School Association, \$70.08; total, \$294.81.

MATABELE MISSION.

Iowa, \$12.00; Kansas, \$23.33; New England, \$500.00; New York, \$10.00; total, \$545.33.

MEDITERRANEAN MISSION.

Michigan, \$105.00.

MEXICAN MISSION.

Dakota, \$10.00.

POLYNESIAN MISSION.

Michigan, \$1.00.

SCANDINAVIAN MISSION.

Iowa, \$46.00.

SOUTH AFRICAN MISSION.

Nebraska, \$1.50; Pennsylvania, \$20.00; total, \$21.50.

GENERAL SUMMARY.

First Day Offerings	\$2,370.97
Foreign Mission Fund	7,639.75
Annual Offerings	1,666 31
Argentine Mission.	51.26
Australian Mission	68.90
Brazil Mission	6.50
British Mission.	51.50
China Mission	26.34
Fiji Mission	10.00
Hamburg Mission.	3.00
India Mission	294.81
Matabele Mission	545.33
Mediterranean Mission.	105.00
Mexican Mission	10.00
Polynesian Mission	1.00
Scandinavian Mission	46.00
South African Mission	21.50

Grand total . . . \$12,918.17

BRIEF MENTION.

—WEDNESDAY, July 19, Elder and Mrs. J. N. Loughborough, accompanied by Brother and Sister L. C. Christofferson, sailed from New York for Europe on the American Line Steamship "St. Paul." Elder Loughborough will visit the churches, acquainting them with the rise and progress of the Third Angel's

Message. Brother and Sister Christofferson will work in connection with the Skodsburg Sanitarium.

—Just before going to press we learn that Elder Gates left the "Pitcairn" at Tonga, and went to Coorabong, Australia, to attend the Australasian Union Conference. After visiting Fiji, the ship sailed direct from Suva for San Francisco, June 24.

✦ **Missionary Magazine** ✦

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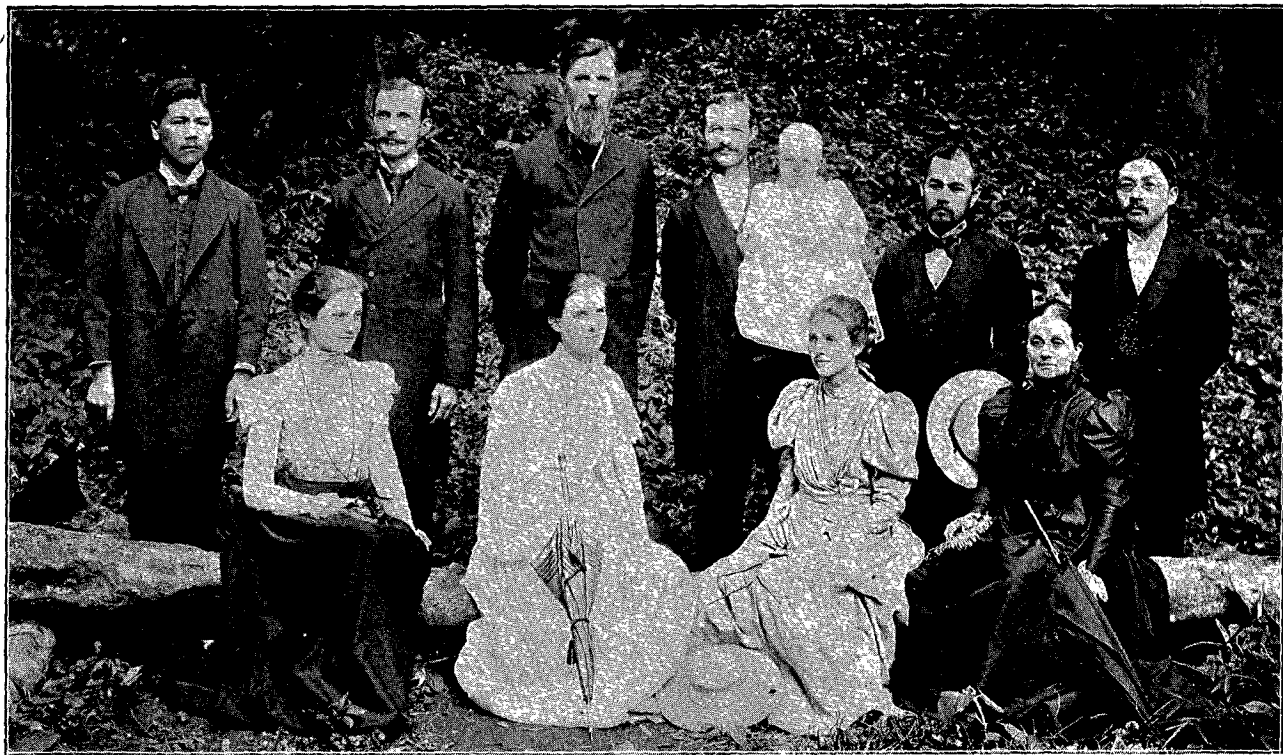
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