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AM I MY BROTHER'S KEEPER?

I. H. EVANS.

“AND the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground.”

For six thousand years that answer has been echoed from heart to heart—Am I my brother's keeper? All along down the ages the church has been conscious that the great mass of humanity was in the broad way of sin, with no means of deliverance outside of itself, and still it answers as did Cain, “Am I my brother's keeper?”

Oftentimes we say to ourselves, “I am indebted to no man. I owe nothing, and I thank God I am not in debt.” Now, that may be true, as far as the world goes, but it is not enough that the Christian be as is the world. When the worldling has property, he says it is his own. All he holds free from encumbrances, he claims as his. The law of the land protects him in the use and enjoyment of it, asking only a small per cent. to pay it for the service rendered in protecting him, so that asleep or awake, at home or abroad, he can enjoy a security which he is powerless to render himself.

How different with the Christian. Although in the world, yet he is not of the world; while enjoying this protection of the civil power, he still recognizes a superior claim, and can never enjoy his property simply because the law of the land says it is his and his alone. He looks beyond earthly powers and inquires: “Who made this earth, and the sea, and nature in her ten thousand forms? Who is the prime owner of this world? Whose are the cattle, the gold and the silver? Who gave me the ability to get wealth? Why is one man surrounded with abundance, while another poor soul is suffering for life's necessities?” And the Word of God answers: “The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.” “For every beast of the forest is Mine, and the cattle upon a thousand hills.” “The silver is Mine, and the gold is Mine, saith the Lord of

hosts." "But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." The Christian recognizes all this, and honors his God with tithes and offerings.

Under the Gospel, it takes all to buy the goodly field. There is no provision for holding property and money while around us on every hand are poverty and want. Of the early church at Jerusalem it is said: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." If a sinner was converted, all that he had he gave. This kind of service can only be rendered acceptably when the heart is right with God.

The reception of the love of Jesus puts the receiver in debt to all men for all that he has received over and above the most benighted soul. The Christian recognizes his debt of service to humanity, and consecrates his all to be consumed for man's salvation. He says to the beggar on the street: "Thou art my brother;" and to the drunkard reeling to and fro in his intoxication: "My God made you and me of one flesh and one blood;" to the benighted heathen: "Once I was in darkness, too, but now the Light of Life has shined into my soul. All I have I freely offer thee."

Yonder in the wilderness is a party struggling to find their way out; they become more and more confused, and at last all but one sink down in utter discouragement, but the persevering man at last finds the way that leads to home and safety. Now shall he hasten forward to enjoy the society of his loved ones, offering praise and honor to God? While that company is in the wilderness, lost, without hope, with no way of escape from death, can this man who has learned the Way, and who knows their lost condition, quietly sit in his church pew? Can he remain at home and acceptably serve God while doing nothing to carry hope to the the lost and perishing?—No, no. His great and supreme duty to his God and to his fellow man is to go at once and rescue them. He will set out, having his heart filled with love and burning with the fire of gratitude for his own deliverance, to seek to lead the lost to a place of refuge. Is he not his brother's keeper? Is not his love to God shown by his service to his lost brethren rather than by a pretentious piety?

The whole world is lost in sin. Millions upon millions are in the labyrinth of deception, in the wilderness wanderings, without a means of escape. O, Christian, you have found the Way out. God in His great mercy has flashed His light into your benighted heart, and set you free. Hear Him say: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." What is your duty? To allow your fellow companions to go on in darkness and sin, while you enjoy the riches of His grace?—Plainly, no. You must rescue your lost brethren. You must go, or you must send some one to that vast multitude of the perishing, that they may be shown the way to Christ. You are your brother's keeper. His soul will He require at your hand. Thy brother's blood crieth unto God. Answer not, "Am I my brother's keeper?" but the rather:

“All that Thou hast so freely given me, I will freely give to save those who have lost the Way.”

He is dead whose hand is not opened wide
To help the need of sister or brother;
He doubles the worth of his life-long ride
Who gives his fortunate place to another;
Not one but a thousand lives are his
Who carries the world in his sympathies;
To deny is to die.

Throw gold to the far-dispersing wave,
And your ships sail home with tons of treasure;
Care not for comfort, all hardships brave,
And evening and age shall sup with pleasure;
Fling health to the sunshine, wind, and rain,
And roses shall come to thy cheek again.
To give is to live.

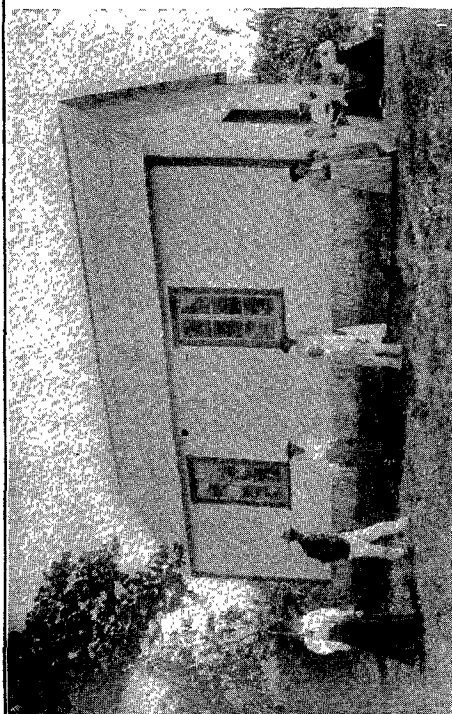
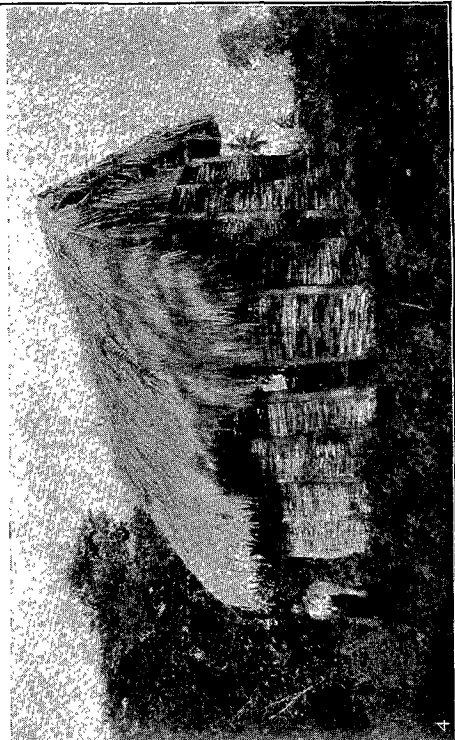
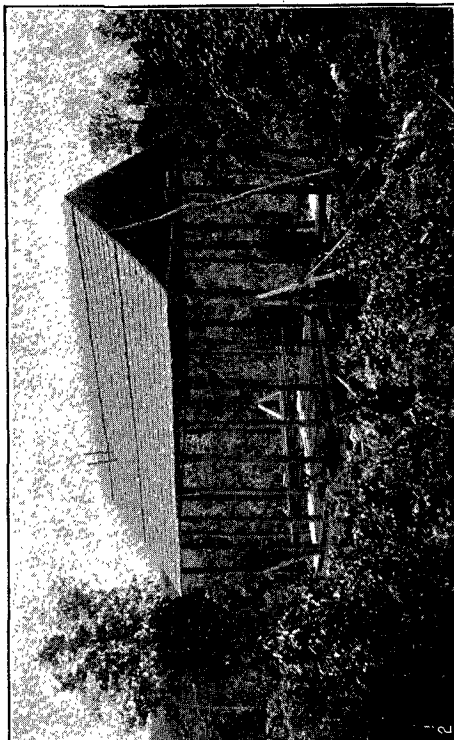
JAMAICAN HOUSES OF WORSHIP.

C. A. HALL.

MANY experiences come to us who labor in the more obscure portions of the great harvest field that cause us to appreciate the blessings of the home land as none can who have never been deprived of its benefits. Especially is this true of many of the poverty-stricken regions where the present message is struggling for a foothold under difficulties unknown to the more highly favored inhabitants of the Western World.

It was not by accident that America was made the cradle of the Third Angel's Message, but rather the design of God, that the energy, perseverance, and liberality of her people should be used in carrying on the work in less favored lands. We are especially impressed with this idea in this needy field, and we must always look to our brethren in America for assistance in every undertaking where means are required.

In a recent article Mrs. E. G. White says that “churches should be built wherever companies are raised up.” In this island the schoolhouses are owned by the various denominations, and there are no public halls to be had for our work, and the houses outside of the towns are only large enough for shelter, so the only way our companies can hold Sabbath services is by building some kind of a place of worship. This the people are unable to do, hence our dependence upon the home land for schools and churches here. The way this has been carried out in my own labors will be best seen by the aid of the accompanying illustrations.



No. 1 is the Southfield church whose membership is about 40. The brethren in America contributed \$100 toward this building, and the balance of \$50 required for material and mason's work was raised here.

No. 2 is the beginning of a house at Mahogany Grove. This is nearer the timber and the brethren have cut out the most of the lumber with a pit saw. No money could be raised at this place, but through the liberality of a brother in Michigan the windows and hardware have been supplied, and we hope to soon have it ready to occupy. This company was recently organized with a membership of 40 and many more are keeping the Sabbath in the vicinity.

No. 3 is a similar frame at Jointwood. These brethren had neither timber nor cash, but being encouraged to do all they could, they got out the frame and shingles for a building, and just then I received a donation from one of our Sabbath-schools in Kansas, which was sufficient to purchase roofing strips and nails, so they will push forward the work, trusting that some way will open whereby they may be able to finish the building. There are 36 in this company.

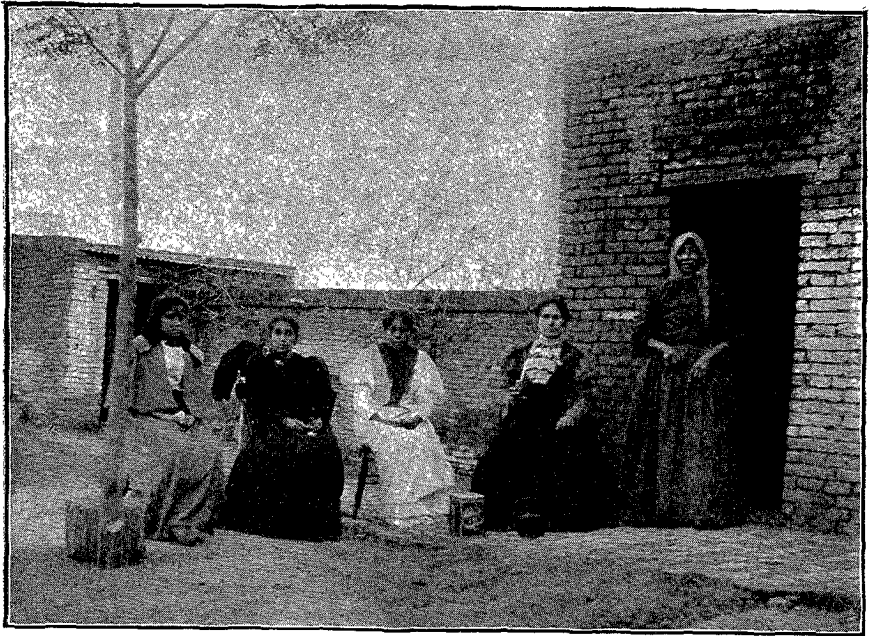
These three buildings are alike in construction. The spaces between the posts are filled with stone and mortar (called Spanish walling) which is then covered with plaster inside and out like No. 1, making a neat and durable building.

I have personally taken charge of, and performed a large share of the labor on all these houses (including one at Waterloo, which is 18 by 40 feet, and was erected at my own expense, and now has a membership of 77, and a school numbering 30, in charge of my daughter) and there are many more places where a like work is needed, but which we cannot undertake without some assistance. These brethren will do the work, but cannot furnish the money to buy material needed.

No. 4 is a wattled and grass-covered place of worship where thirteen adults recently united together to keep all the commandments of God and the faith of Jesus. They have heard only about half a dozen sermons, having been brought into the truth through reading and the personal efforts of a brother who lodged there while canvassing in that locality.

If we had from fifty to one hundred dollars for each place where churches are needed, this list could be doubled within a year. The Foreign Mission Board is not at present able to help us in this line; our own resources have been drawn upon all they will bear; and still the necessities of the situation are increasing continually. Is it any wonder then that we look with longing eyes to the home land, hoping that God may so move upon the hearts of our brethren there that they will of their abundance assist us in our efforts to provide a simple place where these people can meet for Sabbath worship?





ARGENTINE NATIVES DRINKING MATE.

MY EARLY EXPERIENCES IN ARGENTINE.

F. H. WESTPHAL.

It was on the eighteenth day of August, 1894, that we reached the city of Buenos Ayres, South America. About one week was consumed in getting my family settled as comfortably as possible, and then I took boat for Diamante, in the province of Entre Rios, en route for Crespo, where were settled a few Seventh-day Adventists who had come from the State of Kansas. I had been wrongly informed with reference to the vigor of the winters in this country, and so had failed to provide woolen underwear for myself. Consequently, I suffered much from the cold. While it never snows, and the ice is no thicker than a window-pane in the vicinity of the capital city, farther to the south the snow falls, and the weather is much colder.

