

June, 1900.

# THE MISSIONARY MAGAZINE

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“OUR LADY OF GUADALUPE”

[See p. 259.]

# THE MISSIONARY MAGAZINE.

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NO. 6.

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AFTER years of the most careful and thorough preparation, the Ecumenical Conference on Foreign Missions was held in Carnegie Hall, New York City, April 21–May 1. Something like 150 missionary societies and organizations were represented by about 1,666 delegates and 750 missionaries from all parts of the great harvest field.

Some who attended the famous missionary convention in Exeter Hall, London, during 1888, said to themselves at its close: "This scene must be repeated, and its dimensions enlarged, on the other side of the sea." The body of men who crystallized this thought, and who had general oversight of the workings of the Conference, was the General Committee, of which Dr. Judson Smith was chairman, and W. Henry Grant, acting secretary. Both of these gentlemen visited various mission lands, seeking to understand how, when, and where a world-wide conference on missions might be convened. But not until 1896 did the project take on definite form. At that time the American foreign missionary societies appointed a committee whose duty it was to consider the advisability of attempting a Protestant Ecumenical Foreign Mission Conference. As the result of this Committee's recommendations, and in pursuance of its plans, this, the greatest gathering of the century, became a possibility.

We may mention but a few of the men who were present and helped to make this the grand assembly that it was—an assembly that would fill the heart of the believer with a noble enthusiasm, and furnish facts of faith sufficient to convert to the support of the Gospel commission any one who honestly doubts the divinity of the missionary idea. Upon the spacious platform sat the aged John G. Paton, of the New Hebrides,—his hair and beard grown glorious white in the service of his God. Near by was J. Hudson Taylor, founder of the China Inland Mission, through whose efforts more than six hundred missionaries have been sent forth within the last quarter of a century. There was Dr. Jacob Chamberlain, of India, whose book, "In the Tiger Jungle," has stirred the hearts of thousands. Among others equally well known were, Bishop Thoburn; Bishop Hartzell; Dr. Harry Guinness; Dr. William Ashmore; A. T. Pierson; R. E. Speer;—and a whole host of men and women who have seen long and arduous service in the spiritual arena, where have been fought some of the greatest battles, and where have been

won some of the mightiest victories ever witnessed by men and angels. When these pioneers spake of God's dealings with them, their words thrilled that vast audience, and we could but feel that the Master's service, although sometimes hard and trying, is, after all, by far the most blessed work that has been committed to man.

This gathering was not a church council. It passed no ecclesiastical laws. It attempted to settle no theological controversies. It was simply a *conference*, in which men and women spake freely concerning the different and difficult problems met in mission work. The subjects considered included every department of missionary operations at home and abroad—the evangelistic, the medical, the literary, and the industrial. Young people's organizations, and women's auxiliaries, received special attention. A most gratifying feature of the conference was the missionary exhibit, where was an excellent collection of articles representing some of the arts, customs, beliefs, and practises of the semi-civilized and heathen world.

In this brief sketch it is impossible to give any just idea of the minuteness and comprehensiveness of the program. We cannot make our readers feel the power of the various speakers who took part. But from time to time we hope to publish in the columns of the *MISSIONARY MAGAZINE* well chosen gleanings and selections from the facts and thoughts presented.

The average daily attendance was about 15,000. There were three sessions—morning, afternoon, and evening. Overflow meetings were in progress in nearby churches, for it was impossible to accommodate all in the hall. Men standing highest in educational, financial, and political circles were present, including the President of the nation, and the Governor of the State. In his closing remarks, General Benjamin Harrison, the Honorary President of the Conference, said: "I have spoken before many great audiences. I have seen the political spirit of this country kindled to a white heat. I have in this very hall addressed great political assemblages, but I have never been associated with a political campaign where the interest was sufficient to fill this hall and three or four overflow halls and churches three times a day for ten days. It is a revelation to the City of New York, to the United States, and to the world. Men had not taken account of these things. They are taking account of them now. There is scarcely a business house or office in New York where they have not been talking of these meetings."

We rejoice in the interest the Conference created. We are glad to witness the triumphs of the Gospel among the heathen. We feel thankful that there are now 15,464 missionaries of all churches in all lands, and 4,414,000 adherents who have been enrolled through missionary efforts. We praise God that the Bible has been translated into 421 languages that are spoken by about 1,200,000,000 people. We hope to see the day when the remaining 300,000,000 of the world's inhabitants will have the printed Word in their 1,600 tongues. It was very gratifying to see the spirit of brotherly love that had such a hold upon the majority of the delegates, although one could not but notice a difference between the well-paid, well-fed pastors of the large and wealthy city congregations in this land, and the

hard-working, faithful, self-sacrificing servants of the Cross, who have devoted their lives to the spread of the Glad Tidings in the regions beyond. The latter have a different spirit from the former—they are moved by another power.

One of the most important subjects presented was that of cooperation and union. Without doubt there is a coming together of the churches. There is a demand for more harmony and unity. There is no reason, as the missionary views it, why denominations essentially one in belief and practise, should be "elbowing" one another in the same field, while there is still so much unoccupied territory.

But to us is given a special message for this time. Our work is among the churches, as well as among the heathen. The command, "Come out of her, my people," is not a man-ordained commission. It has been received from the courts above. We must obey it. We cannot do otherwise. Upon us is laid the burden of proclaiming a truth intended to prepare its recipients for the second coming of our Lord. We are bound to carry to every nation, and kindred, and tongue, and people a special and definite phase of the Gospel—the three-fold warning of Revelation 14.

Let us, therefore, while acknowledging the leading hand of Providence in the increase of knowledge and invention that the nineteenth century has witnessed, and while bidding every honest, devoted servant of the Master Godspeed in his God-appointed work, earnestly and untiringly carry forward our part in the evangelization of all the world, going neither to the right hand, nor to the left; and thus we shall be accounted worthy, through faith in His name, to come home with rejoicing, bringing our sheaves with us.

Long before the "Home Missionary" was merged into the *MISSIONARY MAGAZINE*, it was published at a loss. This heritage has followed the *MAGAZINE* from the date of its first issue, and with its present constituency it will be impossible to ever secure a subscription list sufficiently large to make the paper self-supporting at 25 cents per annum.

Besides this, the *MISSIONARY MAGAZINE* has been very materially enlarged, and beautified by illustrations, making it more valuable. Again, no missionary journal coming to our office, several of which are smaller and inferior to our own, is published at less than 50 cents, the majority being 75 cents and one dollar or more per year.

These facts led to the consideration of the question at the recent meeting of the Foreign Mission Board, and after canvassing the subject carefully from all sides, it was the unanimous vote that the price should be raised to 50 cents a year, 75 cents to foreign countries, the advance in price to take effect July 1. This will practically pay the cost of publication, and will at the same time place in the hands of the readers a better journal of its nature than we have yet seen for the same price. The *MISSIONARY MAGAZINE* and the "Sentinel of Liberty," formerly the "American Sentinel," will be clubbed together for \$1.25 per year.

We appreciate the cooperation of our friends the past year in giving this journal a wide circulation, and we trust for its continuance. Let the orders be sent

as heretofore, through the State Tract Society, or direct to the Foreign Mission Board, 150 Nassau Street, New York, N. Y.

At the recent meeting of the Foreign Mission Board, it was decided to publish a good, substantial, cloth map of the world, about 36 by 24 inches, representing our churches and mission stations. We expect the map will be ready for delivery by July 1, and that the price will be less than one dollar. We will give full particulars in our next issue.

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## THE RUSSIAN MISSION FIELD.

L. R. CONRADI.

Of all our fields, the Russian Mission is the largest in territory; the greatest as to its political influence; the most aggressive in adding to its extensive dominion; one of the most promising, as far as actual success is concerned; the third in population—being outranked in this respect by only China and India; and at the same time one of the most difficult fields in which to labor.

As to the extent of even European Russia alone: suffice it to remark that this part of the Czar's dominions covers a greater number of square miles than all the rest of Europe combined. If we compare its area with that of England, we find that it is thirty-six times as large. From the Arctic Sea in the north to the Black Sea on the south, the distance is 1,700 miles; from the western border, formed by Scandinavia, Germany, Austria-Hungary, and Rumania, to the Ural Mountains, 1,400 miles. Vast as this seems, yet it forms scarcely one-fourth of the total area of the huge empire ruled over by the Czar in Europe and Asia. His empire covers one-sixth of all the land on the globe.

Concerning the general features of the country: European Russia forms a great solid plain, the Valdai Hills at the head of the Volga being the only elevation above 1,000 feet. For a distance of 1,200 miles along the eastern border stretch the Ural Mountains, whose greatest altitude is only 5,430 feet. On the southeast rises the Caucasus, forming the natural border between Europe and Asia. Elburz and Kasbek attain a height of 18,572 and 16,543 feet, respectively. During November, 1891, Elder Holser and myself crossed this natural wall between the Black and Caspian Seas on a stage. Thirty six hours were required for the transit. We went by way of the Dariel Pass. At an elevation of 8,200 feet we passed by Mount Kasbek. The railroad goes only as far as Wladikawkas; but an excellent turnpike, partly hewn in the rocks, facilitates the traffic to Tiflis, the leading city of Transcaucasia. The scenery is very fine, and ever varying. The hills in the southern part of the Crimean Peninsula, rising 4,000 feet out of the Black Sea, are evidently a continuation of the Caucasian range. On their vine-clad sides are the villas of the Russian nobility and imperial family.

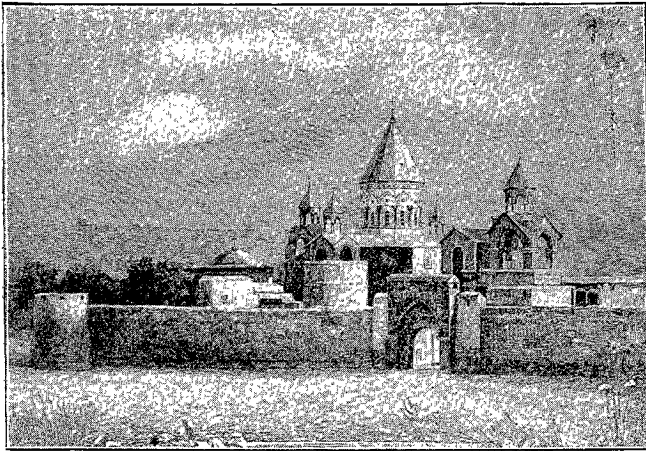
With reference to the general appearance of the Russian plain, we may observe that in the north are the moss-covered swamps known as *tundras*—mostly frozen



and treeless and thinly peopled. Finland, to the west of the *tundras*, has a great granite floor, covered with a perfect network of lakes. Central Russia is an immense forest region. Its cultivated portions, in connection with the prairies of the South, supply Europe with grain.

Glancing over the narrow Ural range, into vast Siberia, we find a plain extending 4,000 miles east to Bering Sea, resembling, in its main features, its European neighbor; only in Eastern Siberia the Altai and several other mountain ranges advance, narrowing it down, finally, into a comparatively small coast plain. In the long peninsula of Kamchatka, however, the volcanic belt of Eastern Asia begins. Dotted here and there are groups of mountains, culminating in the volcano of Kliuched, 15,000 feet high. South of Western Siberia, Russian Central Asia extends from the Caspian Sea, away below the sea level, to the Pamir Plateau, known to its inhabitants as Bamidunia, or the "Roof of the World," in close proximity to the high Hindu-Kush Mountains.

Three distinct features mark this territory, constantly being enlarged to the very border of India. In the north lies the vast stony prairie (deficient in sweet water, but having many salt lakes), over which roam the Kirghiz. In the south is the sandy desert. To the east are lofty mountain ranges, enclosing some rich, fertile



*Mount Ararat.*

valleys. In Transcaucasia we have the productive valleys of the Kur and Rion, while south of these rise the irregular masses of the Mountains of Armenia, with Mount Ararat as the central point. On this peak, about 17,000 feet above the level of the sea, rested the ark of Noah, after the great flood. Gen. 8:4. The town situated at the base of the mountain is called Erivan, or "The Visible," owing to the tradition that Noah, looking from the ark's resting-place, beheld here the first spot of dry land after the deluge. We present a view of Ararat, sent us on a postal card by one of our canvassers as he was scattering the seeds of truth in this very neighborhood. The building in front is the Convent of Etchmiadin.

Vast as the prairies, are the lakes of Russia. The Caspian Sea, while gradually shrinking by evaporation, is the largest of inland water sheets. All of Great Britain might be placed in the Caspian, as an island, and there would still be left a body of water larger than Lake Michigan. Ladoga, near St. Petersburg, heads

valleys. In Transcaucasia we have the productive valleys of the Kur and Rion, while south of these rise the irregular masses of the Mountains of Armenia, with Mount Ararat as the central point. On this peak, about 17,000 feet above the level of the sea, rested the ark of Noah, after the great flood. Gen. 8:4. The town situated at the base

the list of the lakes in Europe: close to it are Onega and Peipus, besides the myriad lakes of Finland. In Asiatic Russia we find the Aral, "the sea of islands," containing 27,000 square miles; the Balkash, some 350 miles long; the Issik Kul, or "warm lake;" and the Baikal, the deepest lake in the world, having a depth of something like 4,000 feet.

