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A. Delos Wescott
1897
1898

THE MISSIONARY MAGAZINE

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Ants' Nest in Tree.

[See page 325.]

THE MISSIONARY MAGAZINE.

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NO. 7.

THE MISSIONARY'S PLEA.

ARTHUR NEWTON ALKIRE.

[A RETURNED missionary to China, in telling of his experiences in that country, mentioned the case of a woman whose husband came home one night drunk and angry, and turned her out of the house with the command to never enter it again. It being in the midst of winter, and having no other place to go, she went to a temple near by where she was found about two days later by the missionary and his wife, dead from abuse and exposure, but still in a praying posture before the idol.]

KNEELING in the heathen temple,
Where for refuge she had fled
From a brutal husband's curses,—
Thus we found her, cold and dead.

Thin her garments, though 'twas winter;
Homeless, friendless, and alone,
She had begged in vain for mercy
From the hideous grinning stone.

And we thought its grin more fiendish
Than we'd ever seen before,
As if gloating o'er its victim,
Lifeless there upon the floor.

Knowing naught of Christ, this woman
Had before this god of stone
Poured her life out, asking mercy
That can come from God alone.

Thus she died; and thus are millions
Going down in death each year,
Praying to their horrid idols
That can neither see nor hear.

And can we, more highly favored,
 If we send them not the Name
 That alone can light their darkness,
 For their death be free from blame?

Shall we in this land of Bibles
 Count ourselves from care so free,
 That we heed not those who perish
 In the lands beyond the sea?

No; we can not, dare not, leave them
 Groping in their heathen night;
 We must send the joyful tidings
 Of the God of love and light.

Who will go then with the message,—
 Go in Christ's almighty name,—
 Preaching peace and sweet deliv'rance
 To the slaves of sin and shame?

Who will leave his home and kindred,
 Happy though his lot may be,
 To the Master gladly saying,
 "Here am I, O Lord, send me?"

Progress in the Field. "Nor by might, nor by power, but by My Spirit, saith the Lord of Hosts." The Spirit of the Lord is moving upon the hearts of the people of other nations. There is scarcely a foreign mail that does not bring tidings that this Gospel of the kingdom is penetrating some of the dark corners of the earth. Souls are being converted, and many fields appear to be rapidly ripening for the harvest.

West Indian Mission Field. Especially is this true of the work in the West Indian mission field, covering, as it does, an area of 1,567,452 square miles, and embracing a population of 14,486,541. The laborers there seem too few to accomplish the work before them. A minister is needed in each of the following islands at once: Tobago, Grenada, St. Vincent, St. Lucia, and Antigua.

In Jamaica, particularly, has the work made commendable progress during the past year. There are now eight hundred Sabbath-keepers in this island. Since returning from the General Conference, Elder Hall has baptized sixty-nine and received one hundred and twenty-seven into church fellowship, and he still has nearly forty applicants for baptism. Besides keeping his tent in the field, Brother Hall visits and looks after the work in all the churches he has raised up. Excellent meetings are reported from Southfield, where more than a score have taken a decided stand for the truth and many more are deeply interested. The congrega-

tions gradually increased, until on the last evening of the meetings the church could not accommodate the hearers. There was no excitement,—simply the power of God moving on the hearts of the people. Our laborers have been invited to hold meetings in more places than they will be able to visit for sometime. In reporting the work, Elder Haysmer expresses the wish that some of our young people would begin to study Spanish and French, and get ready to enter the places in the West Indian mission field where these languages are spoken.

Africa.

All will be interested in Elder Mead's excellent report in this issue concerning the work in Matabeleland. Brother J. A. Chaney, in writing of his work at Umkupavula, mentions a young man who was herdbooy at the farm when the missionaries reached Matabeleland a year ago, but is now working for his board and studying to become a laborer. He can read his language some, and loves especially to read the Bible. He had been at the mission at Umkupavula several weeks, and their study of the Bible together had been a real source of pleasure to Brother Chaney. Eight or ten other young men and boys from a kraal two or three miles distant were also working hard to learn to read their language.

From the Gold Coast Brother Dolphijn, who has charge of our mission farm, writes encouragingly. Three or four have recently decided to keep the Sabbath of the Lord. A small school has been started, taught by a young man who was formerly a Roman Catholic, but is now rejoicing in present truth. Brother Dolphijn has recently sold \$160.00 worth of books. He has in his family two heathen boys whom he brought to the mission farm from the interior, hoping to educate them for missionary work.