I had written the Crespo brethren to meet me at Diamante, but as the letter did not reach them, no one was there. I found myself in a settlement about thirty-six miles from my destination, in the midst of a people whose language I could not understand—for the inhabitants of Diamante are nearly all natives and speak the Spanish tongue. There are a few business men who are Germans and Jews. But I found my way to a hotel, and spent the night in prayer, for everything seemed so strange to me. In the morning I met a man who could speak German, and he permitted me to ride with him toward Crespo, and the following day I hired a man to take me to my journey's end.

Crespo is a German-Russian colony composed of about seven thousand families. These colonists came to Argentine twenty-five or thirty years ago. The majority of them are Roman Catholics, while some are Lutherans, and others are Baptists. Wheat is their staple agricultural product.

The brethren were pleased to be visited by a minister. Up to the time of my arrival they did not know that I was in the country. After three weeks' labor we organized a church of thirty-six members. This was the first Seventh-day Adventist church in the Argentine Republic.

I next visited San Cristobal, province of Santa Fe. This village is distinguished from the fact that the railroad companies have their machine-shops here. The town contains about five hundred inhabitants.

During our first stay we organized the San Cristobal church, which then numbered but thirteen members. This company of believers was raised up in a wonderful way: first, by serious experiences with a fallen angel; and, secondly, through the reading of "Great Controversy" which was loaned them by a friend. Most of the church was at that time composed of a family of ten persons. Three brothers and a sister, ranging from twenty to thirty years of age, passed through an experience similar to that of some possessed of Satan in the time of Christ. These strong young men and their sister were seized and thrown to the floor and choked until they were very near death's door. This was done night after night for ten successive nights—not only once during the night but continually one after the other would be thus tormented until the break of day. It was through earnest prayer that they were made free by the power of the Spirit of God. They were glad, and began to study His Word, and then by reading "Great Controversy" they were led to dedicate their lives to the giving of the Third Angel's Message. As there were no streams in the neighborhood, we dugged a hole in the ground and filled it with water for our baptistery

From this place I went to Esperanza, where I first met Brother L. Brooking, who was canvassing in the province of Santa Fe. He acted as interpreter for me while I was among our French-speaking brethren in Esperanza and Felicia. I returned to Buenos Ayres and organized the church in that city—at first composed largely of the workers in the Argentine field.

December 26, 1894, having previously been informed that there were about eighteen or twenty at San Javier who desired to unite with us, I took the boat at Parana for La Paz, a settlement farther up the Parana River, which contained something like eight hundred inhabitants. After landing at La Paz, I found that it was necessary for me to secure a boatman to ferry me across the river so that I might be in readiness for the San Javier stage on the morrow. There were only Spanish or native huts to accommodate any lone traveler that might chance to pass that way.

In the hut where we remained over night there was just one room, and a kind of straw-covered shed in front. From the ceiling hung a chain supporting a kettle of water over the fire. After the water became sufficiently hot, a gourd-like cup, into which had been put a quantity of Paraguay tea, was filled with the water, and passed around from one to another. The *mate* (for that is what the tea is

called by the natives) is supped through the same tube by all who partake of it. When I allowed the beverage to pass by me and called for a drink of hot water instead, the people were so surprised that they could not refrain from talking about it. Even after I had gone to bed they laughed aloud and continually repeated the words, *agua caliente* (hot water). I suppose they thought they had seen something very strange. This use of *mate* is a national custom. Quite a number of men were present. They lay down upon the ground, with their saddles for pillows. I slept on a board beside the fire, using for my pillow a saddle which one of the men kindly gave me.

The next morning the stage started on its journey, but the natives always have time enough, and so they generally say "to-morrow." They stopped on the road to hunt ducks and birds, and the stage did not reach San Javier until late at night. This is a village of about seven hundred inhabitants. One-third of these are Indians who are somewhat smaller than those found in North America, and they all live in huts. The native houses are quite nice. They are made of brick, and plastered over with mortar. About a mile from the village is the home of one of our sisters where the meetings were held for a week, after which four received the rite of baptism.

September 10, 1895, we began our first series of tent meetings in Argentine, at Diamante, where a number of our brethren came together to study the Scriptures. After one week the tent was taken down, but the meetings were continued for sometime in various neighborhoods—resulting in the conversion of fourteen souls.

October 4, 1896, we commenced to pitch our tent for the general meeting which was to commence on the 7th. We were occasioned some little trouble on account of the prejudice against us and our work. A business man from the city (Entre Rios) came to us while we were preparing the grounds, and said that if we would come to him, he would help us avoid some difficulty into which we were liable to fall. A Protestant minister had gone to the chief of police and declared that we baptized our converts, sisters and all, naked and openly before all the people. He also asked Catholic priests and Jesuit monks to unite with him in his efforts to get the government to prohibit our meeting. We sent two responsible men to Diamante, and they signed papers guaranteeing that our services would be conducted in an orderly manner, and stating when they would begin. This was according to the advice of the business man above mentioned.

But the Protestant minister had stolen a march upon us, for the chief of police, under his influence, had issued a decree prohibiting our worship in the tent, and sent it to the commissario of our district. After the meeting had been in progress one day, this decree was presented to us. A day or two later he gave us permission to conduct services in that one place, but forbade us the right to baptize.

When Sabbath came, six persons presented themselves for baptism. As we went to the water, the commissario, accompanied by two soldiers, tried to prohibit the baptism. There were about thirty wagon-loads of people present, and others on horseback, and some on foot. The wagon containing Brethren Vuilleumier and Town and myself was the last to pass through the gate, and the commissario and his two soldiers, with drawn swords, rode into the gate to stop

us. We halted, and were told that if we baptized, we would be taken to the chief of police in Diamante. We replied that we would go, and then we all went to the place of baptism, where the sacred rite was performed. Being immediately summoned before the chief of police, we were asked many questions. We answered that we would obey him in civil matters, but that we must honor God rather than man in questions of religion and conscience. He said that was right, and excused himself for having molested us, stating that if we desired to hold such meetings again, he would protect us, if we would let him know of our intention. We thus separated as warm friends, thankful to God that He had shielded us. The meeting as a whole was a success. All the brethren were encouraged, and several decided to devote their lives to the canvassing work, and a brother who was there baptized is now the elder of one of our churches. We all knew that God had shielded us, and to Him we offered praise and thanksgiving.

At another time I was summoned to the sick-bed of the wife of a man who had been a bitter enemy to the truth and had once determined to kill me. The husband and wife both called for our brethren and me to visit them. We answered their call, and God blessed us so that the wife was converted to Him before her death. Out of respect to their former minister, he was invited to preach the funeral sermon. It had been the desire of the sister and was the request of her husband that I attend the funeral services. When the minister learned that I was present, he grew very angry, and demanded that I leave. Some of his members tried to quiet him, but he would not listen to them. Amidst the confusion he called upon the husband of the dead, who was heart-broken because of his loss, to drive me away. The man kindly refused to do so, and told the preacher that he had invited me, and asked that the services proceed—the guests would be looked after without his aid. Through this incident the truth gained more favor than a sermon could have given it. The mourner was converted to the Lord, and because of the roughness of his former life, the truth has gained some influence through his conversion. God gave a signal victory to His cause. He glorified His own name through the very means used to oppose the truth. My heart yearns for more trust in Him, seeing He does not leave Himself without witness.





WHITE PASS, ALASKA.

OUR WORK IN SKAGWAY, ALASKA.

DORA E. HENTON.

SKAGWAY is situated at the head of Lynn Canal and, like a city of old, is "Beautiful for situation." It is the gateway to the interior, and the first illustration is a view of the famous White Pass over which so many have traveled with such bright hopes only to meet bitter disappointment and, oftentimes, death. A small majority, however, are successful in their search for gold, as more than five tons of the shining metal have passed through Skagway this summer, not to speak of the large amounts which have been sent out via Saint Michael's.

Skagway as it is to-day is vastly different from what it was two years ago. In the spring of 1897 just a few straggling tents had been pitched along the beach, and the total population of the place did not exceed three or four hundred, including those who were temporarily encamped and who expected to move on the next day toward the dreaded hardships of the mountain pass. To-day the little city contains between four and five thousand inhabitants. Some of the streets have been graded. It has electric lights, and a water plant which cost something like fifty thousand dollars supplies to the residents of this young city



LYNN CANAL, ALASKA.

the purest mountain water. It is provided with ample shipping facilities. There are four large wharves at which the largest ocean steamers may touch for the handling of freight—human and otherwise. Where nothing but tent life existed two years ago, comfortable and well-built homes are springing up, and all the conveniences and some of the luxuries of city life are coming into play.

A railroad goes over White Pass to Lake Bennett, a distance of forty miles. It was constructed at a cost of two million dollars, and very materially lessens the dangers and hardships of those who are bound for the far-famed Klondike. This railway has been pronounced by eminent tourists who have ridden over it to be one of the most wonderful and difficult feats of engineering in all the world.

The rainfall at Skagway is only twenty inches during the year, although at Juneau, ninety miles distant, it is ninety inches. Last winter the deepest snowfall was four and one-half inches, and the mercury registered no lower than eight degrees (Fahrenheit) below zero: usually it was fifteen to twenty degrees above. The worst feature of the weather is the terrible north wind which sweeps down through the White Pass, at times, and although it may be decidedly invigorating, it gives one a longing desire to take the first boat south.

A few specimens of the feathered folk come during the summer, but the old-time cheerful songsters are missed. Their early morning melodies are not heard;

in their stead is the croak of the raven whose dismal sounds echo from the hill-sides.

The summer days are long enough to satisfy the most ambitious. During the month of June there is no darkness at all. Throughout July photographs are taken outdoors as late as 12 P. M., and the sun rises at 2 A. M. In August the days begin to shorten rapidly, the sun setting as early as 8 P. M.

It would take a readier pen than mine to portray the beauties of Alaskan scenery—and even then I think it must be seen to be fully appreciated. The snow-capped peaks with their immense glaciers; the beautiful foot-hills with their many-tinted foliage; the magnificent waterfalls; the dashing rivers,—and all, with the bright blue sky overhead, make a picture which none but the Master Artist could paint, and upon which it seems to me no one could look without his heart being involuntarily drawn out in love and adoration for the great Creator.

The Methodists are erecting a college here. The Baptists have recently dedicated a fine chapel. The Presbyterians have a church. And of course the Catholics are present. The Young Men's Christian Association, the Salvation Army, and the Peniel Mission workers also have headquarters in this place. As far as we know, Seventh-day Adventists are represented by our family and two young men in Skagway, and one man in the interior.

Alaska presents a vast field for missionary effort. The more one sees of it, and the more one prays about it, the more he is able to find besides the gold that perisheth. The precious human beings for whom Christ gave his life are the jewels we should seek, and we pray that the Master will lay a burden for this field upon some earnest, consecrated families who could come here and, while being self-supporting, do a work for Him, and receive blessings never dreamed of in our over-crowded churches at home. Who will come over and help us?

OPENINGS IN CUBA.

C. L. BURLINGAME.

Do we as a people fully realize that within a few hours' sail from our shores, on the beautiful island of Cuba, are more than a million souls on the road to eternal ruin, without a knowledge of God and His message for these days? People who are just as needy, who are as veritably heathen as may be found in Africa or India! For them also did the Son of God give His life; yea, and they are more easily reached than the inhabitants of most other countries.

Having spent the first five months of the present year in Cuba, witnessing its conditions and studying its needs, I would like to mention a few of the reasons why I think the field is white already to harvest, and to speak of some of the openings for work and the outlook for those who may wish to go as self-sustaining laborers.

This priest-ridden country has practically barred out the Gospel until this



MATANZAS, CUBA.

year. Now all religions may be taught. Now, just now, is the time to enter. Religious liberty may remain only long enough for the government, piloted by the priests, to readjust itself. Believing that God will mercifully hold the winds until His servants are sealed in their foreheads, should not cause us to be slothful in beginning to labor in this field; let us the rather remember that the King's business requireth haste, and that His work is to be cut short in righteousness.

That this people is readily susceptible to the influence of the Gospel has been amply demonstrated by the Protestant missionaries who have already begun labor there. Mission schools and orphanages have been opened, and they are receiving the most cheerful support of Christians at home, as well as the patronage of the Cubans themselves, and yet the calls for these lines of work have only begun to be answered. Few of the men attend the Catholic churches, but in these missions the entire family is present. Infidelity—the legitimate fruits of the doctrines of Rome—is fearfully prevalent. Three-fourths of the people are illiterate, as there is no free school system. The large attendance at the mission schools is proof that the Cubans desire to learn. For the benefit of any who might wish to undertake this line of work, we would suggest that it would be wise to have a genuine Gospel school from the first. The Catholics, seeing the patronage of the mission schools, and fearing lest they lose their prestige, have recently started several schools that are free or nearly so.

But that which seems to touch the Cuban's heart and make it most responsive

to the influences of the Gospel, is the orphanage. The wealthy will aid such an enterprise. Since the war, this is a land of widows and orphans. Our hope is in the children and youth, and we should put forth earnest efforts in their behalf. Those of mature years, who have been steeped in Catholicism from infancy, do not so readily respond to evangelical influences. As they have never been taught to conform to the divine Pattern, we do not wonder that skepticism and all forms of evil abound.

Owing to the exorbitant prices charged by the priests, many of the poorer class are unable to have any marriage ceremony performed. Few observe a Sabbath. Some attend mass on Sunday morning, and spend the remainder of the day in amusements. Stores are open, and certain kinds of trade are carried on as during the week-days.

The land is very fertile, and all kinds of tropical vegetation are abundant. The country is one of par excellence for vegetarians. Sugar and tobacco are the principal money-producing crops. If one wished to start an industrial school farm, or an orphanage, or to support himself while presenting the message, he could purchase land quite reasonably.