Russia has a magnificent system of natural waterways, ramifying its wide-extended plains, and facilitating its traffic. One great disadvantage, however, is the fact that they are closed by ice during the long, rigorous winters. The Volga, the largest river in Europe, forms the great highway of commerce between Europe and Asia. It reminds one of the Mississippi—all the more as some of its large steamers are modeled after the American pattern. Flowing from the north, to the Caspian Sea, it connects it by canals with the White, the Baltic, and the Black Seas. A journey on one of the Volga steamers gives an excellent opportunity to



*The Volga at Astrachan.*

study the various nationalities of Europe and Asia. Russians, Tartars, Persians, Jews, and German colonists all mingle together, varied in language, dress, and manners. Many publications have been distributed on the steamers by

our canvassers, and only the day of judgment will reveal how far this truth has been carried into the very heart of Asia.

The Don, the Dnieper, and the Dniester empty into the Black Sea. Once the writer spent three days making a tedious steamer journey on the Don, also on the Dnieper, which is now to be connected with the Dūna by a deep canal, thus enabling the Russian navy to be conveyed from the Baltic to the Black Sea or *vice versa*. Russia also has control of one of the mouths of the Danube. Into the Baltic flow the Vistula, the Dūna, the Neva, and the Niemen which I crossed this winter on the ice, near Tilsit; and into the White Sea empty the Doina and Pechora—all navigable.

Large as is Siberia, its rivers are in an equal proportion to its extent of territory. The Obi is 2,700 miles long; the Lena, 2,500; the Yenisei, 2,100: all these flow into the Arctic Ocean. The Amoor, 2,240 miles long, empties into the Pacific.

While we now have given some idea of Russia as a country, we hope to present in our next article a few characteristics of its many millions of people.

## APOSTOLIC MISSIONARIES.

GUY C. EMERY.

It must be remembered that after we leave the time covered by the New Testament record, the lives of the apostles are shrouded in the mists of tradition. There is no certain knowledge of the work they did, the countries they visited, nor where, when, and how they died. We have tried, however, to glean from the various and somewhat conflicting traditions that which appears the most probable.

It had not been the choice of the Christian Church, nor indeed of the apostles themselves, that step by step they had gone beyond the confines of Judaism. God Himself had opened the way, and prepared His servants to take up this work—the proclamation to the Gentiles of the unsearchable riches of Christ.

Paul, the apostle to the Gentiles, had sought to remain in Jerusalem and labor among his countrymen until driven forth by the command of God. We have no definite knowledge of the manner in which he spent the years that intervened between his departure from Jerusalem to Tarsus, and the time when he and Barnabas were “sent forth” on their mission among the Gentiles. It is probable that some of the time at least was spent in preaching in the cities in that part of Asia Minor.

After being separated unto the work to which God had called them, Paul and Barnabas passed through Cyprus and came to the coast of Asia Minor. They preached in the Jewish synagogues in a number of cities, and met everywhere the same hatred which had made Stephen the first martyr; and at Antioch in Pisidia the apostle utters those memorable words, ‘Seeing . . . ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.’ From this time on, while not ignoring the Jews, they became less and less the object of his labors. The Gentiles had heretofore been reached through the Jewish synagogue, and were those who knew something of the true God. But at Lystra the apostle stood face to face with heathenism.

After returning to Antioch in Syria, Paul attends a council called at Jerusalem to determine the question of circumcision among the Gentiles. He then starts on another journey through Asia Minor, in company with Silas, revisiting the scenes of former labors; and at Lystra is joined by Timothy. Forbidden by the Spirit to preach in the northern provinces, they pass westward through Asia Minor to Troas. Here in a vision of the night a man appeared to Paul, “and prayed him, saying, ‘Come over into Macedonia and help us.’” “He crosses from Alexander Troas in Asia Minor to Neapolis in Macedonia, with no sound of herald trump; no gage of battle is thrown down, the generation does not pause to look with astonishment; the ear of time is not open to hear what word he shall declare, and yet it is the invasion of Europe by Asia for its complete and everlasting conquest.”

The record of Paul’s life is one of trial, hardship, privation, persecution, a constant warfare—with the Gospel everywhere triumphant. He is first in Asia Minor,

then in Greece; back to Cæsarea and Jerusalem; now at Ephesus, then again in Greece, and back to Jerusalem for the last time. Here he was set upon by the Jews while in the temple, rescued by the chief captain, and tried before the Roman governor. He appealed to Cæsar, and was taken to Rome. Remaining a prisoner there for two years, he made converts from among all classes, from the humblest slave to the members of the Imperial household. So that he could say "the things which have happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace." When brought to trial before the Emperor Nero, the charges against Paul were not sustained, and he was acquitted.

He left Rome almost immediately, and went on a tour among the churches which he had been instrumental in establishing, seeking to bring them into closer union, and to warn them against the heresies which were even then creeping into the household of faith. It seems quite probable that after a visit among these churches, Paul went to Spain and spent a year or two, returning again to Macedonia and Asia Minor. The Jews were still determined to accomplish his destruction, and caused his arrest on the charge of having set fire to Rome. This city had been burned at the order of the Emperor Nero, that he might have the privilege of witnessing a burning city; and in order to divert public attention from himself, the Christians were accused of the crime, and put to death in large numbers in every inhuman manner that depraved man could invent. Paul, after being kept for a short time in close confinement in a filthy dungeon, was sentenced to death.

Just outside the city wall on the Ostian road, in the year A. D. 67 or 68, Paul was beheaded. Thus closed the life of the great apostle to the Gentiles. But the fruit of his labors and the power of his example have lasted through all the ages; and even to the end of time will their influence be felt.

Neither the Bible nor tradition have left us any certain record of the lives of the other apostles. Shortly before Paul and Barnabas went on their mission to the Gentiles, "Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." This brief statement is all we know of this disciple after the day of Pentecost. Yet from the fact that Herod selected him as the first victim of his wrath, we judge he was a leader among the believers in Jerusalem.

At the same time Peter was thrust into prison, to be brought forth to the people immediately after the passover. But God sent an angel and delivered His servant that he might still obey the Saviour's command, "Feed My sheep." "And he departed and went into another place."

A few years later, we find Peter again at Jerusalem on the occasion of the council to determine whether it "was needful to circumcise" the believers, "and to command them to keep the law of Moses." Peter earnestly defends the course of Paul and Barnabas, citing his own experiences among the Gentiles. The only direct mention we have of him subsequently is at Antioch where Paul "withstood him to the face" because he dissembled.

The first epistle of Peter was written from Babylon, and was addressed "to the

strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." This would seem to show that a part of his time at least had been spent laboring in these provinces. It is quite certain that Peter went to Rome; and it seems equally certain that he was not in that city twenty-five years. The evidence goes to show that he went there a comparatively short time before his death, which occurred at the same time as that of Paul. While the apostle of the Gentiles was being led out of the city to be beheaded, Peter was taken out in another direction to be crucified.

No certain record is left us of the apostles Andrew, Philip, Bartholomew, Matthew, Thomas, Simon Zelotes, and Matthias who was chosen to take the place of Judas Iscariot. Traditions exist concerning the labors of some of these that seem more or less probable. Andrew is said to have labored in Scythia, Greece, and Thrace, and to have finally been crucified. Philip labored in Phrygia and was crucified. Bartholomew is assigned to Arabia Felix, and is said to have also been crucified. Matthew probably labored either in Ethiopia or around the Black Sea, and was stoned. Thomas preached to the Parthians, Medes, and Persians, and was slain with a dart.

Nor have we any record of James the son of Alphæus and Judas his brother, unless the former was identical with the James who was head of the church at Jerusalem. Commentators generally agree that this James at Jerusalem was James the Lord's brother, and brother of Jude, who wrote the epistle bearing that name. But it is impossible to determine whether this James is the same as the one numbered by Christ among His twelve disciples. James, the Lord's brother, is not mentioned in the Scriptures after the occasion of Paul's last visit to Jerusalem. Tradition has it that just before the siege of Jerusalem by the Romans he was killed by being thrown from a pinnacle of the temple.

John, "the disciple whom Jesus loved," was the youngest of the twelve. After Pentecost, he and Peter were for a time companions in labor. They were the first to feel the weight of Jewish hatred for the followers of Him Whom they had crucified. When Paul came to Jerusalem to the council over the question of circumcision, John was one of those who gave him the right hand of fellowship.

It is probable that John remained in Jerusalem until a few years before its destruction by the Romans, and then went to Ephesus in Asia Minor. From here he was banished to the isle of Patmos sometime between the years 65 and 68. During this time the book of Revelation was written. It is supposed that after he returned from his exile on Patmos, the apostle made a tour through Asia Minor, visiting especially the seven churches mentioned in Revelation; for while these churches represent symbolically different periods in the history of Christianity, there were also companies of believers in these several cities.

Returning to Ephesus, he there wrote the gospel bearing his name, about the year 85 or 86. In the epistles of John, "the pen of inspiration is held by the hand of one trembling with age, yet ripe in wisdom and Christian experience." They were written about the year 90. In the writings of "the disciple whom Jesus loved," we find portrayed as nowhere else the love with which "God so loved the world." And it is related of him that when too weak by reason of age to walk to

the assembly of the Christians, he was still borne thither, and "would lift his trembling hands, and simply say, 'little children, love one another.'"

In the beginning of the second century, when not less than one hundred years of age, the last of the disciples "slowly sank to his rest, like the descending sun of a long summer day to its setting." Probably the only one, of all the apostles, who died a natural death.

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## IN THE LAND OF HONDURAS.

H. A. OWEN.

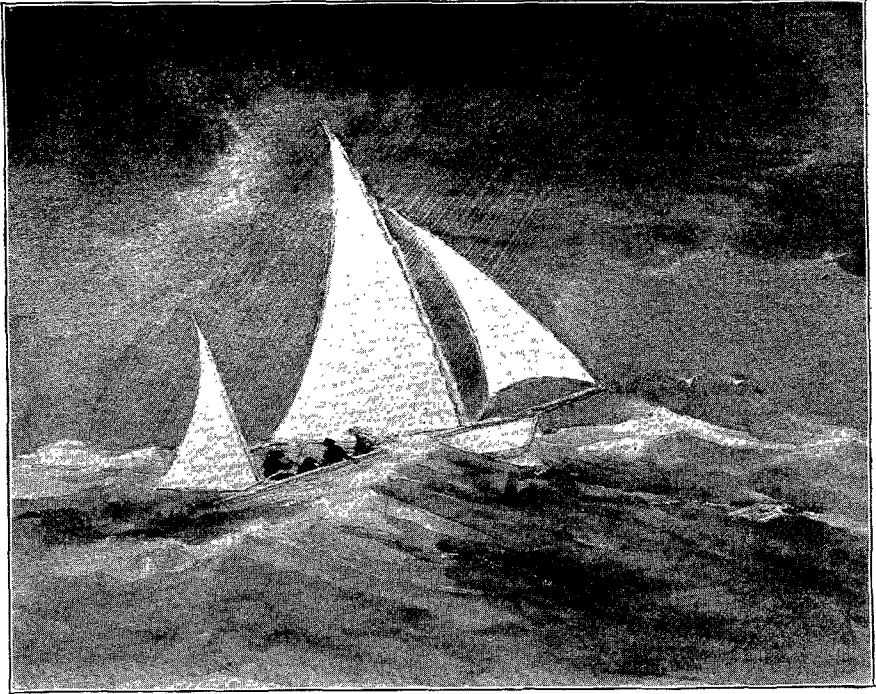
SOMETHING less than one thousand miles south from the gulf coast of Louisiana and Alabama is the shore-line of the Republic of Honduras,—a line that runs east and west in an irregular convex curve. There are no good harbors on this coast. Columbus, after running for several days before a storm, was finally sheltered by a cape at the eastern end of the Honduranian coast, and in gratitude to God named that, Cape Gracias a Dios—thanks to God. When in the winter, the northwest wind freshens into a gale, ships that may be on the coast weigh anchor, and if they cannot find shelter under the lee of Bonacca, they run before the wind as Columbus did. Many are the *Gracias a Dios* that have been said after escaping the coast of Honduras. There are numerous hulks that lay half-hidden in the sands and waves along this shore.

Honduras is a mountainous country, but not a region of bold, rocky cliffs. A mantle of rich green covers the peaks to their summits. In the lower valleys and slopes the vegetation is so dense as to be almost impassable. High up among the pines there are no climbing vines, and the ground is carpeted with grass. There are no boundless prairies as in our Western States, and little hill country such as we have in Michigan.

Honduras is smaller than Illinois, but larger than Ohio. It has an area of 46,400 square miles, a population of 431,000—a very sparsely populated country. Cattle and hides are the chief articles of export. This season many thousands of cattle were shipped to Cuba. There is always a demand in Belize for Honduranian beef. The greater part of Honduras being unsuitable for cultivation, its steep hillsides are cut into miniature terraces by the hoofs of the cattle. All gardens are fenced, for the cattle roam at large.

The people of Honduras live in towns, and cultivate the lands around their villages. This is a result not so much of their fear to live alone in a land frequently torn with civil wars as of their love for society. The women wish to attend morning mass on Sunday. The men must be in reach of the military drill and the *stancon* (saloon), and then there are the dances that both men and women enjoy. The majority of the people of Honduras are in towns for some reason, and so it may be well to notice a few of them.

Truxillo, perhaps the most truly Spanish of any of the coast settlements, is situated on a shelf of rolling land that breaks, a short distance back of town, into steep mountain slopes, ever green.



*Honduranian Craft.\**

Landing at this place is uncertain work, for the waters before the town are protected from the east wind only by the Point of Castile. No landing can be effected when the wind veers round to the northward, as it often does in the winter season. In pleasant weather ships, boats, and Carib dories run in upon the seas, and are quickly hauled above the reach of the breakers.