Despite the war, some material progress is reported by the South African Conference. Five thousand copies of the "South African Sentinel" were distributed semi-monthly for nine months, besides 21,000 copies of "De Wachter" in the same period. War issues of these periodicals were circulated quite freely, and letters have been received from all parts of the field, inquiring about our work and enclosing subscriptions for the papers. Thousands of copies have gone to the soldiers and prisoners. Seventy-two hundred and fifty books have been sold during the year.

Japan.

Although death has so recently broken the ranks of our laborers in Japan, yet there is a bright side to the work in this field. For sometime our brethren have been publishing a paper in the Japanese language, and success beyond their expectation has attended the enterprise. About two thousand copies are printed each month, and quite widely circulated throughout the empire. As a result, requests are coming in from a number of places for the living preacher.

Elder Grainger's funeral was the first Christian burial witnessed by one of our native converts, the grandmother of Brother Hasegawa. She then expressed a desire to be laid to rest in the same manner at her death. She died recently, and many of her relatives and friends for the first time attended a Christian burial. They were very much impressed by the service. After this an uncle was taken

ill and invited Brother Hasegawa to visit him and read the Bible to him. Neighbors also came in and heard the reading of the Word of God.

All will be pleased to know that Sister Grainger's health is improving. She is again able to take up the work in the Shiba school, teaching several hours each day.

Finland. The Finland missionary ship "California" was expected to start out for work about June 1. Last year she carried five hundred "Prophecies of Jesus," besides papers, tracts, and small books, to the people living on the islands thirty or forty miles from the mainland. Although no results are yet to be seen from this work, our laborers rest in the promise that the Word of God shall not return unto Him void. Brother Hoffman will soon begin meetings in Borga, about forty miles from Helsingfors. A young lady who has recently embraced the truth, and speaks both the Finnish and Swedish languages, will assist in visiting and distributing tracts.

The Polynesian Field. Elder E. H. Gates, the superintendent of Polynesia, is laboring to prepare literature for his field. He is securing translations of some of our best tracts into the different languages of Polynesia and New Zealand. The funds for this work have been supplied by the Sabbath-school offerings of Australasia during the past year. The offerings for the first quarter after the close of this year will be given to Tahiti, and those of the second quarter will be devoted to the tract department of the Union Conference, the object of which is to send literature into Polynesia and Malaysia.

Sister Hattie Andre, formerly of the Huntsville (Alabama) school, and now connected with the Avondale School for Christian Workers, is one of the secretaries of the tract department of the Union Conference, and will render assistance in sending out literature to the islands in the northwest, and, as the way opens, to Polynesia. Mrs. E. H. Gates will also devote some time to this work. "Steps to Christ" will soon be translated into the Maori language, and other books and tracts will follow.

German Field. Elder L. R. Conradi has recently made a successful tour through France, Italy, German Switzerland, and Southern Germany. After attending a general meeting at Riga, Russia, he visited all the churches in Hungary, baptizing about twenty converts. We have now about seventy members located at five different places in this country. A church was organized in Eastern Germany, and one at Dresden, the beautiful capital of Saxony. The outlook in the great European field is good. Three workers have recently been located in Paris; others will follow later. They are circulating about three thousand French papers in this field. From Southern France a good meeting is reported. Elder Conradi considers this a fruitful field. The same holds true of Italy, where profitable meetings are being conducted in the Waldensian valleys. Of late, quite an interest has sprung up among the Rumanians, a million of whom live in Hungary. In Bulgaria and Rumania and Servia the outlook is good. Twenty-five students, from all parts of Europe,

are attending the school at Friedensau. Our laborers expect to hold a general meeting at this place, and, as it will be a tent meeting, if successful, it will pave the way for camp-meetings in Germany.

**Ten Cents
a Week.** Are you giving at least ten cents a week for the promulgation of the Third Angel's Message beyond the borders of your own conference? This offering is small, and yet if faithfully given by every representative of the denomination, will create a revenue of about \$78,000 a quarter—more than the usual offerings of the entire year. That our missionary operations could be greatly increased will be seen at a glance. What we need is not only the larger offerings of the few, but the joint cooperation of all. Let our gifts be accompanied by our prayers. Let not a day pass without remembering the laborers who are "at the front," in our supplications before the throne of God. "The effectual fervent prayer of a righteous man availeth much."