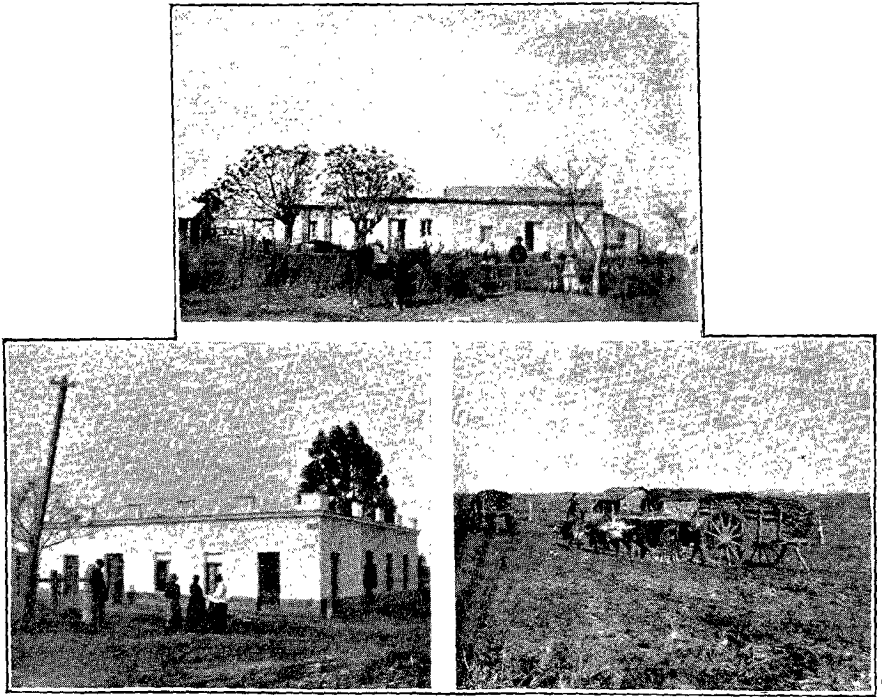
The temperature ranges from fifty-four degrees in winter, to ninety-six degrees (F.) during the summer months; the daily variation is very slight—from eight to fourteen degrees in winter, and from four to ten degrees in summer. Thus one does not require very much clothing. The poor class live in huts which cost but a few dollars, as they are made of bamboo and palms, without hammer or nails. Few Americans could teach these much about economy, but they need instruction with reference to personal cleanliness and sanitation. One could provide himself a good house if he had a canvass tent and fly.

There are three classes of people, as in America: the wealthy, who are usually educated and refined; the middle, or laboring class; and the very poor. All but the very poor usually live in houses which have thick stone walls, and tile roofs. The rooms are often fifteen or twenty feet high, with large windows, heavily barred, but without glass—thus affording ample ventilation. Next month we will speak more fully of the architecture and industries.

The Spanish language is spoken. It would be best for those who contemplate going to Cuba to secure "De Torno's Combined Method," (D. Appleton & Co., New York City), or some other good text-book, and study the language a few months before sailing.

November or December is the best time for Americans to go to this island. They will then become quite well acclimated before the hot season begins. Yellow fever is the disease that is most dreaded in that field, and it prevails about six months of the year; but since the American Army has occupied the towns and enforced sanitary law, this disease does not commit such ravages.

But let us remember that Cuba's greatest need is the Bible. God's Word is the only thing that will change her present condition for the better. Those who enter now, virtually carry the Gospel to these people for the first time. Who has the Lord called to plant the standard of the Third Angel's Message in this "fairest land that ever human eye rested on?"



SCENES IN URUGUAY.*

A POLYGLOT FIELD.

J. VUILLEUMIER.

THE cosmopolitan and polyglot character of the Argentine mission field is seen from the fact that in eleven of the sixteen places where I have been called to labor, I had to speak the French; in nine the German; in six the Spanish; and in two the English language. In several instances two languages had to be used in one effort, while a third one at times came very handy. This feature is visible in the composition of some of our churches. The Filicia church is made up of French and German people, most of whom have learned the Spanish. The Las Garzas and Las Tunas churches speak French and Spanish, while the Neuva Palmira church speaks Spanish and English.

There are many difficulties to be met with in this field. The settlements are scattered, and this becomes a serious drawback when it is remembered that various nationalities are quite mixed. In the country three farmers living near each other are likely to be an Italian, a German, and a Frenchman respectively. There are colonies where the French, German, or Italian element predominates, but

* 1. Sabbath-keeper's house. 2. J. Vuilleumier's stopping-place—La Paz. 3. Ox carts.

these settlements are sometimes quite distant from each other so that a great deal of traveling—by rail, mail-coach, private conveyance or horseback—has to be done while going from one place to another. This scattered, promiscuous and mixed condition of the colonists makes the work for any one man rather difficult.

Then there is a lack of educational advantages in the country. Many young people twenty years of age, whose parents may have enjoyed good schools in Europe, can scarcely read. This is due to the recent origin of the colonies. In many instances the colonists are too indifferent, or too poor, or too far from each other to establish private schools, and the government is not very anxious to spend money in that direction. Hence the absolute necessity of having a school for our young people, and also to prepare teachers, canvassers, and workers in the various languages.

One peculiar and trying difficulty we have had to meet is the opposition manifested by a few French Sabbath-keepers to the temperance question. But the Lord has mercifully come to our help, and all our brethren are now firm in the truth. This battle is resulting in giving prominence and strength to our temperance principles.

The *ranch*o of the poor colonist, who has to build his dwelling the day he comes on the land, and can only afford the sod-house, with the thatched roof and ground floor, throws in the background such questions as hygiene, cleanliness, and refinement. So the Third Angel's Message, with its health reform branch, is just what the people need, and it makes among them remarkable transformations. But the preacher who first labors for them must live for several weeks under spider-webbed and chimney-blackened ceilings, sleep on nondescript beds, in the company of bugs and mosquitoes; eat meat, if he eats anything at all; drink nauseating water, if he wants it cool; read at night from the dubious light of a queer lamp; swelter in summer, and shiver in winter—all of which hardships he soon loses sight of as he sees the wonderful evidences of the power of God's grace on the human heart, the greatest and sublimest of the Creator's works.

In cases of sickness it is sometimes very hard to get a physician, especially if the distance is great, and when one can be secured, the bills are often very exorbitant.

As is frequently the case, a difficulty hides an advantage. Those who embrace the truth, as they represent so many tongues, will in time be able to labor acceptably for their own people. The scarcity of schools creates a large opening for consecrated teachers to organize private schools, thus enabling them not only to earn an honest living, but also to exert a strong influence in favor of the Third Angel's Message. A private school for beginners, such as is required here, can be started by any person of ordinary intelligence after he has once sufficiently mastered the Spanish language to read it correctly. Of the one thousand schools in Uruguay, six hundred and fifty are private. Finally, the absence of doctors in the country districts will give self-supporting medical missionary nurses a splendid opportunity for a wide field of usefulness. A nurse could settle in a colony, have a good patronage, an ample support, and exert a blessed influence over the community.

The French territory in this field is composed, as far as I know, of the French Catholics in the cities of Santa Fe and Buenos Ayres, eight or nine French Protestant settlements in the province of Santa Fe, three in the provinces of Entre Rios and Cordova, four in Uruguay, and a goodly number of isolated families scattered all through these republics and Paraguay. Thus far we have been able to enter only about half of these settlements, and there is still a great work yet to be done among the people in this field who speak the French language.

EXPERIENCES IN BARBADOS.

A. PALMQUIST.

“CAST thy bread upon the waters: for thou shalt find it after many days.” Ecclesiastes xi: 1. Over and over again has this Scripture been fulfilled in our experiences here. Although the visible fruits of our labor are not as abundant as desired, yet we can praise God for His blessings; some results are seen.

As I visit the homes of the people, and the different ships lying in the harbor, I am well received, and am making many friends. Much of the prejudice manifested last year is turning into confidence. Some of the merchants not only allow me to sell health foods and literature in their stores, but recommend them to their friends. Some of the doctors and druggists patronize me. I thus have an opportunity to enter places and become acquainted with people which I could not secure otherwise.

I have no boat, and cannot afford to rent one; but Captain —, a clerk in the shipping department for the largest house in this island, who is a Christian, takes me out as often as convenient.

A short time ago on visiting a ship we found a mother with a babe a few days old. The lady was the wife of the captain of the vessel. The ship came from South Africa, bound for Mexico. I believe almost all on board were Christians. They asked if we baptized children. I told them we did not believe in sprinkling infants. While the ship was moving on we had a season of prayer, and Captain — sprinkled the little one, and after another season of prayer, commending the child, mother, father, and crew to the care and keeping of God, we said good-by and left for shore in the beautiful moonlight.

One day as I was stepping into a store, I saw a sailor looking at some clothes. I took the opportunity to speak with him. He said: “Before I left home my wife put some large books in my chest. They are Advent books.” I was glad that he had such a good wife and these excellent books, and recommended him to read the books. “They are good books,” he said.

Another ship which I boarded came from Hamburg, Germany. The captain showed me some of our larger books. I learned he had met Brother Christiansen, captain of the missionary boat “Herold,” and had purchased the books from him.

I am glad to find our literature on board such vessels. It ought to be on every ship, so these people may get ready for the Lord's coming.

I have visited a number of ships from Nova Scotia, Newfoundland, and countries around, sold books and papers, and spent many blessed hours with their captains and crews. One day as I was passing along a voice said, "How do you do, old friend?" As I turned I recognized a captain whom I had met last year; and after a hearty hand-shake, he said: "Ah that was a grand book." "You think it is good and sound," I replied. "Sound! Do you not see I am another man? It is grand. I have changed my diet and way of living, as you told me. I feel better, and am a different man." He then asked me if I had the other book I had showed him, and requested me to bring it, as he had but a few minutes before his boat would leave for another port. This book was "Prophecies of Jesus" which he purchased. On leaving he said, "I will soon be here again, and we will have a good time." When I boarded his boat last year I had several talks with this captain. He then told me of his past life. He had once been a Catholic and had renounced that faith. I sold him the "Home Hand Book," and showed him "Prophecies of Jesus," which he purchased this time. At that time I had the privilege of taking dinner with him twice.

One Sunday morning a Finnish vessel sent a boat ashore to take me on board. After I had given a talk on the principles of health and some simple treatments, my friend, Captain —, came alongside with his boat, with sailors from another vessel, and took us, including the captain and mate from the Finnish ship, to a Norwegian full-rigged ship, for a Gospel service. Counting all, we had quite a congregation. Captain — played the organ and spoke for half an hour, and I occupied some time in speaking of the Saviour's love and the result of sin. We had a good meeting. This ship came from South Africa, bound for Pensacola, Florida, with seventeen sick men on board. The captain, who was quite ill, spent much of his time on shore. He was a Christian, and said more than once, "Pray for me." In the evening, as they were about to leave, we visited the ship again and had a talk with the captain and sold seven small books to the sailors. At the helm stood a young man who had just given his heart to God. After speaking words of comfort and cheer, we bade them good-by and started for land.

These are only a few of the many experiences which we are having. We are in excellent health, of good courage, and glad to have a part in this work. We long to see it advance and witness the coming of our Lord. We especially desire that the Lord may bless His people who are leading out in this great and glorious cause.





PRESIDENT'S HOUSE, MONTEVIDEO.*

PIONEER CANVASSING IN SOUTH AMERICA.

E. W. SNYDER.

My connection with the work in this field dates from December 15, 1891, when, in company with Brethren Nowlin and Stauffer, I landed in Montevideo, but as we had no knowledge of the Spanish language, and were consequently dependent on the English and German elements, we decided to proceed to Buenos Ayres, where those colonies were much larger, and where books were admitted free, as was not the case in Uruguay.

At the beginning there were many difficulties in pioneering the work by the sale of our publications, principal among which was getting in a stock exactly adapted to the needs of the field. We had brought quite a number of our works with us, but finding that others were needed, we were obliged to order more soon after our arrival. Hundreds of volumes were placed in the homes of the people, and that not without good results, since seven months from the date of our landing, Brother L. Brooking embraced the truth, and he at once entered the canvassing work among the French Waldenses. In this the Lord blessed him wonderfully, giving him fruit of his labors.

*At moment of President's entrance, when he is preceded by a mounted escort. In front is statue of President J. Lairez, who, when urged by his ministers to sign some fraudulent bill, used to say: I wished I was president, but — there's the signature

At the end of two months we had quite thoroughly canvassed the English in Buenos Ayres, and took up work in the country districts which occupied our time until May, 1892, when winter set in. During the months of June, July, and August, Brother Nowlin canvassed the English people in the city of Rosario, while I went to Montevideo. The Lord blessed the work, and by the end of 1892 the territory had been pretty well covered in our efforts to sell the English books we then had, since so great a portion of it was Irish Catholic, for whom "Great Controversy," the chief work which we tried to sell, was not adapted. Brother Nowlin, however, succeeded in taking about three hundred orders for "Great Controversy" among the Irish Catholic sheep farmers; but on account of the opposition of the priests and the Catholic press, he failed to make a good delivery, his sales among them amounting to only about \$470, gold.

In June, 1893, Brother Nowlin and I went to Brazil, where he devoted his time to canvassing among the English in the interior, while I worked in Rio de Janeiro. However, owing to the outbreak of the naval revolution soon after my arrival, I did little more than to look after the importation and reshipment of books to Brethren Stauffer and Nowlin who continued their efforts to scatter the printed page in the interior.