As one steps upon the sandy beach he finds himself at the beginning of a street of warehouses belonging to the wholesale dealers of the town. At the end of this line of buildings we turn to the right, and begin to climb the hill. The street is paved with stone, and on either hand is a cement sidewalk along which glide the Carib market-women, balancing their trays upon their heads. The houses of plastered adobe are roofed with tile, the windows grated, the doors and shutters on the sunny side closed. By the middle of the day the streets are almost deserted. The commandant's mule dozes in the shade of his master's porch across the plaza; the buzzards arrange themselves in a decorative way on the roof of the old church; and the sun pours down its heat upon the tile roofs until they drip. Truxillo is hot.

In August mule trains from the inland towns come laden with hides, sarsaparilla, rubber, native sugar, cheese, or coffee; while others come light to carry the

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\*These boats are made from a single tree-trunk. They are in common use among the Carib Indians, and Bay Islanders.

freights that are always on hand for the interior. The laden mules are driven to the courtyards of the merchants, and thence to the warehouses on the beach, where the sarsaparilla that comes in bundles is sorted and washed—then tied in more regular bundles, which are done up in bales with cowhide covers, to await shipment to New York. The hides are also sorted. The cheese and sugar are for the local market. As a rule, the traders from the interior are in debt to the merchants, who still allow a limited credit; and thus they return home with freight and their supply of bright prints, rum, tobacco, and cigarette-papers.

The native Honduranian is a cross between the Spaniard and Indian. In some localities, as in Bonito and the villages near it, the Indian characteristics are very marked. Yet there are Castilians who still boast of the purity of their royal blood, and their features do not belie them.

The towns are separated from each other by long leagues of forests and mountains.



*Honduranian Mail-Carrier.*

The narrow paths leading from one to another are sometimes very difficult to follow, owing to the little travel over them, and the lack of road work. Especially is this true in and immediately after the winter months. During the winter there is no traffic between Truxillo and the interior. The trails become overgrown with vegetation. Rains swell the streams into impassable torrents (for there are very few bridges), and flood the lowlands into miry bogs. Men and beasts without burdens can sometimes make journeys after October; but cargo mules seldom make

the attempt between October and February. Besides guarding against swollen streams and miry places, one must be continually on the lookout for fallen trees whose bodies or branches lie across the trail, and for climbing vines that spider-web themselves from the overhanging trees.

Before beginning the ascent of the mountains the Bonito trail to Juticalpa winds its way among the thick, tropical foliage for three days' journey, when the "great river" is crossed in canoes—the mules swimming at our sides.

Mosquitoes and flies are troublesome in the lowlands, making a net necessary at night; but once the river is left, and the higher altitudes reached, there is no more trouble from them.

*(Concluded next month.)*



## A TRIP THROUGH FIJI.

E. H. GATES.

AFTER spending a few weeks in New Zealand trying to get Maori students for the Avondale school, and also searching for a Maori translator, I left Auckland for Fiji, January 31, per steamer "Taviuni," reaching Suva, the capital, February 5. My first visit to Fiji was nearly nine years ago. At that time there was not a Sabbath-keeper in the group, or any one who knew anything about present truth. This time I was met by our missionaries, Brethren Fulton and Parker, Brother Ambrose, the *roko*, or native high chief, Brother Pauliasi, formerly an ordained Wesleyan minister, now licensed to preach present truth; and on going to the mission house across the bay at Suva Vou, was warmly greeted by a number of native men, women, and children, whom I could now truly call brethren and sisters in the faith. On my arrival, Sisters Fulton and Parker were busy in the school-room teaching a good number of little half-naked natives.

The Lord has greatly blessed the labors of our missionaries, there being now in the group twenty-eight adult Sabbath-keepers, and eighteen youth and children. The utmost harmony prevails among the mission families, which, in a large measure, accounts for the success attending their efforts. At Suva I met several men who had attended a meeting held by us in the Mechanics' Institute at the time of our first visit. With pleasure I heard them tell the points presented in the sermon preached so long ago. Although but few white people have accepted the Sabbath, I can see the value of the large amount of literature we sold at the time of our first visit. In some towns there are but few white families who do not have some of our large books. In the cemetery a little distance from the mission I saw the grave of Brother Tay, who died after we left Fiji for Norfolk, January 8, 1892. He was our first missionary to the South Pacific. After a stay of one week at Suva, during which several meetings were held with our native brethren, we started in the mission cutter "Cina," for a two or three weeks' trip among the other islands. It being hurricane season, we were running some risk in taking a long trip in a small craft only thirty feet long; but through the Lord's care no harm came to us, although several vessels were wrecked a few days before we started. Besides Elders Fulton and Parker, there accompanied us Brethren Ambrose and Pauliasi and two native students, Elaisa and Alipate. The first night we stayed at Rewa, fifteen miles from home, on a river of the same name, being entertained at the house of the native magistrate. Here we met one of the highest chiefs of Fiji, a near relative of Brother Ambrose. While some of us were fighting mosquitoes and fleas in the vain effort to get some sleep, Brother Ambrose and this chief sat up and talked on Bible truth till daylight. Some of the new Fiji tracts on the Sabbath question were distributed here to interested ones. This tract is doing a good work among the islands in calling attention to the truth.

The second day of our trip we passed out of one of the mouths of the river, getting stuck on the bottom a few times in the "shallows," but fortunately

getting off before the tide went out. As soon as we struck bottom, the native brethren went over the side as quick as a flash, and getting their broad shoulders under the boat floated her off. From the river we had a good wind, and at night were at Ovalau, sixty miles from home, very tired, and with faces blistered by the hot sun. Not being able to quite reach Levuka, the old capital of Fiji, we stayed over night in a little native village. The natives showed the utmost hospitality, bringing us drinking coconuts, and giving us a place to sleep. Not being used to a bare mat for a bed, and having to contend with mosquitoes, fleas, ants, tobacco smoke, and heat, I got but little rest.

Here our brethren who could speak Fijian had an opportunity to again sow the seeds of truth. The next day we visited the Catholic school where Brother Ambrose's son is a student, spent part of the day at Levuka, meeting a few acquaintances of nine years ago, and stayed over night at a little native village a few miles from Levuka. A man of wealth and intelligence to whom we had sold some books in 1891, said that the "Home Hand Book" had been a God-send to him, having saved the life of his son. Others have borne similar testimony. About \$700.00 worth of books were sold in this town at our first visit, some of which I trust will bear fruit.

From Levuka we had intended to sail north seventy miles to Vanua Levu—Big Island—with a view to opening work in that place, but there being a light wind, and that ahead, we decided to try to reach Lomai Viti—Middle Fiji—before the Sabbath. After a slow, tedious trip, we anchored outside of the reef of Batiki at 11 P. M., Friday; and Sabbath morning we were piloted in by a native. Here we were entertained at the home of a sister of Brother Ambrose. Breakfast, which was taken sitting on mats on the floor, without knives or forks, plates or napkins, consisted of boiled taro and yams—nothing more. Nobody can equal a native in cooking yams. At first it was a little difficult to crowd down dry yams and taro without something to lubricate them; but later I developed such a passion for these foods that a meal was incomplete that did not consist largely of yams. By invitation Brother Fulton preached to a good-sized congregation in the house of Brother Ambrose's sister, and the next night preached at the house of the *buli*, or district chief. Brother Pauliasi, who was well acquainted here, labored in his quiet way to interest the natives in God's truth. There are no white people in this island. We must soon take up labor for this people, or much will be lost. An offer of land was made to us if we would start a school for the native children. After staying at Batiki as long as our time would allow, we visited the islands of Ngau and Nairai. Although kindly treated here, we found some prejudice on the part of the religious teachers. Desiring to reach Savu Savu Bay on Vanua Levu, sixty miles north, before Sabbath, we decided to run the risk of sailing all night, and so left Nairai, Thursday noon with a light wind. Leaving the big island of Karo to the right, we sailed all night and all day Friday, and as night came on we were a few miles off a point of land extending into the bay. After running long enough, as we supposed, to get into the bay, we came about to run behind the point; but we found that we were deceived by the darkness, and were still in the open sea, having lost our bearings, with nothing to guide us into

the entrance. Brother Paulaisi now took matters in hand, and, guided by a kind of native instinct, and by the faint roar of the waves on a distant (and to us unknown) reef, piloted us through the intense darkness to a place of safety, where we dropped anchor at 2 A. M. Sabbath morning. We were deeply grateful to God that we had escaped the "perils in the sea" once more. After a late breakfast, we all went ashore and had a religious service in a coconut grove. The English lady who owned the plantation, learning that we were ashore, sent her little boys to invite us to call on her. Almost nine years ago I had had the privilege of visiting this home, and of supplying the family with literature. We found this lady in deep grief at the recent death of her husband, and, as we partook of her kind hospitalities, had the sweet privilege of trying to lighten her grief as we quoted God's promises to her.

Sunday morning at 4 o'clock we started across the bay to visit another fine family with whom we became acquainted on our first visit. Here we were hospitably entertained during our stay of three days, and when we left, I had the privilege of taking their seventeen year old son with me to the Avondale School. In the library of this family I found several of our large books that I had sold them years before. The father and mother acknowledge the truth of our positions, and I hope will be among the faithful when Christ comes. Not only this family, but others in the community, urgently invited us to start a school there for the benefit of their children who have no school privileges at all. If Brother Parker's health does not fail, he and his wife will probably locate there in the near future.

Our native brethren stayed at the house of the *buli* in the village near by, and found a real interest to investigate the truth. This interest must be followed up soon. In the old heathen days this *buli* was, as he acknowledged to us, a man-eater. Not many of the old cannibals, however, are left. The day before we expected to start homeward, we tried to reach Wainunu where a half cast Sabbath-keeper lived; but as there was no wind, we had to give it up. We hoped to get another student from this place. On our homeward trip we had an excellent wind from 10 A. M., and how our little cutter did fly! Now on the crest of the wave, now in the trough of the sea, some of the time almost on our beam ends, the water dashing over us every few minutes and drenching us from head to heels. On we rushed, till hungry and tired, we put in at a little native village on Ovalau for the night, seventy miles from our starting point. The next day we reached Suva Vou, thankful to God for His care over us.

Having now looked over the field, we held daily councils for prayer and deliberations concerning forward moves. Among other things it was decided to begin work as soon as possible at Savu Savu Bay; to translate and have printed the new tract on the Second Advent, a little pamphlet of simple Bible readings, a series of studies on Health and Temperance, and to get out another edition of the Sabbath tract; to prepare as soon as possible a few young natives to go to the Avondale School. Brother Paulaisi will assist Brother Fulton in translation, and also work for the natives in the villages near home. School work for the little children will still be conducted by Sister Fulton at Suva Vou. The gift of sixty-nine pounds to the Fiji work by the Australasian Sabbath-schools is greatly ap-

preciated by all connected with the mission. Our missionaries in Fiji all feel that they are just where the Lord wants them to be, and are enjoying a good measure of the Spirit of the Lord. My few weeks' labor with them was very pleasant to me.

On March 9, accompanied by the young student above referred to, I left the shores of Fiji on the "Birksgate," and at this writing, March 16, can almost see the Sydney harbor. May God bless the Fiji Mission.

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## MEXICO IN ITS RELIGIOUS ASPECT.

G. W. CAVINESS.

THE Aztecs recognized the existence of a Supreme Creator and Lord of the universe, but had no true conception of His character or attributes; and, like other heathen peoples, manufactured inferior deities who presided over the elements, the changes of seasons, and the different occupations of man. They had thirteen principal deities, and over two hundred inferior ones. For each of these



*A church filled to overflowing, Mexico.*

there was a special day or festival appointed, which is still perpetuated in the great number of "saints' days" and feast days observed in Mexico. Frequently one starts out to buy some necessary thing and finds almost every store closed because it is a feast day. One Mexican gentleman told me that a laborer could not work more than half of his time if he observed all these days.

At the head of the list was Mexitli, the Mexican Mars, or god of war, who was the patron deity of the nation. His temples were the most stately of the public edifices, and his altars reeked with the blood of human sacrifices, in every city of

the empire. In strange contrast was Quetzalcoatl, the god of the air, who, during his stay on earth, instructed the natives in the use of metals, in agriculture, and in the art of government. In his time the earth teemed with fruits and flowers, without the trouble of cultivating them. An ear of corn was all a man could carry, the air was filled with perfume and the melody of singing birds; and on every hand was peace and plenty;—in a word, it was the golden age of Anahuac (ancient name of Mexico). From some cause this god left Mexico; passing to the east he embarked on the Gulf of Mexico and disappeared into the sun, promising to return at some future time. In appearance he was said to have been tall and of a white skin, with long flowing hair and beard. The Mexicans looked for his return, and it was this tradition that prepared the way, in part at least, for the success of the Spaniards.

The Aztecs had certain customs such as sprinkling their infants when naming them. Also, on certain occasions, having made dough into the form of their gods, it was baked and blessed by the priests and then distributed and eaten by the people. Tonantzin was the mother of the gods, and was worshiped on the hill Tepeyác, now called Guadalupe. These things are continued with but little change in the Catholic Church of Mexico, as we shall see. In fact, the Catholicism of this country is old heathenism baptized and given a new name at baptism, and in some cases even the old name is still retained.