We returned to Buenos Ayres in November, 1893. Brother Nowlin soon visited the Falkland Islands where he canvassed for "Great Controversy" and our health books, while I engaged in the circulation of Spanish "Patriarchs and Prophets," which had just arrived. In the Falkland Islands, the people bought quite readily, for Brother Nowlin sold \$1,350 (gold) worth of our publications, or an average of seventy-five cents for every man, woman, and child in that territory. This field has never been visited by any one since, but judging from the sale of books there, it might prove a promising one for the living preacher. By the canvass for the Spanish "Patriarchs and Prophets," we succeeded in placing about five hundred of these books in the homes of the people. From the beginning, difficulties have been experienced in selling large subscription books to Spanish Catholics, principal of which are the illiteracy of the masses and the utter indifference of the wealthier classes to all religious literature.

Practically speaking, the greater number of the inhabitants of the Argentine city know nothing of the home life, as it is in the United States. As a rule each family of the lower classes (there is no middle class) lives in one room in a *canventillo*, or tenement house, and this room is generally as uninviting as could be imagined; consequently it is little wonder that the father and husband takes his pleasure at the gambling table in the corner grocery, while the children are left to run the streets. It appears that no thought whatever is given to providing the family with what might promote the culture and enlightenment of its members. This is evidenced by the conspicuous absence of good books, periodicals, etc., and they seem to feel no sense of shame in acknowledging that they are unable to read. The fact that more than seventy-five per cent. of the immigration to Argentine is from Spain and Italy is quite significant in itself, and has an important bearing on the canvassing work here.

If the colporteur's life is one of patient toil and self-denial in the United States,

it is preeminently such in Argentine. Some years great locust scourges ravage the country, cutting off its harvest, and paralyzing its shipping interests. While laboring among the Spanish-speaking people in country districts, one is fortunate if he secures the shelter of a shed or outbuilding during the night, and even then his sleep is driven from him by the swarms of fleas that usually abound in those places. Frequently he must remain in the open field all night, not being able to obtain the hospitality of those in whose interests he labors. For supper he is thrown a chunk of meat, which he must roast for himself. Of public houses there are none, except in the railway towns, and these are unfortunately far apart. If he has failed to provide himself with the native saddle of sheepskin and rugs, the traveler fares very poorly indeed.

But among the English and German inhabitants, we are glad to say, one is much more cordially received. As a rule he is treated to the best the house affords, and that, too, free of charge. But since the greater number of the people speak other languages than the English or German, it is evident that the canvasser in Argentine will have his share of privations and hardships.

NICKERIE, BRITISH GUIANA.

D. U. HALE.

IN the middle of June I visited this place, intending to remain for only a short time. I had sent word that I was coming, and the church had made preparation for me. They secured a house in which meetings could be conducted. As three languages are in use here (Dutch, Negro-English, and English), it was a little difficult for me to reach many, but in spite of it all, the town seemed to be stirred. Even some of the government officials came and listened outside near the windows.

As I had come unprepared to stay more than a week or so, I had to go back to Georgetown, and then I returned to Nickerie to follow up the interest. I find that one must remain for some time to develop and teach those that take their stand for Christ.

After my return, the whole church spent a season in fasting and prayer. This resulted in good to them, and they went to work, seeking to make the meetings as profitable as possible. I do not think I was ever in a place where I had to manifest so much trust in the Lord. On account of the opposition, we were liable to interruptions in the service at any time. Thus we felt constantly that if the Lord did not keep us, we would not be kept. This drove me and those closely associated with me in the meetings, to the Source of our strength. On one Sabbath, the Spirit of God came in such power that all who were present felt His influence. One lady, then an outsider, was so sensibly moved that her hands shook until she could scarcely turn the leaves of the Bible. She and her husband and three daughters were keeping God's rest-day when I left.

Seven received baptism. One of them was a Jew. He had previously been confirmed. After several meetings with his minister, the latter asked him to give

up his certificate of confirmation. The Jew complied with the request, and bought from him a Bible. This produced a strange effect upon the minister's mind, and he in turn purchased a copy of "Thoughts on Daniel and Revelation," and expressed a desire for reading matter. I afterwards had several very pleasant visits with him.

Some who opposed us called us the wolf. The last night of the service a brickbat was thrown at me as I stood before the open window, preaching; but the angel of the Lord was there, and it struck just below the window-sill, and did not enter the room. I truly thank God for His manifest care and presence during the entire meeting.

To-morrow Mrs. Hale and I will visit the Indians in the Essequibo River district. I hope her presence will be a source of encouragement to them. Poor people: I am so sorry for them, for we have just received word that no more help can be sent at present. I have decided to spend the most of my time there for a while, and we hope to be able to help them. This will make it necessary for us to have a boat, as the one we have in the Demerara River is not suitable for sailing or for rough water, and the Essequibo is very rough sailing, so that boat will not meet our demands while laboring here. We go trusting in the Lord.



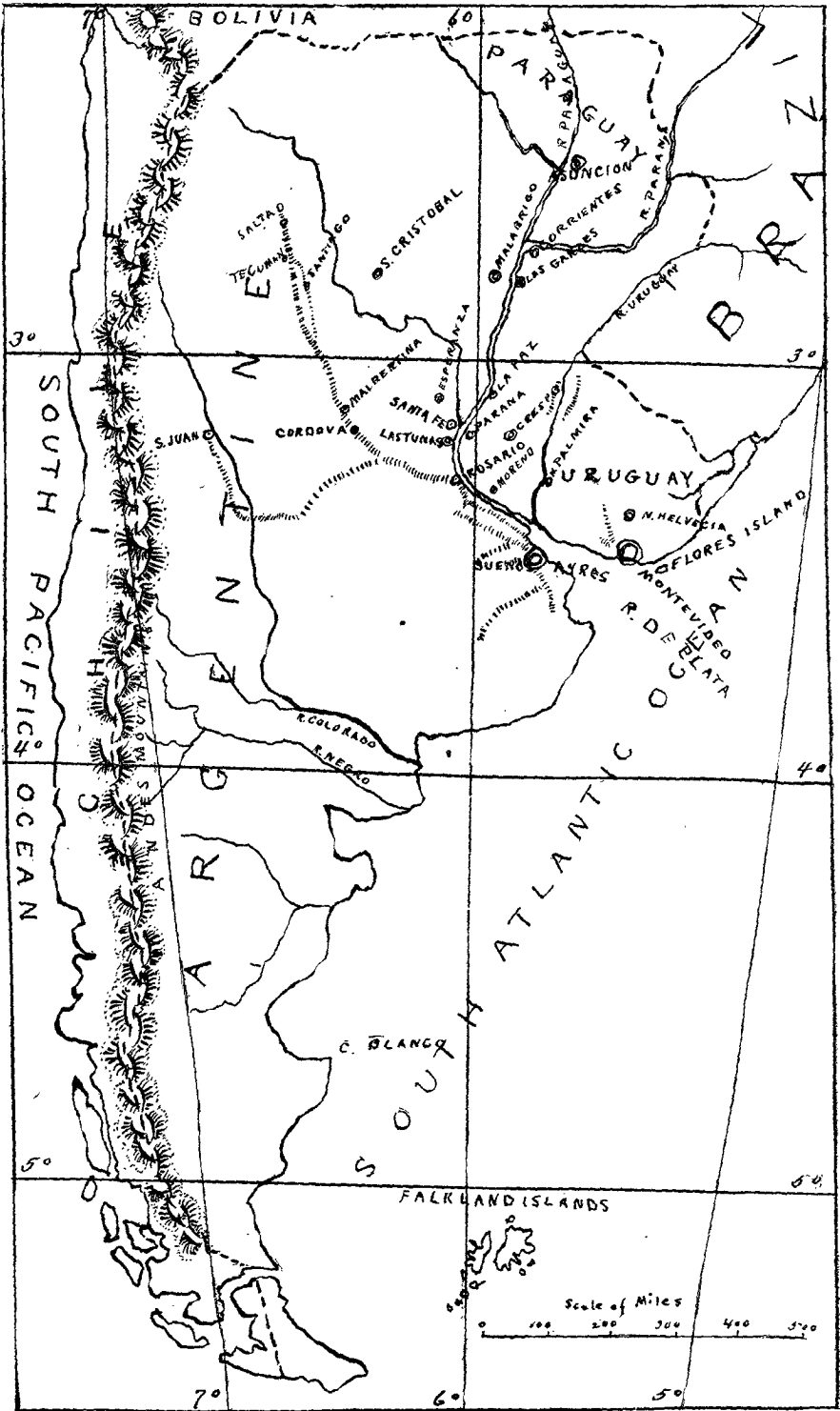
THE SCANDINAVIAN WORK IN ARGENTINE.

O. OPPEGARD.

I LEFT New York, September 4, 1895, and arrived at Buenos Ayres, Argentine, October 9, in company with Elder J. Vuilleumier, who joined us in France. Elder G. H. Baber and family were with us en route to Chile, and we separated from them in Montevideo, Uruguay.

I brought with me quite a number of Scandinavian books, as I had been told that there were several thousand Scandinavians here, but when I came to investigate the matter, I found only a few hundred. In this whole country, which has nearly as great an area as the United States, there may be as many as eight or ten hundred people belonging to this nationality. The largest settlement is in and around Tandil, about two hundred and fifty miles south of Buenos Ayres. There are probably fifty or sixty families of Scandinavians in this district.

Soon after my arrival I visited Tandil to introduce "Patriarchs and Prophets," but I learned that this territory had been previously canvassed for "Great Controversy." These two works, being somewhat alike in appearance, and written by the same author, the people told me that they had the book already. I showed them the difference, but they did not like "Great Controversy," and so would not purchase "Patriarchs and Prophets." I had with me a few copies of the Scandinavian "Sunshine at Home," and began to sell them. I saw that there could not be many books sold among the few Danes, and tried to hold some Bible readings, and helped the sick. One family commenced the observance of the Lord's Sabbath, and others became interested. I introduced our Danish paper into several families,



and they take at present ten Danish and five Swedish papers. To the south of that place are a few Scandinavians, whom I have visited, and among whom I have sold some books.

Among the scattered Danish and Swedish families of Buenos Ayres I have sold some books and obtained some subscriptions for our periodicals. They are not generally a religious people. Many of them are old sailors and addicted to drink. Some are here to make money, and care little about religion. But there are some exceptions to this. I have tried to work among the sailors, but have found little encouragement, as they have no money with which to purchase literature. The officers were the only ones with whom I could accomplish much. I have sold some books and papers on board vessels which I believe will help spread the truth.

As a result of my labors here, some are enjoying better physical health, some are studying the Scriptures for more light, and some have accepted the Third Angel's Message. My courage is good, and I am glad He has given me a part to act in His work for these last days.

LEAVES FROM MY DIARY.

F. I. RICHARDSON.

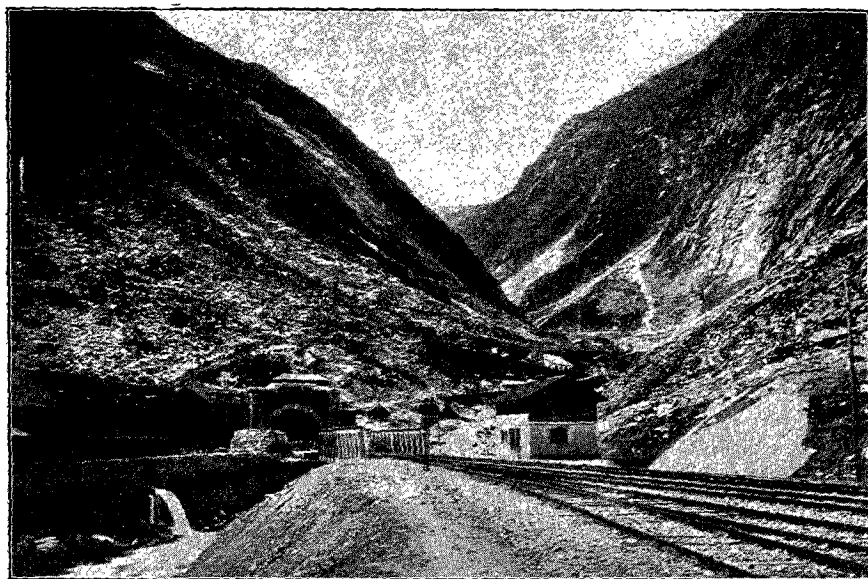
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MAY 19. Reaching Florence at 6 A. M. we are much disappointed to learn that all the public buildings are closed, as this is Ascension Day. It begins to rain, and this is kept up all day. We have to content ourselves with a visit to St. Groce's Church, which contains the tomb of Michael Angelo. In front of the building is a fine statue of Dante, and inside lie the remains of Galileo and other noted men.

At this place we bid good-by to our American friends (Mr. and Mrs. Hughes) with whom we have traveled from Cairo, as they are going to Venice, and we take the 9 A. M. train over the famous St. Gothard Tunnel route across the Alps, to Basle, Switzerland.

Italy is a beautiful and very productive country. Its climate is all that could be desired. But in no place is the Gospel of peace and purity more needed than there.