Guadalupe, two or three miles out from the city, is said to be the holiest shrine of all Mexico. The legend is that at this place a virgin appeared to an Indian named Juan Diego and told him to go to the bishop and tell him that it was her will that a church be built in her honor on the spot where she stood. The bishop, Juan Zumárraga, first bishop of Mexico, listened incredulously to the Indian's story. But the virgin appeared again and gave a sign which convinced the doubting prelate. She told the Indian to gather some flowers from the barren rocks and take them to the bishop; and immediately the flowers appeared and the Indian gathered them into his *tilma*, or cloak, and set out on his errand. When he opened his cloak in the palace to present the flowers to the bishop, behold the image of the virgin was miraculously painted on the *tilma*! This picture is carefully preserved and there is scarcely a house that does not have a copy of it to adore. A chapel was built where the flowers were said to have been plucked, another where the virgin stood and where a spring of water burst forth after her appearance; and still another large church at the foot of the hill. In all of these, over the altar is seen the picture of Guadalupe, the patron goddess of Mexico. Thousands visit this place every year and continually one can see the poor people drinking the water from the "sacred fountain." Guadalupe and Mary the mother of Christ are practically the same thing to the ordinary Mexican. He burns his candles, counts his beads, and says his prayers to either or to both indifferently. The legend has the sanction of Rome.

The cathedral, of which a cut appears, was built on the foundations of the greatest temple, or *teocali*, of the Aztecs. The corner-stone was laid in 1574 and the building was dedicated in 1667. The entire cost is estimated at two million dollars. One writer very truly says: "In all this great cathedral and its adjunct



*Cathedral, City of Mexico.*

churches and chapels are concentrated the pomp and circumstance of the Church of Rome, that for centuries was the power of the land, and within the walls was made much of the country's history."

The Inquisition performed its part in keeping the true light of the Gospel from entering this unhappy country. In 1527, by royal order, all Jews and Moors were banished from Mexico, and two years later the Inquisition was duly organized and began its work. In the first *auto da fé* "twenty-one pestilent Lutherans" were burned to death; and for almost three hundred years the fires of persecution did their deadly work. The principal *quemadero*, or burning place, was at the west end of the "Alameda," now the largest and finest park of the city. The reign of terror of this accursed institution continued till the beginning of the present century, its last victim being the patriot, Morelos, November 26, 1815.

The Aztecs had human sacrifices in their religious system; and Roman Catholicism had the Inquisition. The Aztec made dough into the form of his god and then baked and blessed and ate it; the "church" also makes a wafer and blesses it and calls it the body of Christ. When the priest carries this to the dying, all drop on their knees in the street or wherever they may be. A few years ago it was said to be worth one's life to remain standing while the "host" was passing, so great was the fanaticism. The Aztec had his mother of the gods; and so has the Church of Rome; and to all appearance the worship of Mary and other saints in this country is exalted above that of Christ. The Mexican will take off his hat as he passes the door of a church, will prostrate himself before an image or picture of Guadalupe or Mary or one of the saints, cross himself, and repeat certain expressions as he counts his beads, but knows nothing of the power of Christ in the soul. He may go to mass on Sunday or on a feast-day, in the morning; but he goes to the bull-fight, gaming table, or *pulque* (rum) shop in the afternoon.

When the American army marched across the Rio Grande, colporteurs of the American Tract Society, and the American Bible Society followed in the wake and under the protection of the troops, scattering hundreds of Bibles and tracts. These were received eagerly by a few priests and quite a number of the common people. After peace was concluded and the American army withdrawn these were gathered up as far as possible and destroyed by the order of the church. But the influence could not be entirely destroyed, for the leaven of the Word of God, once introduced, no human power can prevent it from working out its inevitable result.

The present constitution, which gives religious liberty and freedom of the press, was adopted in 1857, but opposed by the church party; and when they were defeated by the liberals, this party called in the French to sustain the church and crush out liberty and enlightenment. For ten long years (till 1867) the contest continued, until the departure of the French invaders; then Juarez and the liberal party, victorious at last, were able to carry out the provisions of the constitution. Shortly after this date the different denominations began to establish missions in this country, hitherto so completely held in the soul-destroying grasp of Rome.

In 1869 the Church of Jesus in Mexico was organized by Bishop Henry C. Riley, ordained by the Protestant Episcopal Church of the United States. This man now lives in Tacubaya, and I have had a number of conversations with him. He says that before his coming there was quite a movement away from Rome among the Mexicans themselves. Juarez, on more than one occasion, publicly and privately, manifested his desire that a pure form of Christianity should obtain among his priest-ridden countrymen. To an ex-priest, who was at the time a Protestant preacher, he once said: "Upon the development of Protestantism largely depends the future of our country."

The Presbyterians began work in 1872, with stations in most of the large cities, securing some interesting old churches. The Methodists commenced in 1873, and now have circuits in the various states of the Republic. Their headquarters is situated on Gante Street, their church being built upon the site and remodeled out of a portion of the historic Church of San Francisco, wherein for a time lay the remains of Cortez. Also here the powerful Franciscan Order formerly had a large monastery, covering a number of blocks in the heart of the City of Mexico. This Brotherhood was discovered plotting against the government, its property was confiscated; streets were cut through it, and it was sold to private parties. It is now the business center of the city. The Baptists came later and established schools and churches in different parts of the country. The Society of Friends have also made considerable progress in Mexico.

But before any denomination began work in Mexico, Miss Melinda Rankin, in the early fifties, went to reside in Brownsville, Texas. While studying Spanish she employed some Mexicans to act as colporteurs among their country people. Later she moved to Monterey, Mexico, where she established a day and boarding-school. In this she not only taught the rudiments of a common education, but gave daily instruction in the Bible. The students went out to the surround-

ing villages and taught to others the Bible they had learned, and soon fourteen little congregations had grown up through her influence. When her health failed, the work was turned over to the Presbyterians. The American Bible Society has carried on work for more than twenty years, and through its agents has circulated a good many copies of the Word of God.

The statistics, as given about five years ago, place the number of foreign workers of all classes at 187; native helpers of all classes, 546; churches organized, 444; number of communicants, 17,000; number of adherents, 50,000. Present statistics would show some increase; but, as Vice-president Mariscal said a few months ago, Mexico is about as Catholic as it ever was. From what I can learn from the different missionaries, the greater part of the work has been done through schools. The poor will frequently give you their children to teach whatever religion you desire, if you will clothe and feed, educate and care for them. The better classes will also sometimes send their children to Protestant schools, because they know they do not learn much in the Catholic schools except catechisms and ceremonies, which do not help them along in the business of life.

The Mexican Indian did not find in the Spaniard, with his perverted religion and cruel rapacity, the return of his expected fair-haired savior bringing peace and happiness to him and blessing to his sunny native land; but there is a Saviour coming soon, with snow-white hair and sunlit countenance, to bring redemption, not alone to this country, but to all the nations of this sin-cursed earth. May the knowledge of His coming and kingdom soon spread throughout this land, so long without the Word of Life.

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## A JAMAICAN DEDICATION.

F. I. RICHARDSON.

A RIDE of three hours by rail from Kingston, on Friday, February 16, brought us to the little station of Green Vale. Here we left the train, and proceeded eight miles out into the mountainous district of Waterloo, where is located a church of our people, which was started about three years ago through the labors of Elder C. A. Hall, and Frank Hall, a native helper. Its membership has been steadily increasing until at the present time it numbers one hundred and four, with prospects of more soon to unite. The church building stands on a rocky eminence; from the landing place of which is one of the most grand and picturesque views that can be had in this historically picturesque island. A perfect confusion of evergreen mountains, valleys and gorges, dotted with native whitewashed, thatched-roofed huts and houses, stretches away until lost in the blue haze of distance. After viewing this wonderful scene, the writer entered the church with an additional feeling of awe and reverence for the mighty Being who had created it all. We spent a very pleasant, and, we hope, profitable Sabbath here.

On Sunday morning we started for Mahogany Grove, three and a half miles distant. From first to last the road is simply a rough, rocky, mountain trail.





*Mahogany Grove Church, Jamaica.*

The ever-changing scenery is grand and romantic; but to one not accustomed to this mountain climbing it is a little trying to the muscles, if on foot, and rather trying to the nerves, if on horseback, fearing the horse may make a misstep and tumble over some of the terrible precipices. Mrs. Richardson had a narrow escape in going down one of those rocky steeps; her hat caught in a tree at the same time that the horse stepped down, and she was thrown forward unto his neck. It seemed a special interposition of Providence that she was preserved from going on over the horse's head and being dashed in pieces.

At Mahogany Grove the work was begun over a year ago by two natives, Brethren A. G. Peart and Frank Hall. They soon had several keeping the Sabbath, and called for help; Elder C. A. Hall responded, and pitched his tent. The result is a present membership of sixty-eight, with twenty-five more who have asked for baptism. They have just completed a church building, the object of our visit being to assist at its dedication.

It is a very neat, tidy building, eighteen feet wide by thirty feet long. The walls are concrete, with shingled roof, which makes it cool—a very desirable consideration in this climate. It was beautifully decorated for the occasion with flowers, evergreens, and oranges. It was a red-letter day for the people, this being, we understand, the first chapel ever completed in that district. Eighteen years ago one had been started, but not finished; so there was a good attendance. The dedicatory exercises passed off nicely, the spirit of love and peace seeming to take possession from the beginning. As the gathering broke up, many wishes were made for the continued prosperity and success of the work so well begun.

We have several chapels in process of construction in different parts of the island, that, when completed, will exert a correspondingly beneficial influence over the people in their neighborhoods, but our brethren are *very* poor, and it seems almost impossible to complete them. Some have stood still several months for want of means. Our earnest prayer is that some one will give us a little help to go on and finish these houses of worship. It seems to us there is no place where a few hundred dollars would do more good to the cause than here. \$300.00 is very much needed just now. Any feeling a burden to assist us should send their donations to the Foreign Mission Board, 150 Nassau St., New York, N. Y.

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## THE JEWISH CONCEPTION OF CHRISTIANITY.

F. C. GILBERT.

ONE great reason why the Jews failed to receive Jesus as the Messiah was their erroneous conception of the Christ of the Bible. And for similar reasons the orthodox Jews of to-day fail to believe in Him as the Christ, or in the Christianity of the New Testament. There never has been a people more familiar with the Scriptures than were the Jews at the time of the first advent of the Saviour; yet they were very ignorant of their true meaning.

This is forcibly illustrated by Christ's experience with the Sadducees, when they questioned Him concerning the resurrection. After quoting from the Old Testament to prove to them that their dead would rise, with which Scriptures they were very familiar, He told them, "Ye do err, not knowing the Scriptures, nor the power of God." And a similar statement was made by Paul when he preached in a synagogue at Antioch in Pisidia: "They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." Matt. 22:29; Acts 13:27.

Are we to understand by these words that the Jewish people were ignorant of what was contained in the Bible? By no means. "For Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day." Acts 15:21. And when Herod demanded of the rabbis where the King of the Jews should be born, they immediately answered, "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, who shall rule My people Israel." Matt. 2:5, 6.

The Jewish people, leaders and laity, were very familiar with the contents of the Holy Writings; many of them knew the entire Book from Genesis to Malachi so well that they never had to look inside the scroll when they wished to quote any passage, verse, or even chapter, from the first part to the end. And among the most learned of the Jews were those who could tell every letter in every part of the Scriptures,—that is, if a person should be reading any part of Moses, the law, or the Scriptures, they could locate the chapter, verse, and line where the

individual was reading; if he were reading from right to left, or vice versa; if he were reading from the first part of the chapter towards the middle, or from the last part backward to the middle; or in any way possible that a person might read. Their familiarity with the contents was so great that not the least jot or tittle could escape them. And the writer has known of rabbis and others among the Jews of this present generation who are similarly versed in the Bible.

Hence we can readily see that when the Saviour told the Jews they were ignorant of the Scriptures and of the power of God, He meant that they did not understand the prophecies and promises of the Bible in their true light, and according to their correct interpretation; and thus their conception of the Messiah was a false one. So then, when He presented Himself to them in person as the fulfilment of what they professed to believe, and the One for Whom they were looking, their spiritual eyesight was blinded, and they discerned Him not.

In all His missionary effort for His chosen people the Lord sought particularly to have them gain a correct understanding of the Bible, as to the true meaning of the prophecies; for He knew that if He were successful in this, they would come to understand Him as the Messiah; and if they had known Him, Who He was, they would never have put Him to death.

There has always been a great need among the Jews, and that need is the same to-day—that they should understand their own Bible. For when the Jew has the mass of tradition removed from the Scriptures, and sees the Word of God in its true light, it is not hard for him to see that Jesus is the Christ, the Son of the Blessed. And when once that blessed knowledge is gained by him, and he has received that truth into his soul, it is like a fire shut up in his bones, and immediately his heart burns within him to tell it to some one else.

Among the many illustrations the Bible furnishes of the Jewish misconception of Christ, and of their erroneous interpretation of Scripture, the following is to the point: When the Saviour came down from the mount of transfiguration, the "disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist." Matt. 17:10-13.

The Jews were taught to believe that before Messiah would come, Elijah must first make an appearance; and before he appeared, Messiah *would not* and *could not* come. And the Elijah who was to come must be the *very same person* who walked this earth in the days of King Ahab, and who performed such wonderful and mighty miracles. And so if any person came who claimed to be the Messiah he could not be the one who was fulfilling Scripture, since Elijah the Prophet had not preceded him. The same belief is still held by the orthodox Jews; and frequently, when in conversation upon the appearance of Messiah in the person of Jesus of Nazareth, the Jew will say, "He cannot be the Messiah, for Elijah has not yet come."