May 20. It is raining again this morning, and as we approach the foot of these historic mountains the clouds lay very low upon them; and so we speed along up the valley of the roaring Ticino, where there are hundreds of streams rushing down the mountain side in falls, cascades, bridal veils, etc.,—a scene of life and beauty. Suddenly we enter a tunnel, and here begin some wonderful exhibitions of engineering skill. The mountain must be climbed to St. Gothard Pass. It is too steep to go straight up, so there are four loop tunnels. The railway plunges directly into the heart of the mountains and, making a circle of two or three miles, emerges about seventy feet directly over the entrance, having gained



ENTRANCE TO TUNNEL, ST. GOTHARD'S PASS.

that much in height. Altogether there are seventy tunnels, but the longest one is at the summit, under the St. Gothard pass; it is nine and one-fourth miles in length, and twenty minutes are required in passing through it. What wonders the ingenuity of man has accomplished! The greatest altitude reached is three thousand seven hundred and eighty-six feet above the level of the sea.

Emerging on the north side, the sky has cleared, and a scene of indescribable grandeur and beauty bursts upon us. There are lofty mountains whose tops are covered with eternal snows, barren rocks, gorges, and grottoes and caverns. The mountain sides are covered with forests of dark green fir and cedar, mingled with the lighter green of other trees. Then, lower down, are flowers of many colors. In the valleys are quaint old houses, while sleek cattle are seen in the fields. The sun, lending his aid, makes this a scene of beauty long to be remembered. How wonderful are the mighty works of God!

The valley of the Reuss rapidly conducts us to the beautiful shores of lakes Zug and Lucerne. Nearing the foot of the mountains, we pass the village of Altorf, the home of William Tell, who stood so nobly for the liberty of his country. We are reminded of the present condition of the world, where not only liberty of country, but also liberty of conscience, is trembling in the balance. And God is calling for William Tells now, who will step out and lift their voices in warning against this threatened evil.

At 4:15 P. M. we arrive at the city of Basle. We find Elder Holser waiting to conduct us to the sanitarium, where we receive a hearty welcome.

May 21. We spend a very pleasant day with the sanitarium family. Two

meetings are held, and in these we have our first experience in speaking through an interpreter. This afternoon we visit the graves of Elders J. N. Andrews and J. H. Waggoner, pioneers in the Third Angel's Message. A monument of black marble marks the spot where they rest from their labors, while their works do follow them.

May 22. At 8:50 this morning we are off again, for the great city of fashion—Paris. All day we pass through a beautiful, rolling agricultural country. Judging from the tidy appearance of many of the buildings and farms, the people must be prosperous. At 11:30 P. M. the French metropolis is reached.

May 23. Having purchased a copy of "Cook's Guide to Paris," we start out to see the city by taking an omnibus to the Triumphal Arch—the finest one in existence. It was designed by Chalgrin for Napoleon I. in 1806, and completed in 1836. It is one hundred and sixty feet high, one hundred and forty-six feet broad, seventy-two feet deep, and cost two million dollars. There are groups of statuary carved in gigantic proportions on the arch. On the east side are represented the departure of the troops to the frontier in 1792; the funeral of General Marcian; the triumph of Napoleon I. after the peace of Vienna; and the capture of Mustapha Pacha at Aboukir. On the west side are, the resistance of the French to the Allies, 1814; passage of the Bridge Arcole; blessings of peace; and the taking of Alexandria. This arch stands upon an eminence whence radiate twelve fine avenues.

The Eiffel Tower, near the River Seine, is a monument surpassing anything of the kind hitherto erected. It has three platforms. The first, which is as high as the towers of Notre Dame, is of vast extent, and comfortably arranged for accommodating many hundreds of visitors at a time. It contains several cafés and restaurants. The second platform is three hundred and seventy-six feet from the ground; the third is eight hundred and sixty-three feet high; while the total height of this tower is nine hundred and eighty-five feet.

The Bastille. On this spot once stood the massive castle of the Bastille St. Antoine, erected by Charles V. and Charles VI. It was afterwards used as a prison. It was destroyed by a mob at the outbreak of the French Revolution. The monument now adorning the center of the place was erected in commemoration of the event. It is one hundred and fifty feet high, and has a base of white marble. Above this is a square basement. The column is of bronze. It is thirteen feet in diameter, and is fluted. The figure at the summit represents the genius of liberty standing on a globe. In one hand is a bird; in the other the broken chain of slavery.

Of the many statues to be seen, we need mention only a few. That of Shakespeare is bronze. He is represented standing with one arm leaning on a pillar. Charlemagne is seen wearing the iron crown, and clad in flowing robes. In his right hand is the scepter, emblematic of empire. Joan of Arc, bareheaded and carrying a flag in her hand, is pictured astride her horse. Voltaire is honored with two statues. Judging from our own observations, the old saying, "Gay and dissolute Paris," is true.

May 24. We are now en route for the great city of London. At Calais we bid

adieu to France, and board a small steamer which conveys us across the straits to Dover. One that has never had the experience of traveling for weeks among nations whose language he cannot understand, having to resort to nearly every device his ingenuity can invent in order that his wants may be known, can hardly appreciate our feelings as we once more set our feet on the shores of England, and hear people conversing in our native tongue. At 6:30 P. M. we arrive in London, and are greeted by friends.

June 1. After a stay of six days in London, we take the train for Liverpool, where we go aboard the steamer "Majestic," bound for New York. There is much speculation among the passengers as to the probability of our meeting Spanish men of war. After a voyage without incident, we land in New York City, June 8.

July 10. Having spent a short time visiting relatives and friends in Michigan, we now enter upon the last stage of our journey to our future field of labor—Jamaica. On July 14, we leave Philadelphia on the "Etholwold," having spent three days pleasantly with the brethren at the Foreign Mission Board office, while waiting for the sailing of the ship.

July 19. At 4 A. M. we reach again the evergreen shores of Jamaica, after an absence of two years and three months. On landing at Port Antonio, we find Elder A. J. Haysmer and Brother and Sister George Enoch are here to give us a hearty welcome.

As we halt a moment to review the past, our hearts are filled with thanksgiving to God for His preserving watchcare over us in the many experiences through which we have passed. No harm has befallen us, and we resume our labors here with an humble prayer that He will continue to guide to the end of the journey of life, and at last receive us into everlasting habitations, with a rich harvest of souls, as the result of our being His instruments.

VOYAGE AND FIRST IMPRESSIONS.

J. A. LELAND.

FEBRUARY 5, 1898, on board the steamer "Pennland," we left the city of Philadelphia for Liverpool, en route to our future field of labor in Argentine. Our quarters were very commodious indeed. We were allowed to occupy a whole stateroom and shown many kindnesses by the officers and stewards. We did not experience the sensation of seeing our native land fade from sight, as it was late at night when we reached open sea. When the morning dawned we were on the restless ocean, with not a speck of land in sight. We were blessed with a very smooth voyage—only an occasional sail, or a school of diving porpoise, relieving the monotony of water and sky.

Thursday, February 24, we went aboard the steamship "Liguria" at noon, and soon left Liverpool. Safely past the "rocky coast of Wales," our first stop was at Le Palias, France. It is impossible to tell the delightful impressions caused by the sight of this beautiful harbor and city, and the rocky coast, the villages

nestled away in the folds of the hills, the towers surmounting some of the higher peaks. These all tended to make the voyage a very pleasant one indeed.

We are sure you would have enjoyed with us the day's stay at the historic city of Lisbon. We cannot speak of all the grand sights this place affords, but as we sat in one of the plazas, taking a real "sun bath," and viewing the scenes of nature around us, we were unable to refrain from praising God Who had prospered our journey, and permitted us to see this prophetic landmark.

From Lisbon to Cape Verde Islands nearly all was open sea. Very early in the morning, March 7, we anchored at St. Vincent, where the ship took on over three hundred tons of coal. Almost all the inhabitants of these islands are negroes who speak but very little English.

Eight days more, and we entered the world-famed harbor of Rio de Janeiro which is said to rival in beauty the Bay of Naples. The city rises in majestic grandeur above the bay, showing to the best effect the bright colors of Rio's buildings, while above and back of all, surmounting the hills, are the forests of tropical green. But the dirt and foul odors which are found upon a closer inspection of the city, detract from its beauty, and give rise to the terrible yellow fever—that dreaded plague. So much is this terrible disease feared that if a ship stops in Rio harbor (when the fever is raging) it must be quarantined before it is permitted to enter Montevideo—even though not a single passenger was ashore. None from the Brazilian capital were allowed to bring fruit aboard our steamer (as had been done at all other ports) presumably because the fever was feared.

Between Rio and Montevideo we had some fog, and the nights were made miserable by the dismal blowing of the fog-horn. On the morning of March 19, we were landed on Flores Island, about twenty miles from Montevideo. Here we had to undergo a Spanish fumigation. Everything we had packed in our trunks, some of which had not even been opened since we left Liverpool, was taken out and tied in bundles, and passed through the steam fumigator, while the clothing we had worn from Rio de Janeiro, and in which we mingled with the passengers who came aboard at that place, was left unmolested. How very thankful we ought to be for a knowledge of health reform and sanitary laws. If Noah's ark had been closed after his exit, and its rooms transported to Flores Island, they would certainly have compared very favorably in point of smell and healthfulness to the rooms in the hotel at this place.

Sunday afternoon we were all taken to Montevideo and put aboard the river steamer "Venus," bound for Buenos Ayres, and we began at once to study South American Spanish customs. The one thing that most impressed us was the absolute disregard of sanitary principles. Some of the appointments were so filthy that we wondered why all on board were not sick. The beef was hung up in the alley ways of the third-class apartments. There was not even a mosquito netting to protect it from the flies which seemed to be rejoicing in their great liberty.

Our first impressions on arriving in Buenos Ayres were those of surprise, as we observed the improvements everywhere seen. Here is a city of over 700,000 inhabitants fully as advanced, and in some respects farther advanced, than Liverpool. Of course the push and go-ahead here cannot be compared with that to be found in the States. But the English and North Americans are bringing in many improvements. Already there are several lines of electric street-cars and suburban railways, some of which have real United States engines made in the famous Baldwin works, of Philadelphia, while the coaches are from Wilmington, Delaware.

Comfort is an unknown term here, as far as practical enjoyment is concerned. I do not believe there are a dozen stoves in the city, outside of the English and North American families. Of course the winter is not as severe as it is in the States, but the people suffer from the cold, nevertheless. I have seen almost naked children running in the streets when the weather was to me very chilly. The only garment they had on was a short jacket covering the arms and shoulders.

The common people seem to be completely "unmanned," and have lost all ambition and desire for any material advancement. Here is a great field—hundreds of thousands rushing on in darkness and the most dense ignorance.

To get money to procure war munitions, the government has recourse to the suppression of its schools. Even what schools there are, are not of the first order, so at once it is seen that it is a field for missionary teachers. Little can be done for the older members of society; our hope is in the rising generation. But the forces of darkness are every year increased by the arrival of thousands upon thousands of ignorant immigrants from Spain and Italy.

With only a dozen workers what can be done? Brother, sister, does not God call you to deny yourself some of the comforts of home and friends and help to swell the number of His army in the Argentine Republic? There is plenty of room, but conditions are not nearly so favorable as at home. Who will make the sacrifice and help us?

SAMOA.

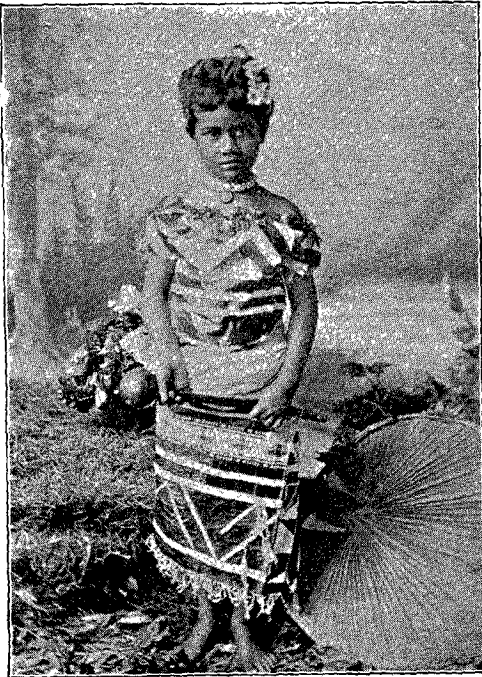
D. D. LAKE.

THE work in this field in opening up more and more, every day. During the war we took a native child whose mother died here in the sanitarium. Later we

learned that its relatives were nearly all chiefs in different parts of the island. The father's brother is a big chief in Falealili, on the other side of the island, and the father will be a chief some day. He says he has plenty of land, and wants us to come and live with him.

Another relative at Safata, also across the island, is the son of a chief. We were lately over there for a few days. He showed us a beautiful piece of land, hundreds of acres in extent, well adapted for growing the vanilla-bean, and all the native foods, and he said we could have all the ground we wanted, if we would only come and establish an English school. They will put up a good native house and school building.

Five miles east of here is the village of Letonga, whose chief is



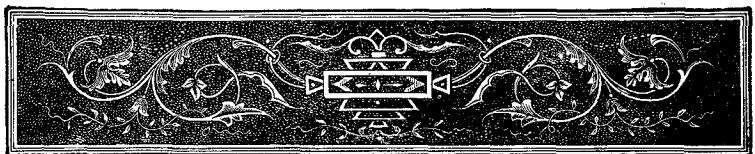
SAMOAN PRINCESS.

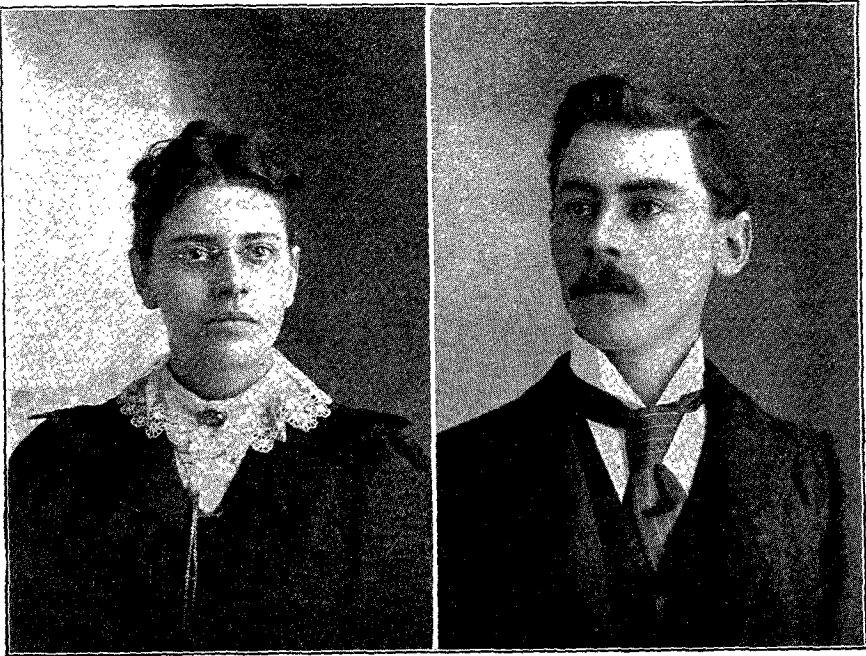
the grandfather of the child on the mother's side. He and his wife seem to be exceptionally fine people, and they want us to come and live with them. A house is nearly finished for us on the most beautiful site in the village, and they say that later they will build on his land half a mile farther on. This place, on the side of the mountain, which faces the sea, has coconut and breadfruit trees, and other tropical fruits and vegetables. Even in the driest weather a little stream of the purest water comes down the mountain side. We have named the place Vaiola, "Living Water."

We soon learned to love the babe as our own child. She was one of the sweetest children I ever saw. Just after the doctor went away, she sickened and died. We feared lest the door that seemed to be opening on her account would be closed, but after the funeral we found that it was wider open. The relatives seemed bound more closely to us as they saw the test of our love for the little one. They said they were in darkness, and although they had the Bible, they did not know how to go to the Lord as we did. In the few short weeks the babe was permitted to live, she had accomplished more than most people do in years. Her relatives are all anxiously waiting for the time to come when I shall be able to explain the Scriptures to them in their own language.

Of course it is impossible for us to open schools in three parts of the island without more help. I believe much could be accomplished in starting schools on the same plan as our church schools are established. We could use a number of good teachers. A station should be opened in each district with at least a good nurse and teacher connected with it. If the worker is willing to live on native food, in a native house, and use the Lord's agencies instead of drugs in the medical work, the expense need not be very great. If the stomach is in a good, healthy condition, one soon becomes accustomed to yam, taro, breadfruit, bananas, etc.; and the native way of cooking makes these foods very palatable. For several weeks we have lived almost wholly on Samoan fruits and vegetables, and we feel well and strong.

There seems to be a prospect that we will have a few months of peace here, but while the surface is smooth, there is plenty of intrigue underneath. This should not keep workers from coming, however, for the sooner we get the message before the people, the better. There is a time of trouble before us here in Samoa as well as in America, and now is the time to labor. We hope we shall be able to place new workers under favorable conditions to learn the native tongue. We hope that we may soon hear of the coming of additional laborers.





MR. AND MRS. CHRISTOFFERSON.

DEPARTURES.

JULY 19, 1899, on the steamer "St. Paul" Mr. and Mrs. L. C. Christofferson left New York, en route to the Fredrickshavn Sanitarium, in Denmark, where they will be engaged in the medical missionary work.

Brother Christofferson was born in Iowa in 1877. In the fall of 1894 he went to Union College, Lincoln, Nebraska, where he took a course of three years' duration, studying both in the Danish and English languages. During vacation he scattered the printed page, and had rich experiences as a canvasser. Realizing the great opportunities for usefulness in the medical missionary work, he entered the Nurses' Training class, at the College View Sanitarium, where he completed the required course of study last spring.

Mrs. Christofferson, formerly Lena M. La Bonté, was born in Vermont, and accompanied her parents to Nebraska when she was about eight years old. It was her early ambition to obtain a musical education, but in the accomplishment of this she lost her health. Upon accepting the Third Angel's Message, and learning more of the laws which the Creator has made for the health of the body, she hoped for a new lease of life. After some time spent in the Nebraska Sanitarium, and a few weeks at the hospital in Battle Creek, she was greatly benefited in her efforts to be well once more. The two are united in their ambition to do good and faithful work for the Master in the field of labor to which they have been called. We wish for them the continued presence of God.

HOME DEPARTMENT.

“PREPARE TO MEET THY GOD.”*

S. N. HASKELL.

FOURTH SABBATH READING—SABBATH, NOVEMBER 25, 1899.

NOTE.—The reader may hand out the Scripture references in this article, written on slips numbered consecutively, and have the texts read in order. Careful study should be given to the details enumerated in these Scriptures.

THE Lord in His infinite mercy has not left us ignorant concerning the times in which we are living. In the Scriptures are specified certain signs in the heavens, which shall occur in the latter part of the world's history to warn the people that the end of all things is near. The Lord in His wisdom has not seen fit to give a complete account of these signs in any one book of the Bible; there are four writers in the New Testament and four in the Old which speak of these signs to be seen in the last days; and by placing all these Scriptures together, we learn all that God has said about this subject. They are to make known to the inhabitants of the world when we have reached the last generation.

By a careful study of the testimony of Luke 21:25-32, Joel 3:15, Joel 2:10, 31, Matt. 24:29, Mark 13:24, Amos 5:8, Rev. 6:12, 13, Eze. 32:7, 8, Isa. 13:10, and Amos 8:9, it will be observed that thirteen different characteristics are specified in connection with the signs to be seen in the sun, moon and stars. Three of the above Scriptures speak of the time the first sign in the sun and moon will appear. We do not find many of these specifications mentioned in any one or two of the texts; but by taking them all together, thirteen different peculiarities are given by which we may for a certainty recognize the signs when they appear.

In this connection it might be well to consider how the Lord has given information concerning these signs. If man had gotten up these prophecies, would he not naturally have put that account of the signs all in one place in the Bible? But here are eight writers, covering a period of eight hundred years, each giving some particular which none of the others mention. God has given through one writer one circumstance, another by some other prophet, and still another by a third inspired author; and for this reason it is necessary to collate many texts in order to fully comprehend just what was to come to pass. It seems as though this should emphasize the importance of giving more thought and time to the study of the

* Synopsis of a discourse in the Tabernacle, Battle Creek, Michigan, October 7, 1899.

Bible, so that we may not be easily deceived by Satan in these perilous times. Our salvation depends upon the manner in which we study and accept the Scriptures. The Lord will bring to bear every divine agency that He ever used in this world, to save souls in the last days; and one agency is by His Word; and Satan will bring upon the field of conflict every agency that is ever used to destroy souls.

Notice the injunction given in Luke 21:28: “And when these things *begin* to come to pass, then look up, and *lift* up your heads; for your redemption draweth nigh.” It is not then nigh, but *drawing* nigh. When we see these things come to pass, we are to know that the end is near just as surely as we know that summer is coming when the fig-tree puts forth its leaves. “Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my word shall not pass away.” What generation?—The one that sees these signs. These gray-haired brethren and sisters among us at the present time are those who are included in the last generation; and some of their age shall live until the Lord comes, for He says so. Just as surely as God has given His word upon this point, so surely the aged among us represent the generation spoken of. I ask, What can we expect will take place next in the history of this world?—The end of probation. The time of trouble such as never was. The time when the dead are to be judged, and this in connection with the anger of the nations. That is what is coming. Oh, my soul! How many of us realize that we are right upon the very verge of the eternal world? Yet the Lord has left the exact time indefinite. We cannot speak of the day nor the year, because God has not revealed it. But He has given us these signs to mark the last generation. It is altogether likely that the majority of the readers of these words will be living when probation ends, and will witness the second coming of Christ. Then how it becomes us to prepare to meet God! If there is ever a people in the world that should be Bible students, it is Seventh-day Adventists in 1899. If there is ever a time when we should heed the Word of God that is coming to us at the present time, and examine well the foundation of our hope, it is now. This is the most important thing. The messages come to us in the last generation, and it is the truth they contain that will prepare a people for the second coming of Christ.

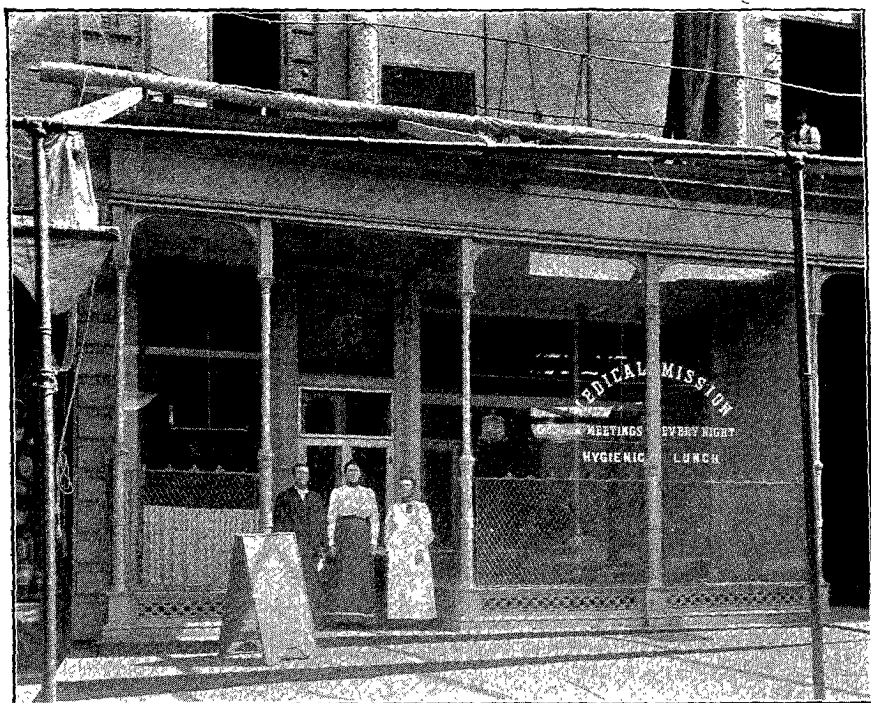
How many of us will be prepared when probation ends? May the Lord help us to have on the wedding garment. We, by faith, have entered the most holy place of the heavenly sanctuary, and the King comes in to view the guests. What is the garment we will wear?—It is the righteousness of Jesus Christ. If we have on this garment, we will bear the test. I know sometimes people think that they get the righteousness of Christ by the mere exercise of faith. That is true; but when we really have the righteousness of Christ, we will *live* it. It is not something to be put on and off, as a garment. It is something to be taken into the heart, and lived out in the daily life. Then my walk, my conversation, my deportment, and my life will tell that I have the righteousness of Christ. May the Lord help us to have it.

We are to be “sanctified through the truth.” By accepting and living out the message as one grand whole, we will be prepared for Christ’s second coming. We are prone to get one phase of the message into our minds, and then think that this

is *the* message. Says one, "If I thoroughly live health reform, will I not have eternal life?" I answer, That is one part, and an important part, too, of the three messages of Revelation 14; it is to have its proper place in the message; and then there will be no question about our living right. It is not *the* message, but it is one important *phase* of the message. Another phase is the gift of prophecy in the message, and that will have its proper place. The righteousness of Christ is in the message. We do not want to be deceived through a sanctification that is not sound. We are to be "sanctified through the truth"—the whole truth. All of these different elements and principles are to come into the work of God and take their proper place. Then we will stand like men prepared for battle, in a close, compact, symmetrical body, ready to meet the onslaughts of the enemy in every point; for there will then be no weak points.

May the Lord stir our hearts, and prepare us for the solemn scenes that are just before us. It is not long before the work will close. Christ will step out from between the Father and the human family; and then the question will be, Who shall stand? In 1844, when the people of God came up to the time that they expected Christ would come, there was a heart-searching. At meetings that were held during those times, people would go out from the camp in every direction, for secret prayer. We have seen this spirit of seeking God to some extent even in later years, but not to that degree that it was manifest then. We want that same spirit. We want to be thoroughly imbued with the spirit of labor for others, a consecration that relates us properly to God and His truth, and to our fellow men. Here is the mainspring of well directed missionary work. The Lord also help us to realize that we are living in exceedingly perilous times, that the end of probation is very near, and that our cases are soon to come up before the Judge of all the earth—that even now we have a case pending in the court of heaven.





MR. AND MRS. ILIFF AND MISS WRIGHT.

GREATER NEW YORK MEDICAL MISSION.

E. M. ILIFF.

SITUATED in the heart of the lodging house district of Brooklyn, the Greater New York Medical Mission, 43 Fulton Street, has a wide field in which to exercise Christian charity and brotherly love.

The mission was organized a year ago and has been blessed of the Lord during all the changes since then. In May of the present year Mrs. Iliff and myself took charge of the work, and the following month Sister Winnie Wright came to assist, and at that time the visiting nurses' work was undertaken. This being an entirely new feature in the missionary line in Brooklyn, it met many obstacles, sometimes amusing, for people had various ideas of what was meant by a medical mission. To have a trained nurse willing and anxious to do all in her power to relieve suffering, for Jesus' sake go among the poor, and take up His work among those who were entirely unable to repay her, was a new experience to them. The Lord gave her strength and courage and has made her efforts a blessing to many.