In addition to these misconceptions of Christ, there have arisen a multitude of

other false ideas during the past nineteen centuries, which the Jews firmly believe; but most of these have been gained through the harsh treatment of the Jews by the apostate church, and their claims as the depositaries of the oracles of Jesus of Nazareth.

Among the causes for these erroneous conceptions, which have become a part of the warp and woof of the Jewish fabric, are two that deserve special mention; namely, the observance of the first day of the week as the Christian Sabbath, and the almost universal custom among professed Christians of the free use of pork as food.

Church historians say that the Church and the Synagogue were on more or less friendly terms during the first three centuries of the Christian era; but when the Nicean Council made so prominent the observance of the first day of the week, and the Laodicean Council anathematized those who observed the seventh day, this friendship began to wane; and continued to do so until the Jews were bitterly persecuted for the observance of the Sabbath. And we know the centuries of awful persecution which Rome waged against the Jews for keeping the seventh day. So it is not surprising that during the middle ages the Jewish writers taught their people to hate the so-called Christians, their Christ, and their Sunday. Yet, for all this, millions of Jews have been loyal to the observance of the seventh day in every land and clime, and have refused to bow down to this image of Baal.

The strictly orthodox Jewish teachers forbid the people to read the New Testament; so they are largely in ignorance of its contents, and about all they know of the teachings of Christ and the apostles on this question of Sabbath-keeping is from Rome on the one hand, and from their teachers, who claim that Rome is Christianity, on the other hand. We can thus see that from these standpoints the Jews are not to be harshly condemned for having no desire to believe in Christianity. But if they only knew the truth!

The Jew believes he must follow what he thinks is the Bible upon the question of diet, as in all other things. While there are no end of traditions they are bound to believe for which there is no Scripture, of one thing they are certain—that God has plainly stated that swine's flesh should not be eaten. No; even his carcass should not be touched. If a Jew travels through Europe, in England, or in America, everywhere he sees that the majority of those who profess to believe in Christ and who claim to be His real followers, freely use swine's flesh as food. Thus he is led to believe (and he can come to no other conclusion) that this article of food must be a part of Christian teaching. So in him Christianity can find no abiding-place; for should he embrace its teachings, he feels that he must abandon the sacred oracles of God; and once he casts aside Moses and the prophets, he ceases to be a Jew, and practically has no more hope in God.

While these ideas are of course incorrect, when compared with the teachings of the Saviour, we can see the reason, however, why the children of Abraham believe thus; and it must be evident to every candid person that the responsibility for their erroneous opinions in these matters is placed upon the professedly Christian Church.

But if the Jew is led to see that the teachings of the sacred oracles are con-

firmed by Christ and His apostles; that the Jehovah of Moses and the prophets is the Christ of the New Testament; that the sermon on the mount is an amplification of the law on Sinai; that the teachings of the apostles are the sayings which Moses and the prophets did say should come; then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, and the honest souls of Abraham's household will exclaim of a truth: "The Lord, He is God; the Lord, He is God."

It is conclusive, therefore, that the greatest feature of Gospel work among the Jews is in their being educated to understand correctly their own Bible, and its true relation to Jesus of Nazareth as the Messiah. Certainly it is true that the difficulties to be overcome are greater to-day than they were at the first advent; nevertheless, there is a remnant among them who shall be saved according to the election of grace; for the Lord is able to do all things by His mighty Spirit which subdueth the hardest of hearts.

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## A MISSIONARY TOUR IN URUGUAY.

MARY T. WESTPHAL.

THE little Republic of Uruguay, situated on the east coast of the Rio de la Plata, has an area of 72,172 square miles, and a population of 787,000. United to the Argentine Confederation early in the present century, it was afterward annexed by Portugal, and, later, became a province of Brazil; but through the bravery of the "thirty-three" it succeeded in throwing off the Brazilian yoke, and declared its independence, August 25, 1825. A war ensuing in consequence between Brazil and Argentine, both the powers agreed, through the mediation of Great Britain, to recognize Uruguay as a sovereign and independent state. It is sometimes called Banda Oriental, but the proper name is Republic Oriental del Uruguay.

The wealth of the country is obtained from its pasturage which supports large herds of cattle and sheep. Wheat, barley, and maize are cultivated to some extent. A few railroads have been built in the republic.

In January we left the port of Buenos Ayres in a small steamer crossing over to Colonia, a town of 3,000 inhabitants on the Uruguay side of the La Plata River; the journey required three hours. The little steamer was rocked to and fro by the waves caused by the high wind. Nearly every passenger was seasick.

Arriving at Colonia we were taken ashore in a small rowboat; the steamer went on to other ports up the river. At the wharf we found the diligence waiting to take passengers across the country to Rosario. After passing the customs and partaking of a little soup at the hotel, we started on our journey to Rosario. There were ten passengers and we were somewhat crowded; but the five horses carried us swiftly over the prairie, up-hill and down-hill, and through small creeks, —very few bridges are built in South American countries. The way was sometimes rocky, and it seemed the diligence would tip over as we sped along. The



*The Diligence in Colonia.*

men of South America are inveterate cigarette smokers, and the odor of the cigarettes kept our little girl and myself seasick all the way to Rosario. Half way to Rosario the diligence and horses were changed and the fresh animals sped along even faster than the others.

At Rosario, the destination of the other passengers, the driver changed the diligence for a light carriage and fresh horses, and we enjoyed the ride, in the cool of the evening, out to Brother Hugo's, near Helvecia station, a distance of three leagues from Rosario; thus we completed an overland journey of more than forty miles.

Helvecia is a German-Swiss colony. The people planted many trees of various kinds when the colony was first settled, which now furnish shade and fuel in abundance. The eucalyptus is their principal tree; it grows to a great height. The ombú also furnishes shade, and its curved branches and its roots form nice seats which the children enjoy. Peaches, pears, apricots, quinces, and grapes are the principal fruits; the latter are cultivated quite extensively. Many of the colonists are engaged in cheese making. This article finds a ready sale in Montevideo, whither it is shipped by rail.

The colonists endured great hardships the first years. Animals were stolen, the people were robbed, and many of them murdered. The natives use a knife freely at the slightest offense. Missionaries are probably the only class of people that travel without the protection of the dagger. At the present time Helvecia

Colony is a quiet, restful spot. The people can sleep with doors and windows open without fear of harm. Many come to the pleasant hotel to spend the warm summer months.

Some of the colonists have comfortable homes built of brick; others live in *ranchos* built of mud brick, and roofed with thatch made of a rush that grows in the streams. Horseback riding is very customary; nearly every young person has a good riding outfit. Two-wheeled spring carts drawn by one horse are much used, while the richer classes keep nice coaches.

What a field this colony is for missionary work for a devoted German Seventh-day Adventist family! It is no sacrifice to live here for it is one of the pleasantest spots on earth. The people are kind and friendly. Our first church in Uruguay was organized in this place. At the present time the members are so scattered that there are four Sabbath-schools in the church.

We spent one Sabbath here, and the following week Brother Hugo came for us to go to his home near La Plata River. He went there to engage in cheese making. He left his comfortable home in the colony and built a *ranchito* by the river. The cows bring many flies around. The dirt floors breed fleas, and the grass breeds *bicho colorados*, a small, red insect that digs under the skin, causing it to swell, and to itch tremendously. As a remedy for the *bichos* we were obliged to bathe in kerosene. For the fleas there was little remedy.

Meetings were held every evening, and sometimes during the day during our week's stay here. The next week Mr. Westphal visited the scattered brethren and a French church in the Piedmont colony. The children and I remained with a widowed sister in Helvecia. This week and the week following we had the hottest weather known for years in these countries. In five days 817 persons died of sunstroke in Buenos Ayres, and several in Montevideo. During the week the sisters came together to learn about healthful living, etc.

After another week's stay in the colony we took the train at Helvecia for Montevideo, intending to remain over Sabbath and then go to Buenos Ayres, but we found that Uruguay had quarantined against that city, fearing the sickness from heat was the bubonic pest; therefore few boats were running, and we were obliged to wait till Monday evening to get a boat. On Sabbath, the brethren and sisters came to our boarding place for services; Sunday and Monday meetings were held in the shade in a yard adjoining the house where one of our sisters has a room. The inmates of the house listened eagerly to the Word.

Montevideo has a most attractive appearance, whether seen from a vessel entering port, or on the land side from the Cerrito. The cerro, or mount, which gave Montevideo its name, is the most prominent object. It rises to a height of 505 feet, and is visible twelve miles out at sea. On the summit is a lighthouse, in the middle of an old Spanish fort. Standing, as the city does, on a tongue of land between the bay and the Atlantic, its streets are swept by cool sea-breezes, and it enjoys preeminently the pleasantest climate in South America.

Monday evening we took the steamer for Buenos Ayres; the night was hot, and the boat crowded. We remained on deck enjoying the sea-breeze till late, then retired to awake at our destination in the morning. A few minutes after landing we were in our home, glad of the privilege, after five weeks' traveling and visiting.

## A PERSONAL EXPERIENCE.

LOUISE CIELLINI.

I HAVE been asked to write about how I became a Seventh-day Adventist and I gladly comply with the request. Since I accepted the truth my life is very different to me. God has led me in the most wonderful way.

I was born of Roman Catholic parents. My mother died when my sister and I were small. My father, a man very liberal in his views, was not going to have his children brought up in any narrow way, and not minding what his relatives had to say, he took us away from all family influence and devoted his whole life to us. We were going to be brought up to be free and independent. We were put in a Florence Protestant school, kept by deaconesses, where we mingled with children of all nationalities. We soon spoke different languages, and were given every possible advantage.

As to religious matters, our father would have us go to the Catholic, as well as to the Protestant church. We were taught both religions, and were left perfectly free to choose which we would accept. God was leading all along, and He has never ceased doing it.

Reverses came when we were old enough to be launched out on the sea of life. My father felt these very keenly, and sad times we had; but our Father in Heaven was watching. God had given us advantages that would prove a blessing to us. My sister and I began to teach the different languages we had acquired, and thus faced life quite cheerfully. Little by little father grew calm, and submitted to his reverses.

After a few years my health began to fail. The strain, physical as well as mental, fatigue, overwork, and no end of moral sufferings, had the best of me. I had to suffer a great deal at the doctor's hand and was obliged to give up all work for months at a time. I prayed God to keep me up, to spare my life—for my poor father's sake more than for my own—and He answered my prayers, often quite miraculously. About three years ago I had a very bad relapse of nervous prostration. An intimate friend was with me at that time, and not approving of the physicians I had, she wrote to a doctor in Paris about me. He finally advised me to try the sanitarium, just opened in Bâle, as soon as I would be able to travel that far. After four months spent in bed, the Lord just took me Himself to Bâle. I could never have stood the long journey from Rome to the north of Switzerland, had I not been carried there by His love and mercy.

When I reached the sanitarium Dr. DeForest thought I could not live much longer than a fortnight, but God willed differently. He had a special message for me. I had been brought among His people, and soon became interested in their life and faith. My soul that had been longing for more and more light, had at last found a haven of rest. God, through His people, answered all my secret longings—wholly satisfied my heart and soul. I remained at the sanitarium for about five months, and received the kindest care. My little nurse was a comfort to me and did a great deal in helping me find the true Light. Dr. DeForest and Mrs. Holser were exceedingly attentive to my needs.



Before leaving the sanitarium I was baptized. Oh! I shall never forget that day. God and His angels seemed near. My heart was so full of the sweetest strains that I could not utter a word. Tears were expressive of what I felt so intensely in my inmost soul, and words will ever fail me to speak the language of my heart's heart at that time.

In returning to my country I felt as if I had been called to do for my loved ones first, and then for my dear country, what God had done for me. Oh! the burden for souls weighing heavily on my heart and mind!

On account of our reverses and of my being ill, we had been obliged to break up our little home. In returning this time to Italy, I felt I must have a little home once again, especially on account of my father, as he is quite old and needs our love and care during the rest of his life. Then, too, I wanted to live out for my dear ones my precious faith. A friend helped me in this. I took a house and furnished it. To make up for the work I could no longer do outside, on account of my health, I had a few spare rooms to receive boarders during the winter. God was leading all the time. Among my first guests were Mrs. A. L. Prescott and her daughter Grace, who kindly helped us get our house in order, and were a comfort to us all during their stay. The friendship which sprang up between my sister and Miss Prescott was the means of the former's accepting the truth, and she was baptized, last summer, in London, where Mrs. Prescott had taken her to accompany her, and where my sister remained for a time, having ample opportunities to see and hear all she could about the English mission.

I have now taken up a little missionary work among poor women. I go to them once a week where they meet, and speak to them. I trust God may bless the little effort. There is such a vast field for God's work in this beautiful country!

Mrs. Campbell Wall, who is working among our poor, asked me if I would help them. I saw at once, in her asking me, an opening for work among the people—a chance to reach them with God's light and truth.

Mrs. Wall and her husband have devoted their lives to missionary work in Rome. They are laboring among women and children in the very slums of the city. Through them, I believe, God has been preparing a way for a wider expansion—for a work on a much larger scale, in order that more and more light may be brought to so many poor souls pining for the true bread of life.

We need people willing to help in the Lord's work—true Christians to let their light shine in all this darkness. Mrs. Wall and myself are but two frail women; and the field is so vast, the souls are so many, darkness is so dark, and bigotry and superstition so deep-rooted! We must point the people unmistakably to the Lamb of God, Who taketh away the sins of the world.

God is calling for workers, calling for money. Who will answer the call? Now the Lord calls. Now is God's time. To-morrow is not ours, and may be too late. My heart aches for so many poor souls who need help in every way. I wish we could have some of Mrs. White's writings translated into Italian, and handed round to as many as we can reach. These silent messengers will speak to the hearts of the people. I have translated a few of the little leaflets used for missionary work in England. Mrs. White's writings have been such a blessing to me.