Very recently Brother Hommel, from the Sanitarium in Battle Creek, united with us and began at once to work with vigor and earnestness. His report for the first fortnight shows the demand for such labor.

This branch of the work is of particular advantage in getting into the homes of the poor. During the fiscal month of August seventeenth to September seventeenth our nurses treated seventeen cases, nineteen emergency cases, and filled seventeen prescriptions at the office, spending an average of nine hours daily in their work. In addition to this both have assisted in the Gospel meetings at the mission.

While the lodging houses offer a rich field for labor, the homes of the poor are equally good, and in many cases more fruitful, as from these come some of our best results.

In connection with the mission we have a lunch counter where we sell for a penny a dish, such vegetarian food as is adapted to this neighborhood; serving the food at the actual cost of the raw material, or nearly so, thus endeavoring to benefit the poor and at the same time to reach them with the message of salvation.

Shortly after our arrival Mrs. Iliff organized the mission Sunday-school in connection with her regular work as matron of the mission, and this has been a source of rich blessing during the trying summer months. The task of starting a mission Sunday-school is always attended with hard labor and ours was no exception to the rule. In the homes of the poor and the needy the children were sought; and they came to Sunday-school, and came of themselves, the parents in many cases being listless whether they came or not. The school flourished for about two months when local prejudice was aroused. Active opposition was brought to bear and some of the children were removed from the school by their parents. The devil did all in his power to destroy this part of the work, but the school is now in a prosperous condition. The Lord has shown His approval of the work and its future is assured.

Many articles of clothing which were contributed either required repairing or remaking to fit those we desired to aid, and with a sewing-machine which was temporarily loaned these conditions were remedied. Much time has been profitably spent in preparing these garments for the needy poor.

During the past month, outside her work in the Gospel meetings, the matron has made fifteen calls and dealt personally with thirty at the mission. Out of sixty-four garments received, thirty-eight have been given away. We have donated to families during that time ninety loaves of bread with other food from the kitchen, thus gaining an entrance into the homes of the very poor, where we can tell them of a Saviour who would bind up the broken hearts.

The secretary's report shows us that during the hot weather the average attendance was thirty. This number is much smaller than at this writing (October 1); but even so the number of conversions during the past month has been thirty-three, and the requests for prayer one hundred and one. Thus the Lord has been glorified. We are looking forward to substantial victories during the winter and are believing that the Lord will work mightily in this locality.

We expect to add, very shortly, an industrial department in the way of a loom for the purpose of weaving rugs, as a means of furnishing some occupation to the unemployed.

The superintendent spends a considerable portion of his time during the day

in searching for employment for those who have come out for the Lord. In this undertaking he has been blessed with success, both in finding openings for the men and friends for the work. These men have generally turned out well, meriting the confidence of their employers, care being taken to avoid sending to places men who seem unworthy or indolent, by first giving them some trial about the mission.

The Lord has raised up workers for this mission in those who have found peace to their souls here; and from the converts our best helpers are beginning to come. I have ever believed this to be the real test of successful mission work—that it should be spiritually self-sustaining. We are getting to that point here.

Everything in the nature of clothing can be used now, as well as nearly all lines of produce, and if our friends in the East feel like having a part in this work, the contribution of some barrels of potatoes, beans, peas, hominy, apples, clothing or any other useful thing, would be applied to the work with painstaking care and given to only such as we feel would appreciate the kindness. We have made no effort at indiscriminate charity and, in fact, have discouraged anything of that character. Everything that we have had we have given as stewards having control for a season of that which belongs to the Lord, and so have exercised all the wisdom that God has given us with much prayer, that His goods should not be wasted.

There is one thing that every reader of the *MAGAZINE* can do for us; and that is, pray that the Lord will give us power and strength and wisdom to do His work well.

THE MISSIONARY READING CIRCLE.

At the late General Conference Council at Battle Creek, Michigan, much attention was given the Missionary Reading Circle. The direction of the work was placed with the International Tract Society and the Foreign Mission Board. Two associated lines of reading and study will be followed; viz., that relating to the present truth, or the message, and to the field and its needs. In the interests of this work, and a general revival of the old-time missionary zeal and work throughout our conferences, special departments will be opened in the *MISSIONARY MAGAZINE*, "Review and Herald," and "Youth's Instructor." Mrs. L. Flora Plummer has been appointed Corresponding Secretary of the International Tract Society, and will devote her attention to the interests of the Reading Circle work. The outline on the present truth will begin in our columns in the next issue, ready for use for December 1, to supplement those already appearing in the *MAGAZINE* on the field and its needs. The *MISSIONARY MAGAZINE* and the "Berean Library" together make up the text-book matter, outside the Bible, for these special lines of work, the two periodicals being furnished for one dollar. Those who have the *MISSIONARY MAGAZINE* can secure the "Berean Library" for seventy-five cents additional. Now is the time to arrange for this important work. See the special notices soon to appear in our columns, the "Review and Herald," and the State papers.

IMPORTANT GENERAL CONFERENCE COUNCIL RESOLUTIONS.

THE MISSIONARY READING CIRCLE.

Just as we go to press, the following resolutions, relating to important lines of missionary work, have come to us, which we gladly insert. Full explanations, and a description of further arrangements for these lines of work will appear next month.

That the work of the Missionary Reading Circle in the field, as relates to reading and study, be undertaken by individuals and families.

That each individual or family following the course endeavor to enlist the interest of their neighbors and friends in the work of the Circle.

That meetings of Seventh-day Adventist churches or companies be held for reviews and the general interest of the Circle work, as frequently as the work may demand, the church officers providing for the leadership of the meetings.

That lessons for use of the Circle readers be prepared on present truth, or the message, and on the field and its needs; and that the outline lessons on both subjects be published in the "Review and Herald" and the MISSIONARY MAGAZINE; that supplementary Reading Circle work, appropriate for our young people, be published in the "Youth's Instructor."

That Mrs. L. Flora Plummer be appointed Corresponding Secretary of the International Tract Society, to devote her attention, under the auspices of the General Conference, to the interest of the Reading Circle work.

"THE BEREAN LIBRARY."

WHEREAS, The "Berean Library" was started for the purpose of affording a convenient and economical medium for extensively circulating important books and pamphlets of our denominational literature; and,

WHEREAS, The "Library" can be used very advantageously in the study of the Third Angel's Message in connection with the Missionary Reading Circle; therefore,

Resolved, That we heartily endorse the "Library," and recommend our people everywhere to subscribe for it, to be used in connection with the Reading Circle work, and doing general missionary work among their neighbors and friends.

"THE SIGNS OF THE TIMES."

WHEREAS, The "Signs of the Times," being found to serve as a general missionary paper among all classes, appearing weekly, at nominal cost, of tasty appearance, calculated to produce a favorable impression wherever it may go, and may so conveniently, appropriately, and effectively herald the Third Angel's Message among English-speaking people everywhere; therefore,

Resolved, That we earnestly recommend that the friends of the cause throughout the field redouble their interest and efforts in behalf of this paper, that it may be given the prominence in progressive, practical missionary work that it deserves.

READING CIRCLE QUESTIONS.

NOVEMBER STUDY. TEXT-BOOK— OCTOBER MAGAZINE.

ADDITIONAL READING—BISHOP PATTESON, THE MARTYR OF MELANESIA.

1. LOCATE the Australasian Union Conference. How much territory does it embrace? Into how many conferences and mission fields is it divided?
 2. Where was their last conference held? Name some of the leading institutions in this field, and state the number of workers laboring there.
 3. When did our pioneer company, composed of eleven laborers, enter Australia? What success has attended the work of the Echo Publishing Company?
 4. Relate what you can of the work in Queensland.
 5. How was the truth first presented in West Australia? What growth is reported in that field?
 6. Describe the school at Cooranbong. State some of the requirements of the pupils. How do these compare with the requirements of the public schools?
 7. What progress is reported from Trinidad? How many appeals are made for this field?
 8. Which conference in Europe shows the largest growth during the year?
 9. State the reasons given, indicating that it is high time to enter China.
 10. Mention some of the needs of India. What branches of the work are being prosecuted there?
 11. Relate some of the interesting experiences of our brethren in Fiji.
 12. How were our laborers protected during the war in Samoa?
 13. What steps were taken at the Australasian Union Conference to advance the work in Polynesia? How is the Lord preparing the way for the extension of the message in the Melanesian field?
 14. What movement is on foot in the Cook Islands that will make our work more difficult? How are our laborers gaining the confidence of the people?
 15. What is the condition of affairs in Colombia?
- NOTE.—Thus far Brother Kelley and wife have been our only laborers in Colombia, and since the writing of this article they have been compelled to leave, for a time at least, because of the financial crisis. He has gone to Puerto Rico.
16. With your MAGAZINE in hand, give the number of appeals and openings mentioned in this issue. Are there any to which you should respond?
 17. From our additional reading last month, state some of the reasons why you think we should push our work in Japan.

NOTE.—The articles upon which the first six questions are based will be found scattered

through the MAGAZINE. We have arranged the questions thus in order to bring together all the information concerning Australasia.

Whether you have heard from your Corresponding Secretary or not concerning the Missionary Reading Circle, send your answers to these questions to this officer, or to your State Tract Society, and they will reach the proper person and receive attention. If you do not have the address of your State office, send your replies to us and we will forward them to your State.

The book suggested for additional reading is a small biography and can be obtained from any of our publishing houses.

THE CHURCH ELDER AND FOREIGN MISSIONS.

THAT the Third Angel's Message is due to the world has never been questioned. That every individual upon whom this light has shown is under obligation to bear some part in its promulgation is equally true. A work that is world-wide in its character can not be borne by the few; and yet were we to analyze our missionary efforts in fields outside of the United States, we would find that we have acted contrary to our knowledge in this particular. A few have gone to the regions beyond, and really they are being sustained by a few at home. Outside of the Sabbath-school offerings the gifts to foreign missions do not represent the majority of our people. May it not be true of this as of other lines of our missionary work, that "not one one-hundredth part has been done or is being done by members of the church that God requires of them?"

At the last General Conference plans were suggested which are bringing the State conferences into closer touch with the world-wide work. As a result, a number have decided to support one or more laborers in foreign lands, a few taking the responsibility of beginning work in new fields. Others have placed sufficient means at the disposal of the Foreign Mission Board to support a laborer. Besides this, a few have made liberal donations to this work from their surplus tithe. Many of the conferences have appointed Mission Secretaries, who will devote some time to bringing the needs of foreign missions before the churches. This is accomplishing much good, and has led to the organization of Missionary Reading Circles in many of the States. But with all this, unless each individual bears his responsibility, the work that the Lord would have us do will be delayed.

It is the rank and file of this denomination whose interest must be enlisted. They can be reached by but one individual. This is the *church elder*. The Lord has made him overseer of the flock, and he, as none other, can enthuse his people with a true missionary zeal. It is his privilege to present the needs of the world before the church with a force that no other laborer can command. "The Church of Christ has been organized on earth for missionary purposes," and the only excuse for its existence to-day is because its work has not been completed. Indeed, whether or not we share in it to its completion will devolve to a great extent upon the faithful efforts of the elder.

How can he bring this about?—First by his own interest. Many of our people are either unable to subscribe for our publications, or do not have interest enough to take them. Others do not read them. These must first get their information,

and their inspiration as well, from the church services. The elder with his own heart inspired by the God of missions can bring his church into such close touch with the awful need of the world and the open doors everywhere, that he may kindle the spirit of benevolence among his people, even to self-denial and sacrifice.

A church whose elder is alive to the needs and privileges of foreign missions will always be found interested in this work; while an indifferent elder means invariably an indifferent church.

Second. By placing definite information in the hands of the people. One reason more is not being done is because there is such a lack of this. The cooperation of individuals cannot be secured for any enterprise unless they are acquainted with it. Arouse a spirit of inquiry concerning our foreign work, and then supply it by placing missionary literature in their hands.

The *MISSIONARY MAGAZINE* scarcely reaches one-third of the families in this denomination; and yet it is our only publication devoted to the foreign work. It should be placed in every family. It is hoped that this may be brought about by the movement now on foot to enlist every Seventh-day Adventist in the study of foreign missions through the Missionary Reading Circle. But its accomplishment depends, to a great extent, upon the faithfulness of the church elder. The tract society officers without the assistance of elder and librarian cannot reach the individual members of the church.

The price of the *MAGAZINE* is so low that it is within the reach of almost all; yet there are a few who cannot secure it. Why should not a fund be raised by the church to supply these? Like other enterprises, such an appeal will meet with a hearty response when presented by him to whom the church looks as its leader.

That our people should be brought individually into closer touch with the foreign work is evident from the following facts: In the United States with a population of about 80,000,000, we have a membership of over 57,000, with about 850 laborers; while in the world outside, to almost a billion and a half of people who have never heard of the last message, we have sent about 250 workers. Certainly more than this must be attempted before this message will be preached as extensively in fields outside of the United States as it is here.

Third. By making definite appeals. In many cases the question is not whether the brethren and sisters are in sympathy with foreign mission work. They are, and are able to furnish the means for its advancement. But with so many interests, unless a distinct appeal is made and immediate opportunity afforded to respond in definite terms, some questions of vital importance are neglected. When the people begin to read and study, funds will flow into the treasury more regularly for foreign missions. Yet it lies within the power of the elder to keep the avenues open by frequently calling attention to this, the greatest work entrusted to the church.