She has appealed to me deeply every time I have taken up any of her books; and although I don't know her personally, she is dear to me for all the comfort and love she has brought into my life through her pen.

I am afraid we must give, first, before we can sell; but God will provide the means and enable us to do it; the silver and gold are His. He will not hold back any needed thing from us. We have His promises, and we can trust our Lord.

My sister and myself are the only Seventh-day Adventists in Rome—our little home can receive six or seven guests, and until now, God has always sent us just the people He wished us to have. May this little home be a blessing to as many as the Lord may bring to it, and may our light truly shine.

I will close this writing with the Lord's words to His disciples: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

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## THE CONSOLATION OF THE AGES TO COME.

A. G. PEART.

"THE Christ of God" is the "consolation of Israel." He is the great fountain-head of comfort to the broken-hearted nation—Himself at once the substance of the consolation, and its dispenser: "I, even I, am He that comforteth you." All that can cheer, and sustain, and heal, and gladden, is to be found in Him. Must not even such woes as those uttered in the Lamentations of Jeremiah give way before the gracious words, "Let not your heart be troubled: ye believe in God, believe also in Me?"

That which He was to Israel, He is as truly to the church. Hence, writing to the Philippians, the apostle says: "If there be therefore any consolation in Christ," meaning thereby: Since there is such abundant consolation in Him. Not only does he give to God the name of the God of consolation; but referring especially to Christ he says, "our consolation also aboundeth by Christ;" and elsewhere he speaks of the "strong consolation" flowing from the Gospel of Christ to those who are heirs of the promise. And this abundant consolation is for His saints: it is their heritage for ever.

But the consolation is carried forward into the "ages to come," that is, the new earth state. It is as enduring as it is strong and abundant. "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." Thus we come into possession of everlasting consolation—consolation from the Father and the Son. The connection between the two parts of the above quotation is a peculiar one: the "everlasting consolation" referred to in the first part is made the ground on which we are to expect the present comfort, mentioned in the second. The certainty of the future, which we get when we receive the good news concerning Him Who is the "consolation of Israel," is given as the reason why we may count upon

all needed comfort here. It is as if the apostle had said: He who has so loved you as to put you in possession of consolation for eternity, will supply your hearts abundantly with all that you need in present sorrow and darkness.

Man does not reason thus. He reasons from the present to the future; not from the future to the present: and chiefly on this ground—that he is sure of the present, but not sure of the future. But God, whose very object in sending His Son is to give us such a Gospel as will, by simple belief of it, make us sure of eternity, teaches us to reason from that eternity of which He thus makes us sure, to the present of which we are doubtful. Our reception of the everlasting Gospel of the kingdom places us beyond the reach of a doubt as to consolation hereafter; and the apostle would have us to infer from this the expectation of comfort here. Man would say: “Any measure of comfort you may get here, you may take as a ground of consolation hereafter—reasoning from the present to the future, taking for granted that the latter must be less certain than the former.

God says: As believers of My Gospel, you are quite sure of consolation hereafter: trust Me for comfort, now—reasoning from the future to the present, and assuring that the former is more sure than the latter. And it is thus that Christ taught His disciples to reason, when He said: “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom;” reminding them that the heirship of the kingdom was their guarantee (and ours, too, brethren) for everything else, and that to allow fear to possess them was to belie their title and their hope.

This promise of everlasting consolation does not imply grief hereafter, any more than eternal redemption intimates that there shall be sin. But the consolation for past sorrow which begins when God wipes away all tears, is a consolation that will go on forever. Each new day of the approaching eternity will help to make up for our years of discomfort here, and we shall have an everlasting equivalent of gladness for the bitterness that has been mingled in our earthly cup. Each new joy that is then poured in upon us shall be not merely something glad-some in itself, but it will be a joy especially meant to be a compensation for past suffering, and so may truly be called a “consolation.”

What more, then, do we need to encourage us to lift up the feeble hands which hang down, and to strengthen the feeble knees in this our day of weakness, than the assurance of consolation so eternal and divine? From a three-fold fountain comes forth the river of consolation. Each person of the Godhead is a comforter. The Father comforts, for His name is, The God of Consolation. The Son comforts, for His name is, The Consolation of Israel. And especially does the Holy Spirit comfort, as that is his special office, as we are assured by his name, The Comforter.

Surely the Holy Spirit’s office and ministry are not exhausted in his service here. How precious and wonderful has that service been! But he has more to teach us hereafter than he has taught us in this life; for how little have we been able to bear! Do we sufficiently realize this? Do we feel towards the Spirit as towards one whose instruction and light and fellowship we are to enjoy in the ages to come, no less than now? He may seem more needful now, more absolutely

indispensable; but is this really the case? Shall we not, although in a different sense, need him in the everlasting kingdom, as truly as we do now? His work assuredly is not done when he leads us into the promised rest. That is much, but there is more to come. We may be sure that a lifetime of instruction has not exhausted his fulness, nor finished his work, nor satisfied his office.

But when we are entirely pure, and all around are pure, how shall we need the Holy Spirit? Was not Christ pure?—and yet He received the Spirit without measure. Yea, and in the day of His appearing and kingdom this is one of the things to which the Psalmist calls our attention: "Therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

If then the Son of God is thus to be eternally filled with the Spirit without measure, need we ask why we should have this Spirit hereafter? To be associated with Christ as vessels for the reception of the Holy Spirit is to be one of the special honors and joys of the kingdom. Blessed thought! We are not done with the Comforter when we reach the heavenly inheritance. We are not to part with Him anymore than with Christ throughout the ages to come. We are to know him as the eternal Comforter, and at his hand we shall drink the cup of everlasting consolation.

Would to God that every missionary and worker in the Third Angel's Message could keep these solemn thoughts in mind. Let us speak more of the glory of God, and the consolation which the beautiful city will afford, and think of the blessings and good things that the Master has prepared, and thus obtain a foretaste of the joys of the everlasting kingdom, instead of dwelling upon our trials and the discouraging features of our work, which although real, tend to dishearten those who are not strong in the faith: in describing the coconut it would not be wise to tell of the husks and hard shell outside, while saying nothing of the sweet meat and refreshing drink inside.



## THE SOUTH, AND OAKWOOD INDUSTRIAL SCHOOL.

B. E. NICOLA.

It was just thirty-nine years ago this morning, April 12, that the first shot was fired from Fort Sumter, in the harbor of Charleston, S. C. This was the bursting of the shell that scattered the shot broadcast across our land, and, for four long years turned the great South into one gloomy battle-field. It is not within the power of the pen to fully portray the conditions succeeding the return of peace. The financial, political, and social systems demanded immediate reconstruction.

Many thousands had lost all. Beautiful farms, once kept like gardens, were left to return to sassafras and field pine. Wealthy aristocracy was reduced to penury. Political standards had been hewn down by the sword of the invader, and their mottos has been proven in error (whether by the logic of reason or not).

by war's strong argument—force. To the statesman of the South this was most humiliating.

Socially, the situation was not only undesirable and obnoxious, but most perplexing. Society was composed of two great classes. On the one hand were about 8,000,000 people largely aristocratic—the white. To him belonged what remained of the wealth, the land: but by the war he was reduced not only in wealth, but to a level with his slave whom he felt to be the cause of his calamity.

The second class, numbering about 4,000,000, presented a feature unique in the history of society. More than a century ago, they had been involuntarily brought to our land from various stages of African barbarism. During these many years of enforced manual labor, they had been compelled to act the part of civilized man. The negro was taught to work, taught the trades; he became the plantation wheelwright, blacksmith, carpenter. He became the artisan of the South. Well it was for the negro that he was taught to work—made to work. Yet he was wholly illiterate, without the art of self-support, untrusty, penniless, slave. With the emancipation, 4,000,000 of these were born to the society of the South in a day. "The war is over; the negro has equal rights under the constitution; the slave is free—free now to realize his dream in slavery; free to sleep or to wake; to eat, or to go hungry; to work or to loaf; to vote. Freedom to him meant freedom from work. On the other hand, the Southern white, who had looked upon hard labor as fit only for slaves, interpreted their freedom as his slavery."

Perhaps the most perplexing problem arising from the new order of things in the South was: How shall these unlike (in many cases hostile) factors of society be united into cooperative parts of one great commonwealth. For a solution of this question many wise and honest people have earnestly sought, and many suggestions have been offered. Cooperative farming, colonization in the West, or an exodus to Liberia, have had their advocates. But this strong oak of two or three centuries' growth in the soil of the South is not so easily rooted out. In fact, the South could not get along without the negro with his adaptability to the climate and the labor; nor could the negro well get along without the civilizing influence of the white people.

But that which is now endorsed by those giving it thorough and unprejudiced study, as most nearly meeting the demands of both the white and negro races, is found in the latter's universal education—preeminently in the industrial school. This plan is gaining general favor, owing to the success of a number of such institutions in the Southern States.

This brings us to the educational question, about which I wish to say a few words. I hope none will expect me to heap condemnation upon the South for lack in this respect. I have done this, in common with many others, while at a distance and knowing less than after giving the situation somewhat more of a study. "It is impossible for those living north of the Mason and Dixon's line to realize how universal and crushing was the bankruptcy of the South after Appomatox." It should be remembered that after the war the South had a burden to support which was almost too much for any people to bear. The load from the devasta-

tion, poverty, and the stroke incident to the war, followed by the horrors of reconstruction, its robberies, insults, corruptions, incompetent officials, was great enough without adding the complications which arose by turning loose 4,000,000 ignorant and destitute blacks in their midst. That the proverbial ignorance and poverty of the South should exist under such circumstances is inevitable. Indeed, "The days of reconstruction were dark for all. Their sting has not yet gone." No excuse should be attempted for the numberless atrocities which occur as the certain result of the state of ignorance and revengeful hatred.

But we should look, with due credit, upon what has been done, despite the above reverses. In fact, statistics show that the South has shown a most commendably patriotic self-denial in behalf of even the negro. About \$100,000,000, drawn largely from the taxation of the white people, has been given for negro education; and 1,250,000 negro school children are enrolled. Remembering that the State school was unknown before the war, it is interesting to note that to-day every State in the South has public schools for both races "without legal discrimination as to benefits conferred."

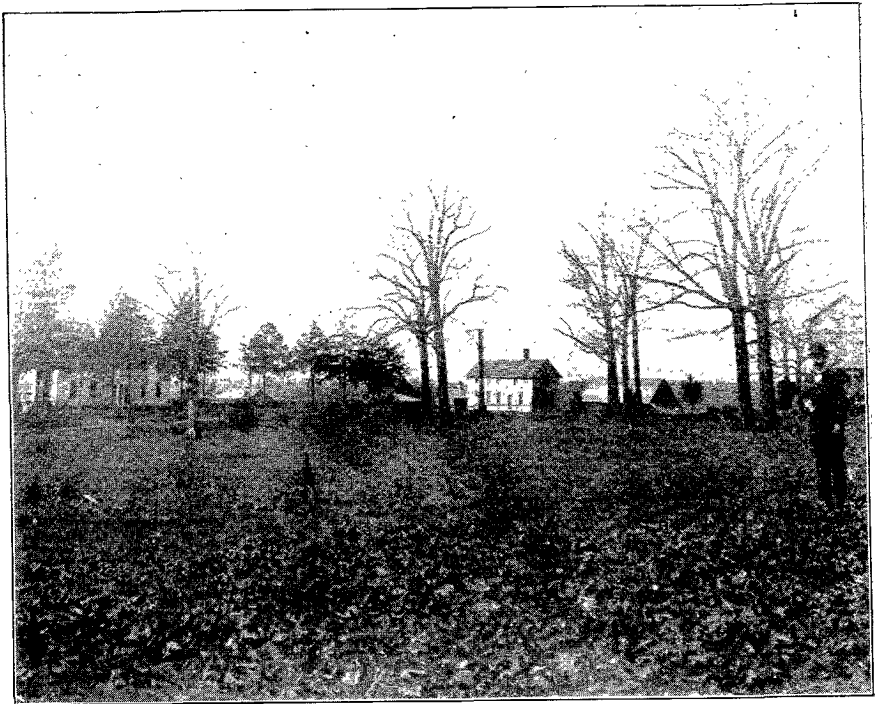
The rise in the school interests in the South is shown by the fact that for the 26 years from 1871 to 1897, making due allowance for the increase in population, the number of children in school was proportionately more than twice as many in 1897 as in 1871. While in the Northern States east of the Mississippi, during the same period there was no increase in proportion to the population.

While much might be said of what has been done despite the most discouraging conditions, much more, it seems, might be said of what ought yet to be done—the wretched schoolhouses, or none at all in many places, poor teachers, short term (three to five months per year), low salaries, etc.

It may be asked, Is there not a strong prejudice against the education of the negro? Of course there is; yet much prejudice exists against any betterment of the negro's condition; but the better classes favor his education; and the propriety of it is coming into more general favor as the schooling given him is tending to make him more useful. It is frequently said by the people of the South that the negro will make a better citizen and neighbor, after having received an intelligent schooling. With his wrong ideas of the meaning of education and freedom, it has been easy to give the freed-man a training that spoiled a useful workman and made a useless dude. This has brought his education into disrepute.

The introduction, however, of the industrial school, offering a course that makes good and self-supporting workmen, teaching them how to become producers, and thus to add to the material resources of the South, meets with general favor.

The Oakwood Industrial School, located at Huntsville, Alabama, is in the midst of this great and needy district. It was established by the General Conference about four years ago, for the purpose of preparing workers for the colored race. The school is located on a 360-acre farm on which, before the war, there were 300 slaves. It was a typical and prosperous plantation with its auctioneer's block where were sold, at regular auctions, the well-bred slaves and other fine stock.



*Oakwood Industrial School.*

The many cabins, with one exception, have been taken down; but the "great house" of the master still stands in a good state of preservation, and is occupied by members of the school family. There are two other buildings used for school and dwelling purposes. The largest is the new school building and boys' dormitory 30x64 feet, having three stories above a 9-foot basement. This was a much-needed building, and will give room for enlarging the work to some extent. During the year, 50 students (all that could be accommodated) has been the average attendance, gathered from the 8,000,000 colored people surrounding us.

As a class, the students are earnestly working to fit themselves to carry the message to their people. Nine of them were added to the church at the April quarterly meeting. The students work their entire way while at school; forty hours' labor per week is required. They go to school half the day and work the other half. It is the plan to give such instruction as will educate the student into the true view of real worth. As far as possible, he is taught the principles of economy and frugality—virtues so greatly lacking among the colored people. We believe it is an opportune time to do work in the South, and the greatest need is a proper education. The work here is prospering, and by the blessing of the Lord, we believe we shall see many on this old plantation yet emancipated from the sinner's hard master.

*April 12, 1900.*

# HOME DEPARTMENT.

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FOURTH SABBATH READING—SABBATH, JUNE 23, 1900.

## PARTAKERS OF THE DIVINE NATURE.

MRS. E. G. WHITE.

IN creating man, God gave him noble qualities. He endowed him with a well-balanced mind, and made every power of his being harmonious. After the fall there was not given to man another set of faculties. The powers given him before sin entered the world through Adam were high, and their aims holy; all in perfect harmony with the divine mind. The fall did not create in man new faculties, energies, and passions; for this would have been a reflection upon God. It was through disobedience to God's requirements that these powers were perverted; the affections were misplaced, and turned from the high and holy purpose to a lower aim and to meet a lower standard. When a man is converted, when he comes back to his allegiance to God, he then places himself in a right relation to Him to heed His warnings, to be instructed by Him, by living, not by bread alone, but by every word that proceeds from the mouth of God; and he is in direct communication with Him through Jesus Christ, whereby he will regain the moral image of his Maker. Originally man's affections were in perfect obedience to God's will; but they have been perverted, misused, and degenerated by disobedience. In returning to God, the inclinations, the taste, the appetite, and the passions are brought into higher, holier channels. The bias of evil is overcome through man's determined effort, aided by the grace of Christ. The faculties that have been warped in a wrong direction are no longer misused, perverted, and misapplied. They are not wasted in selfish purposes, or fastened upon perishable things. The truth has been accepted, has convicted the soul, transformed the character, and there is a purification and elevation of all the powers of the being, and the God-given powers are no longer debased.

Through the sanctification of the truth man becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust. What may man not become through the grace given him, if he will be but a partaker of the divine nature? What examples of uprightness, of purity, of holiness would be given to our world! But the debasement of man's highest, noblest powers, which causes so much sorrow, crime, violence and suffering in the world, is because the precepts of God are not respected. It is because the law is transgressed. Oh, that all who claim to be standing in defense of the law of God would indeed practise in their daily life the observance of its holy principles! We see men eagerly



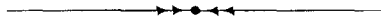
striving to accumulate property. They put forth all their energies, tact, wisdom, and inventive powers to gain their object, in securing earthly treasures that they will not need, and cannot use for their own profit or for their children's benefit. These persons have not time to devote to prayer, or to seek God, or to place themselves on the side of Christ. Heaven and eternal things have no charm for them. All their moral powers are dwarfed, and their lives are spent for one purpose, the accumulation of wealth. The time, the opportunities granted them of God to secure heaven, are squandered in striving for earthly gain. Would that it were only to the impenitent that this melancholy picture applied! It is most sad, indeed, when those who profess godliness exhibit to the world such a perversion of their powers. . . .

God does not condemn prudence and foresight in the use of the things of this life, but the feverish care, the undue anxiety with respect to worldly things is not in accordance with His will. It will not do for us to float along with the current; we are to be laborers together with God. God has imparted to us moral powers and religious susceptibilities. He has given His own dear Son as a propitiation for our sins, that through Him we might be reconciled to God. He has brought to us knowledge, light, and truth, to open our understanding. He is the way, the truth, and the life; and now it devolves upon man to seek most earnestly to cooperate with the agencies which the Lord has provided for his salvation. He must with earnestness lay hold upon the helps God has placed within his reach. He must pray, he must search the Scriptures, he must obey God, and must employ all his powers in making the most of the opportunities and privileges brought within his reach. Then we must be laborers together with God; for God will not complete His work without human agencies.

Our fidelity to Christian principles calls us to active service for God. Those who do not use their talents in the cause and work of God, will have no part with Jesus in His glory. Light is to shine forth from every soul that is a recipient of the grace of God. There are many souls in darkness, but what rest, and ease, and quietude many feel in this matter! Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money, to enlighten others. They do not even take the responsibility of keeping their own souls in the love of God, that they may not become a burden to the church. Such ones would be a burden and a clog in heaven. For Christ's sake, for the truth's sake, for their own sakes, such should arouse and make diligent work for eternity.

Divine and human agencies are combined in the work of saving souls. God has done His part, and Christian activity is needed now. God calls for this. He expects His people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership with the Lord Jesus Christ? He will prescribe the terms, he will make all the conditions. Has God enlightened you with a knowledge of Himself? Have the treasures of His Word been opened to your understanding, so that you have become intelligent in regard to the truths therein? Then go to work with your ability. If you are only humble, pure in heart, single in purpose, you will see the needs and wants of God's cause. You will see that there are foreign countries to be visited, that missionaries must go

forth with the spirit of self-sacrifice and devotion, to labor, to deny self, to suffer for Christ's sake. And even in America there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their going to America, that they might be brought under the enlightening influence of the truth revealed in His Word, and become partakers of His saving faith. *How many have felt any interest for these strangers?* How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? Where there is one laborer there ought to be hundreds receiving every word that proceeds out of the mouth of God, and giving it to the people as they can bear it. A hundred-fold more might have been done than has been done. A worldly spirit has prevailed among the professed servants of God, and the souls of men have not been counted of half as much value as their cattle, their farms, and their business. God will hold them accountable for this terrible neglect in the past; but what are they going to do in the future? Will they come into cooperation with our great Benefactor? Will they as men who have had the light of truth, let that light shine forth to those in darkness? God has honored them with the privilege of being colaborers with Christ in the great harvest field. Will they thankfully, heartily receive all the advantages God has provided, and diligently improve them by exercise, using every ability and every sacred trust in the service of the Master? Their success in advancement in the divine life depends upon the improvement of the talents lent them. Their future reward will be proportioned to the integrity and earnestness with which they serve the Master.



## OUR GREAT EVANGELIST AND HIS ASSISTANT.

GEORGE A. KING.

AN evangelist is one who introduces the Gospel to the people. He may not be called upon to do an all round work, as auditing accounts, writing letters, or helping mischievous ones out of their troubles; but he will be expected to be up to date in starting his fellows, morally speaking, in the right direction; and to give the proper amount of meat in due season; to inspire life and strength and knowledge and intense activity in the race toward the kingdom of God. He may not be able to do everything at once; for, like Paul, he will be obliged at times to be contented to look upon himself as merely a planter, and to consider it a part of his business to suppress envy and jealousy when he remembers that Apollos is doing the watering, and the Lord is giving the increase.

We gaze with admiration upon the great Nasmyth hammer which can chip an egg-shell without breaking it or shiver with a stroke the ponderous bar of iron. We are awed by the wonderful force, but we are especially attracted by the

machinery which holds it in perfect control. And thus with the pioneer in the front of the struggle: he keeps a steady pressure of strength upon the heart and lips; for he remembers he must think, and cause others to reflect upon the chapter where it is written, "If any man offend not in word, the same is a perfect man;" and that the multitude are beholding that they may know what spirit it is that is moving him at its terrible or at its gentle will.

Our great evangelist comes to us with acceptable dress and many beauties that adults of every type, and even children, stop to admire, bringing the "unsearchable riches of Christ." With a broad and intelligent conception of the wants of all, he tells the "old, old story" in wisdom and tenderness that even the hardest appreciate. He tells of the great prophetic history and the waymarks of the ages; and in the spirit of the Master explains the "kingdom and dominion" "under the whole heaven" that "shall be given to the people of the saints of the Most High." He gives whole volumes of light and knowledge that are causing thousands of earnest eyes to flash with renewed brightness as they see the clouds of error lifted from the fair face of truth and the true light shining in.

Our great evangelist is indeed gifted in history, science, and theology, and is filled with the spirit of the life and light of present truth. He is always patient. He holds credentials from the highest authority in the universe. The Lord called him our "pioneer" who would do a mighty evangelistic work in the earth. He is a librarian, pointing out the great avenues of light and knowledge for the age in which we are living, and calling our attention to the best books written since the world went wrong. He cannot walk, of course; but the Lord has provided the railroads and mails to transport him to the agents who are to carry him to every man's door. His assistant, like himself, is ever helpful in teaching prisoners of hope how to be separated from the shackles of this world, where humanity is struggling to deliver itself from a thousand wrongs.

We should have a deep respect for our great evangelist, the "Signs of the Times," and his assistant, the "Good Health," that they may go forward in their pioneer mission to bless the hearts and lives of men, and prepare the way for all the saints of the Lord to be gathered together upon the last great platform of preparation for the "Coming One."

Let ministers, doctors, and writers rally round these great periodicals, fill them with their finest thoughts and brightest mental accomplishments, and encourage all to properly support them.

In conclusion will say that there have been taken about two hundred and fifty yearly subscriptions for these periodicals in connection with the work in Brooklyn the past winter.

What a congregation these evangelists would soon be speaking to if this same effort were being made in every conference all the year round, and what channels might they open for our literature when used in connection with the work in our large cities! Most of these subscriptions were taken by sisters in the church who had never done any canvassing to speak of. They simply took sample copies and left them with the people; then went back a few days later and solicited yearly subscriptions, with the above result.

# MISSIONARY READING CIRCLE STUDIES.

## THE FIELD.

FIRST WEEK.—MAY 27—JUNE 2.

“The Russian Mission Field.”

1. STATE several reasons indicating that special importance should be attached to Russia as a mission field.
2. Give a comparative view of the extent of the Russian empire. What portion of the land on the globe does it occupy?
3. Tell what you can of the physical features of the country.
4. Describe the general appearance of European Russia. Of Siberia.
5. What three distinct divisions are marked?
6. Locate the principal mountains mentioned in the study.
7. Mention and describe the most important lakes. To what are they compared?
8. Name and locate the principal rivers in European Russia and Siberia.
9. What nationalities are represented in this empire?

SECOND WEEK.—JUNE 3—9.

“In the Land of Honduras.”

1. In what respect is Honduras a near neighbor of the United States?
2. From what circumstances did Cape Gracias a Dios derive its name?
3. Mention some of the physical features of Honduras.
4. What is its area? Population?
5. Why are the country places so sparsely settled?
6. Describe Truxillo; its streets, sidewalks, and houses.
7. Mention some of the chief articles of export, and describe the market.
8. To what nationality does the Honduran belong?
9. What are some of the difficulties of travel, especially during the winter months?

THIRD WEEK.—JUNE 10—16.

“Mexico in Its Religious Aspect.”

1. What were some of the characteristics of the religion of the Aztecs?
2. Relate briefly the legend giving the history of the shrine of Guadalupe.
3. Tell something of the Inquisition in Mexico.
4. What religious practises of the Aztecs are, with very little change, a part of the Catholic worship in Mexico?
5. How was the Bible introduced into this field?
6. What attempt was made to destroy its influence? With what result?
7. How were religious liberty and freedom of the press secured?
8. What can you say of the pioneer work of Melinda Rankin?

9. How is the greater part of the missionary work carried on to-day?
10. Give the number of communicants and adherents of the Protestant churches.

## FOURTH WEEK.—JUNE 17-23.

“A Trip Through Fiji;” “A Jamaican Dedication;” “A Missionary Tour in Uruguay.”

1. How did Elder E. H. Gates' second trip to Fiji compare with the one of 1892?
2. What fruits did he see as a result of his first visit?
3. Mention some of the interests developed in this tour.
4. What plans were laid for the advancement of the work in the Fiji Islands?
5. What is the membership of the church at Waterloo, Jamaica? By whom, and at what time, was the work first opened here?
6. Tell what you can of the progress of the work at Mahogany Grove. Why was this dedication of particular interest to the people of this locality?
7. Locate the republic of Uruguay. Give its area and population.
8. In what does its wealth consist?
9. Describe the trip of our missionaries from Buenos Ayres to Helvecia. Why is this place of interest in connection with the message in Uruguay?

## FIFTH WEEK.—JUNE 24-30.

## REVIEW.

NOTE.—Our lesson this week is a review of the past quarter's work. Written answers to these questions will not be required, but a careful RE-VIEW of what we have studied during the quarter will be valuable in crystallizing the information gained, so that we may have it at hand for future use. These questions may also be used as the basis of an interesting exercise for the missionary meeting, by assigning each question to a different individual for a two- or three-minute talk.