During the summer an effort has been made to secure at least ten cents per week from each individual member of this denomination, for the support of the foreign work. The suggestion has met with favor at our camp-meetings; but here only a small portion of the people have been reached. The appeal still remains to be made to the churches through their elders. If this can be accomplished, it will

bring an annual revenue from this source alone of about \$300,000, and will give ample means for the support of the present laborers in the field and open the way to send out many more.

Not a Sabbath should pass without the attention of the people being called to the needs of the world and opportunity given to make offerings for this work. When our churches are brought face to face with the vastness of the field and are made to realize that the work at home is only a small portion of that which must be completed before the coming of the Lord, the work in other lands will not be restricted by a lack of men or means, but we shall see this Gospel of the kingdom being preached in all the world for a witness to all nations.

May He who has given this work to man lay the burden of responsibility upon those to whom He has committed the oversight of the churches.

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

FIRST DAY OFFERINGS.

District No. 1.

Atlantic, \$11.60; Chesapeake, \$11.81; Maine, \$23.60; Maritime, \$1.58; New England, \$3.46; New York, \$59.08; Pennsylvania, \$196.89; Vermont, \$30.88; Virginia, 75 cents; total, \$339.65.

District No. 2.

Florida, \$36.49; Southern, \$58.59; total, \$95.08.

District No. 3.

Indiana, \$90.76; Michigan, \$236.81; Wisconsin, \$147.34; total, \$474.91.

District No. 4.

Iowa, \$302.53; Minnesota, \$18.58; Nebraska, \$84.12; total \$405.23.

District No. 5.

Arkansas, \$15.54; Colorado, \$97.61; Kansas, \$65.04; Oklahoma, \$50.14; total, \$228.33.

District No. 6.

California, \$2.50; Upper Columbia, \$37.45; Wyoming, \$7.24; total, \$47.19.

Miscellaneous.

Brazil, \$13.98. Sum total, 1,604.37.

FOREIGN MISSION FUND.

Atlantic, \$117.01; California, \$1,031.50; Colorado, \$550.00; Dakota, \$120.80; England, \$5.36; Hawaii, \$25.00; Illinois, \$13.00; Indiana, \$63.35; International Sabbath School Association, \$3,769.03; Iowa, \$563.69; Kansas, \$565.49; Manitoba, \$2.26; Michigan, \$173.49; Minnesota, \$1,456.79; Missouri, \$17.00; Montana, \$14.00; Nebraska, \$86.29; New York, \$129.78; North Pacific, \$2.00; Oklahoma, \$14.96; Ontario, \$37.12; Pennsylvania, \$11.90; Pennsylvania Sabbath School Association, \$100; Quebec, \$12.74; Texas, \$4.25; Vermont, \$69.20; Virginia, \$5.25; Wisconsin, \$105.21; Wyoming, \$10.80; total, \$9,077.27.

ANNUAL OFFERINGS.

Previously reported, \$16,768.91; Dakota, \$33.75; Illinois, \$400.00; Iowa, \$1.00; Kansas, \$3.79; Maine, \$6.56; Michigan, \$2.95; Nebraska, \$50.15; Oklahoma, 40 cents; Southern, \$10.00; Wisconsin, \$219.11; total, \$727.71. Total received to date, \$17,496.62.

ARGENTINE MISSION.

Michigan, \$500.00; Wisconsin, \$100.

00; total, \$105.00.

AUSTRALIAN MISSION.

Nebraska, \$28.00; Pennsylvania, \$5.00; total, \$33.00.

BRAZIL MISSION.

California, \$3.00; Michigan, \$2.00; Nebraska, \$3.00; Wisconsin, \$100.00; total, \$108.00.

BRITISH MISSION.

California, \$5.00.

CHILE MISSION.

Germany, \$5.12; Kansas, \$30.00; Ontario, \$1.00; Wisconsin, \$70.00; total, \$106.12.

CHINA MISSION.

Minnesota, \$3.00.

DENMARK SANITARIUM.

Iowa, \$5.00.

DENMARK SCHOOL.

Iowa, \$25.00.

FINLAND MISSION.

California, \$288.30; Colorado, \$4.00; Minnesota, \$5.00; total, \$297.30.

INDIA MISSION.

California, \$2.00; Germany, \$114.42; International Sabbath School Association, \$18.10; Kansas, \$6.35; Michigan, \$10.00; Ohio, \$1.00; total, \$151.87.

MATABELE MISSION.

Germany, \$6.14; Indiana, \$5.00; Michigan, \$2.00; Montana, \$7.40; Oklahoma, \$10.00; total, \$30.54.

POLYNESIAN MISSION.

Central Europe, 32 cents.

RUSSIAN MISSION.

Iowa, \$1.32.

SWEDEN SCHOOL.

Minnesota, \$110.00.

WEST INDIAN MISSION.

Michigan, \$3.00.

GENERAL SUMMARY.

First Day Offerings	\$1,604.37
Foreign Mission Fund	9,077.27
Annual Offerings	727.71
Argentine Mission	105.00
Australian Mission	33.00
Brazil Mission	108.00
British Mission	5.00
Chile Mission	106.12
China Mission	3.00
Denmark Sanitarium	5.00
Denmark School	25.00
Finland Mission	297.30
India Mission	151.87
Matabele Mission	30.54
Polynesian Mission32
Russian Mission	1.32
Sweden School	110.00
West Indian Mission	3.00

Grand Total . . . \$12,393.82

We might append a few words with reference to the foregoing report. The donations for the quarter ending September 30, are always smaller than for any other quarter of the year. Owing to several large sums received this quarter, the aggregate is better than it has been for some years. While the First Day Offerings have been less the past three months than for any other quarter in memory, the cause is evident—the general donations made to the Foreign Mission Board (not named as First Day Offerings) have been more copious to the detriment of this fund; but the change is only in name, and the aggregate is encouraging, and as long as the exchequer is replenished, we need not care so much about the nomenclature.

California, Maine, New England, Kansas, Pennsylvania, and other conferences have voted liberal sums from their State funds. The International Sabbath School Association gave more than one-fourth of the whole income this quarter. Several State Sabbath School Associations, out of their sur-

plus, have made good-sized offerings to the foreign mission work. Two ladies who have given large sums in the past and whose liberality has been noted in these columns, donated \$500 and \$550 respectively. It is easy to give under an impulse of enthusiasm when all are giving, but to remember the needs of God's cause in "dry times" when its income is small, is praiseworthy. We feel a deep sense of gratitude to such devoted friends of the cause, and their alms and prayers ascend as sweet incense before God.

Our conferences are taking a deeper interest in missions, and a spirit of union and cooperation, and a desire to study foreign fields, seem more apparent since the last General Conference. If all can work together with a will, how long will the coming of the Lord be delayed?—Not long. Let us work, pray, and hope for that glad event.

W. H. EDWARDS,
Treas. For. Miss. Board.

MISSIONARY ARTICLES.

[In the April number of the MAGAZINE we gave a brief list of important articles bearing upon missionary lands, and promised that we would notice others in the future; hence the following.]

AFRICA.

The Congo State and its Critics, "Fortnightly Review" (March); Ride into Southern Morocco, "Macmillan's Magazine" (March); Use of Native Traditions in Bible Teaching, "Sunday-school Times" (April 22); Progress in Madagascar, "London Missionary Society Chronicle" (April); Through Pigmy Land, "Wide World Magazine" (April and May); The Heart of Africa, "The Student Movement" (May); The Pentecostal Movement—Pilkington of Uganda, "Missionary Review" (May); The Sudan and the Sudanese; Wonderful

Hausaland; "Missionary Review" (June); The Bible Society on Lake Nyassa; A Visit to Tetuan, Morocco, "Bible Society Reporter" (July).

AMERICA.

The Red Indian of To-day, "Cosmopolitan" (March); The Regeneration of Cuba, "The Outlook" (March 4); The Conditions of Puerto Rico, "American Review of Reviews" (March); Missions in Mexico and Guatemala, "Woman's Work for Woman" (March); The Ancient Religion of Mexico, "Assembly Herald" (March); The Future of Cuba, "North American Review" (April); Puerto Rico and the Puerto Ricans, "Missionary Review" (April); Puerto Rico Our Next Field, "The American Missionary" (April); Cuba and Puerto Rico, "Gospel in All Lands" (April); Puerto Rico, "The American Missionary" (April); The Lepers of D'arch Island, B. C., "Without the Camp" (April); Condition and Needs of Cuba, "North American Review" (May); Puerto Rico, "Atlantic Monthly" (May); Cuba an Open Door, "Review of Missions" (May); The Value of Puerto Rico, "Forum" (June); A Side-Tracked Race (Esquimos), "The Quaker" (June); The Red Man's Search for the White Man's Book; The Christian Settlement at Metlankahltla; William Duncan's Work on Annette Island, Alaska; "Missionary Review" (July); Alaska as a Mission Field, "The Missionary" (July).

ASIA.

The Spirit of Independence in Korea, "Independent" (March 2); The Agitation in Korea, "World Wide Missions" (March); Among the Burmese, "Woman's Mission Friend" (March); Korea and the Koreans, "Forum" (April); Smyrna and Its Field, "Missionary Herald" (April); The Future of Turkey, "Contemporary Review" (April); Among the Laos of Indo-China, "Missionary

Review" (April and May); Some Facts About British Malaya, "Missionary Review" (May); European Empires in Asia; Korea; "Independent" (May 4); Worship of Spirits in Laos, "Assembly Herald" (May); The Outlook in the Farther East, "Church Missionary Intelligencer" (August); Korea and Its Needs, "Woman's Missionary Friend" (September); Missionary Life in Syria, "Assembly Herald" (September); Conversion of the Nestorians of Persia to the Russian Church; Arabia: The Cradle of Islam; "Missionary Review" (October).

CHINA.

The Truth About the Chinese Emperor, "World Wide Magazine" (March); The Empress Dowager of China, "Missionary Herald" (March); America's Opportunities in China, "Forum" (April); Family Life in China, "Gospel in All Lands" (April); The Condition of China, "Baptist Missionary Review" (April); China and the Powers, "North American Review" (May); An Unprecedented Opportunity in China, "Assembly Herald" (May); Reform Movements in China, "Missionary Review" (July); Griffith John in Hunan; Our Duty to China in this Generation; "Chinese Recorder" (August); The Recent Outbreak in Fuhkien, "Church Missionary Intelligencer" (September).

INDIA.

How Gods are Made in India, "New World" (March); British Rule in India, "North American Review" (April); Strategical Importance of Work Among the Higher Classes of India, "Church Missionary Intelligencer" (March and April); The Parsees, "Gospel in All Lands" (May); Reflections After a Winter Tour in India, "Missionary Review" (June); Recent Movements in India, "Missionary Herald" (June); A

Tea-Planter on Indian Missions, "Missionary Record" (August).

ISLANDS.

Philippine Types and Characteristics, "American Review of Reviews" (March); Samoa Illustrated, "Overland Monthly" (March); Visit to Samoa, "London Missionary Society Chronicle" (March); Results of Missions in Hawaii, "Missionary Herald" (April); Ten Years in North Borneo, "Gospel Missionary" (May); Samoa, "National Geographical Magazine" (June); Samoa—Its Prospects and Missions, "Missionary Review" (June); The Truth About the Philippines, "Review of Reviews" (July); The Backwoods Filipino, "Outlook" (September).

JAPAN.

Hindrances to Christian Work in Japan, "Record of Christian Work" (May); The Hairy Aini, "Review of Missions" (May); Progress of Christianity in Japan, "Chinese Recorder" (August); A Japanese Reformation, "Assembly Herald" (September); Prison Reform in Japan, "Missionary Review" (September).

SPAIN.

Evangelical Missions in Spain, "Missionary Review" (August).

SOUTH AMERICA.

South America—Its Condition and Missions, "Woman's Journal" (March); Facts About Brazil, "The Foreign Missions Herald" (April); The Indians of Guiana, "The Mission Field" (April); In the heart of South America, "Christian and Missionary Alliance" (May); Brazil and the Brazilians, "The Missionary" (July); The Missionary Outlook in South America, "Record of Christian Work" (August); Needs and Prospects, "Record of Christian Work" (September).

BRIEF MENTION.

—SINCE the removal of the headquarters of the Polynesian Mission to Australia, that country will hereafter be the home of Elder E. H. Gates, the Superintendent of that field. It is expected that Mrs. Gates, accompanied by her two daughters, will sail from San Francisco on the first of November, to join her husband in his labors.

—Miss Rachel Peters, a native of the West Indies, left New York City, en route to Port of Spain, Trinidad, October 11, on the steamer "Fontabelle." Sister Peters will teach one of our schools in that island, and will thus have open before her a large field of usefulness.

—Last month we published an article from Elder J. D. Rice, of Raratonga, in which he mentioned the Sunday agitation that was before the people of the Cook Islands. A letter lately received from him states that the law has now been changed, and Sunday has become the legal rest-day.

—Doubtless a number of our readers remember the straits into which our missionaries were brought during the native uprising in Matabeleland three years ago. The present trouble that has arisen between the South African Republic and England, will probably again work hardship to our mission in South Africa. Of course we have heard nothing from our brethren as yet, and indeed it is quite probable that they may be entirely cut off from the outside world. Let all our people remember these our collaborators at the throne of grace, asking God to have a special care over them.

—No second Sabbath exercise appears in this number of the MAGAZINE, as the lesson for December will be furnished by the Medical Missionary Board.

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