1. What events in the history of China seem to have prepared that country for the entrance of the Gospel?
2. Describe the different divisions of Chinese society, and suggest lines of missionary work which, in your estimation, might be successfully established among them.
3. Relate the events which led to the establishment of the independence of Mexico.
4. Mention some developments in that country, of marked interest to the student of prophecy.
5. What can you say of the religion of Mexico?
6. What points in the Mohammedan faith might lead its adherents to favorably consider the Gospel?
7. Relate some of the evidences of progress mentioned in the island fields we have studied.
8. Why is the Russian empire especially important as a mission field?
9. What can we do to advance the work in the fields considered during the quarter?

SECOND SABBATH MISSIONARY SERVICE, MAY 12, 1900.

## PROGRESS IN THE COOK ISLANDS.

NOTE.—The following brief outline of the chief points of interest in the Second Sabbath Missionary Reading for May is inserted for the benefit of those who were unable to attend the services on that date.

THE work in the Cook Islands has been developing quite rapidly during recent months, and our laborers are reaping some harvest from their seed-sowing of the past five years. Owing to the fact that the early missionaries to these islands failed to take into consideration the difference in time, the people were taught to observe Saturday, calling it Sunday. More than two years ago the question of changing this day was agitated, but not until last August was definite action taken, when a Sunday law was passed, to go into effect Christmas day, 1899. The result of this has been watched with keen interest, as many of the natives had been taught that they were observing the true Sabbath of God, and they were not willing to depart from this to observe a pagan day.

The first letters from our missionaries on the islands concerning the outcome of the matter, written in January, reported that the very best people were diligently studying the Word of God, as a result of the law. Those who refused to observe the first day were turned out of their places of worship, the doors of the churches being closed against them for services on any other than that day; and they were even forbidden the privilege of meeting in private meeting-houses, those in authority, some of whom were missionaries, going so far as to suggest that these buildings be burned. One of our missionaries was arrested and fined for non-observance of the law. But with all this, many were inquiring for light, among whom were chiefs and native missionaries, and some had already taken their stand for the truth of God.

Dr. Caldwell reports a company at Titikavaka who have urged him to come and teach them. At first he refused out of courtesy to their leaders; but after repeated invitations, he went to visit them, as they had by this time severed their connection with their former church. They were ready to unite with the Seventh-day Adventists in a body. He advised them not to do this, but to meet as they had been doing in the past, and study the Word of the Lord carefully. He has met with them several times, and is teaching them the different truths of the Third Angel's Message. A number of these people have been fined for non-observance of Sunday. One, an old man, has spent some time with the workers in the mission. He is earnestly studying the Scriptures, and has asked for baptism. Doctor Caldwell writes: "It is truly refreshing, after so long waiting, to see the people calling intelligently for baptism. Praise the Lord with us for His mighty power which is being manifested in behalf of these people. Truly, when they come out now in the face of this opposition and wish to be baptized, it is not for the love of mere formality."

After a still later visit he writes that every one in the village who did not work on the Sabbath and had absented himself from the first-day meetings, was fined.

The specific charges were that they had trampled on and profaned their chief, and had talked hard against the first day. He says of them: "It is marvelous how much the Lord has done and is doing for these blinded people. They have had very little instruction as to the meaning of the prophecies. They have no clear light concerning the mark of the beast. Yet some of them stand amid all this show of power and persecution. With a thorough understanding of the prophecies, it requires much grace to endure persecution anywhere. Here, where men have been serfs all their lives, it seems to me to be doubly trying. This much is very evident: The Lord is doing excellent work with these people. They take readily to the truth upon the subjects of baptism and the ordinance of humility. I am instructing them as I have opportunity. It is a precious privilege to feed hungry souls. The Spirit is witnessing to his Word in that hearts are being enlightened."

One can appreciate more what it means to accept the truth in these islands, when we remember that these people are practically slaves to their chiefs. The land upon which they live belongs to the chiefs, and in taking a position against them they are likely to be deprived of their homes and of their only means of obtaining a livelihood. One great need in this village now is some one to care for these new converts, both old and young. There are from twenty to thirty children in these families who should be taught in some school. Unless provision is made for them, they must be brought up surrounded by heathen customs and heathen darkness.

Brethren and sisters, this experience means much to us. The hand of persecution is developing those who will be counted among God's people. "Angels of God are moving upon the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times."

Can it be that this experience in the Cook Islands is a fulfilment of that testimony from the servant of the Lord which says that the work which the church failed to do in a time of peace and comparative prosperity she will have to perform under the pressure of trial and persecution—"under the most discouraging, forbidding circumstances?" Why have we not done more in the Cook Islands, yes, throughout the entire foreign field? Let the testimony of the Lord answer: "The missionary work might be enlarged a hundredfold if there were more means to employ in carrying out larger plans." Here we are then told that means is expended for articles which there might be no sin in possessing, were it not so greatly needed in extending the truth; and then follows this question: "How many of you, my brethren, are seeking your own and not the things of God?"

How shall we answer this to-day, in the face of the appeal we have just heard? The Foreign Mission Board has recently asked a regular offering to this work of but an average of ten cents a week from each individual Seventh-day Adventist. This amount is very small, but if given regularly will not only support our present force of laborers, but place 200 more in the field. If you have not already responded to this call, will you not decide to do so now?

Shall not the Lord's work be first in our thoughts, first in our prayers, and first in our gifts? May the Spirit of the Lord lay His work upon our hearts.

## REPORT OF TRACT SOCIETIES FOR 1899.

TRACT SOCIETIES.	Number Church Members.	Number Societys.	Societies Reporting.	Members Berean Reading Circle.	Letters Written.	Letters Received.	Bible Readings.	Missionary Visits.	Periodicals Distributed.	Subscriptions for Periodicals Taken.	Pages Books, Tracts, etc. Distributed.	4th Sabbath Donations.	October Donations to I. T. S.	Other Missionary Donations.
Arkansas	360	17	12		228	126	177	418	4,528	310	65,626	⌘	⌘	⌘ 59.54
California	4,372	73	43	400	2,546	677	3,292	10,248	129,430	929 <sup>a</sup>			72.02	4,667.24
Chesapeake	700	10	8		65	26	31	304	1,774		8,118	22.39	2.90	60.25
Dakota	591	50	23	39	560	108	97	542	12,177	238	73,255	70.49		
<i>b</i> Florida	266	8	7		52	54	149	272	5,991	100	10,190		4 74	353.84
<i>d</i> Illinois	<sup>c</sup> 1,500	50	21	74	121	36	194	380	5,059	4	164,994	2.05		1,108.33
Indiana	<sup>c</sup> 2,000	67	20		50	20	80			34	47,213	5.49		24.38
Iowa	3,565	121	123	477	3,076	1,945	2,905	10,681	103,313	1,541	892,849	477.42	145.11	13,460.32
Maine	521	17	11		241	114	56	318	7,395	401	141,276		4.75	435.84
Minnesota	1,800	84	62 <sup>e</sup>		6,069	3,144	796	3,609	315,073	479	456,231		46.78	5,110.61
Missouri	2,400	42	30	84	883	438			56,399		451,558		27.25	
<i>f</i> Nebraska	840	51	24	90	188	119	1,049	115	3,658	620	98,515		65.08	684.58
New England	1,160	35	28		1,174	563	950	2,286	61,039	349	323,794	333.29	112.95	
North Pacific	2,072	54	46		612	342	846	110	41,454	451	221,681	304.30	47.55	1,409.42
Ontario	377													
Pennsylvania	1,550	54	37		642	246	1,152	1,692	81,345	5,952	507,640		15.39	968.24
Southern	1,237	41	25	116	423	260	647	2,057	9,374		116,665	12.41		128.89
Tennessee River		13	7		163	253			2,819		90,184			
Vermont	566	16	11	93	88	42	6	48	2,060	311	27,851		19.44	571.47
Wisconsin		94	72		855	374	526		48,654		376,151		51.37	
<b>Totals</b>	<b>25,877</b>	<b>897</b>	<b>610</b>	<b>1,373</b>	<b>18,036</b>	<b>8,897</b>	<b>12,953</b>	<b>33,080</b>	<b>791,542</b>	<b>11,719</b>	<b>4,073,791</b>	<b>1,227 84</b>	<b>615.33</b>	<b>29,042.95</b>

<sup>a</sup> Number books, tracts, etc., distributed, 22,717.

<sup>b</sup> Hours Christian Help Work, 54; Cottage meetings, 30.

<sup>c</sup> Estimated.

<sup>d</sup> Six months.

<sup>e</sup> Local circles, not Berean.

<sup>f</sup> Fourth quarter, 1899.



## BRIEF MENTION.

—THE Field Studies of the Missionary Reading Circle will not be discontinued during the summer. This decision was made by the Foreign Mission Board at the recent meeting. These studies will be based, as heretofore, upon the current issues of the *MISSIONARY MAGAZINE*. The lessons are simple, one evening each week being sufficient to master the most difficult, and yet even that much time faithfully devoted to this work will give the student a store of knowledge on foreign missions ere the close of the year. Each lesson is complete in itself, so that new students can begin at any time. We would be glad to welcome every *MISSIONARY MAGAZINE* reader as a member of the Missionary Reading Circle.

—AT the late meeting of the General Conference Committee it was decided to omit the Studies on the Message in the Missionary Reading Circle during the summer months, and to resume the work the coming autumn. Special arrangements will be made in the meantime to enlarge the work, and to carry it forward in the most improved manner. Let all who followed the lessons the past year arrange to take up the work the coming year, and it is greatly hoped that the number of Missionary Reading Circle readers will be largely increased. It is probable that the book of Revelation will be studied during the first part of the coming year. Here will be a rare opportunity to obtain information concerning a very interesting and exceedingly important book of the Bible.

—A RECENT letter from Elder E. W. Farnsworth, of Australia, states that God is giving success to His servants in

that field. An excellent camp-meeting had just been held at Greelong. The interest is being followed up by Elder G. B. Starr. Elder A. G. Daniells had left Australia for South Africa, to render assistance to our brethren in that field, for a time. He was accompanied by Brother J. J. Wessels.

—A NEW subscriber, in sending in his order, recently wrote: "We are thankful to God that He caused a copy of the *MISSIONARY MAGAZINE* to be handed to us." Are you thankful that a copy of this paper ever came to you? Are you sure that there are not some of your friends who would use these same words if a copy of this paper were handed to them?

We want 20,000 subscribers during this year, and if we secure them, it will be because you have interested at least one of your friends in this paper. Every family in this denomination should become acquainted with the world-wide work in all its phases. One new name from each subscriber now on our list will practically accomplish this. Shall we have your cooperation in placing this information in their hands?

—WE would call attention to the fact that we have on hand a few volumes of the *MISSIONARY MAGAZINE* for 1898 and 1899 bound separately, in cloth. These will be found very useful to those who wish to keep in touch with our work in other lands, year by year, or who are anxious to learn of the habits, history, customs, and religious beliefs of other nationalities. In the volume of 1898 there are 498 pages; the volume for 1899 has 568 pages. They will be mailed post-paid for \$1 each. Send in your orders at once, if you desire these books, for we have but a limited supply.

"THE House We Live In," or "The Making of the Body," is the title of a new, illustrated, juvenile book on physiology and hygiene, recently received from the Pacific Press Publishing Company, Oakland, Cal. Its author, Vesta J. Farnsworth, is well known to many of our readers, and her name is a sufficient guarantee of the value of the work. An easy and simple dialogue style is employed, and the book will be eagerly read by both children and parents. It is bound in cloth, and retails for 75 cents. We bespeak for it an abundant and well-deserved success.

—DR. DAVID PAULSON and W. S. Sadler are preparing a series of articles for "The Life Boat," on the subjects of "Sowing for Health and Disease," "Sowing for Miracles," "Distinguishing Characteristics Between True and False Healing," "Christ Our Harvest-Bearer," etc. The first of the articles will appear in the June number, and the series will continue four or five months. The subject of true and false Divine healing is to be thoroughly canvassed. The way to avoid the counterfeit is to accept the true under the guidance of the Holy Spirit. The Scriptures make plain the truth on these questions.

The paper will be furnished with the articles for 10 cents, or for the entire year at 25 cents. Address your State Tract Society, or, The Life Boat, 1926 Wabash Ave., Chicago, Ill.

—WE are glad to be able to present in this number the annual report of the tract societies, although it has been much delayed. Some of the societies were unprepared to make an annual report, hence the incompleteness of the general footings. It has been arranged to return to the quarterly report sys-

tem, but we think the old plan will be more satisfactory, and yield better results to the work hereafter.

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## ✦ Missionary Magazine ✦

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*He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: <sup>1</sup>if riches increase, set not your heart upon them.  
11 God hath spoken <sup>2</sup>once; twice have I heard this; that <sup>3</sup>power be-  
longeth unto God.

<sup>1</sup>or, we are consumed by that which they have thoroughly searched.  
<sup>2</sup>Joh 31. 25.  
<sup>3</sup>Ps. 52. 7.

6 They search out iniquities; <sup>2</sup>they accomplish <sup>3</sup>a diligent search: both the inward thought of every one of them, and the heart, is deep.

7 But God shall shoot at them with an arrow; suddenly <sup>2</sup>shall they be

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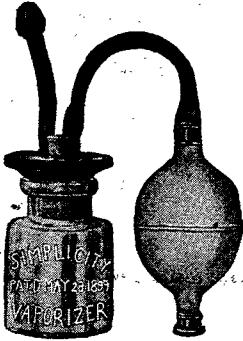
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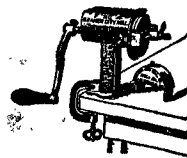
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