Don't Forget. Beginning with July 1, 1900, the subscription price of the *MISSIONARY MAGAZINE* will be 50 cents per annum, instead of 25 cents, as heretofore. As stated last month, this price will enable the paper to be practically self-supporting. We earnestly invite all our readers to do what they can to aid in placing this journal in every family that is interested in the spread of the Gospel among the nations.

**Our
Missionary Map.** We go to press too early to give definitely a notice of the completion of our missionary map of the world. We have the proof-sheets, and are more than pleased with the result thus far. It will be a beautiful little cloth map, about 24 by 36 inches, and we believe will be heartily welcomed by every student of missions. The present prospects are that it will be ready for delivery by July 1. The map will contain, besides the location of our work, the latest statistics of the population, religion, etc., of the different countries. The price will be seventy-five cents. Orders will be received direct, or through the tract societies.

**One New
Subscriber.** A friend writes: "Last September I sent sixteen subscriptions to the *MISSIONARY MAGAZINE*. Eight of these subscribers were not of our faith. I see that you ask if each one now taking the paper can not secure one additional name, and thinking that perhaps the eight subscribers who are not with us might fail to secure an additional subscription, I will try to secure eight names for them. Enclosed are the names thus far secured—five in number. Will try to get the rest next week. I wish I could see every Seventh-day Adventist family, and arrange for and with them to take the *MAGAZINE*. Its visits are brilliant spots in my experience." [The other three subscriptions have since been received.] Would you help forward the cause of missions? Assist in increasing the circulation of the *MISSIONARY MAGAZINE*. A new subscription from each one now receiving the paper will place the *MISSIONARY MAGAZINE* in more than 20,000 homes.



Chinese Literati.

EDUCATION IN CHINA.*

W. E. HOWELL.

THE great stimulus to literary pursuits is the hope of obtaining office and honor. The only course of study is the classical and historical one prescribed by law. No arithmetic, no geography, no science, natural history, scientific arts, nor foreign languages, are taught.

The great end of education among the ancient Chinese, was not so much to fill the head with knowledge, as to discipline the heart and purify the affections. The modern system is shaped to the one end of passing the competitive examinations for degrees, requiring a knowledge of Chinese classics and history only.

The present plan of selecting and preparing civilians for office through examinations, was instituted about A. D. 600. The government appoints and pays the examiners, but provides no school or educational funds. Education is obtained entirely by private means and enterprise.

In the Chinese view of it, the way to become a student is with gentleness and self-abasement to receive implicitly every word the master utters. The father, even though a literary man, seldom instructs his sons; and few mothers are able to teach their offspring to read. Maternal training consists in giving a right direction to the morals, conducting the sacrifices, and enforcing the obedience of

*The information contained in this article is drawn from Williams' "Middle Kingdom," from a Chinese author, and from Chinese friends.

the child. A large proportion of the people, usually estimated at an average of about one-half, never learn to read or write. Those too poor to enter upon a course for the competitive examinations, must be content with a little practical education to aid them in obtaining a livelihood.

Teachers seldom attempt to improve upon the stereotyped methods of their predecessors. They are simply to teach the same series of books in the same fashion in which they themselves learned them. The requisite qualifications of a teacher are gravity, severity, patience, and acquaintance with the classics. He may generally be recognized by his long gown, stern look, bent form, shoulders rounded and eyesight impaired by long study—he usually wears an immense pair of spectacles to aid his weakened eyes. The majority of teachers have been unsuccessful candidates for literary degrees, are unfit for manual labor, and unable to enter on mercantile life.

The teacher hires his own school quarters—a mat shed which barely protects him from the weather; a low hot upper attic of a shop; a back room in a temple; rarely a house built for the purpose. The school furniture consists of a desk and stool for each boy (each pupil providing his own, often presented him, according to a Chinese custom, by his grandmother, at the beginning of his school life), an elevated seat for the master, a wooden rule and a rattan stick for chastising, and in one corner a tablet or inscription on the wall, dedicated to Confucius and the god of letters, before which incense is kept constantly burning. Confucius is styled, "Teacher and Pattern for all Ages."

In day-schools the number of pupils ranges from ten to forty. In Canton, a teacher of twenty boys receives from fifty cents to a dollar per month for each pupil; in country villages, three, four, or five dollars a year, with a present of eatables and incense sticks three or four times a year, from each pupil. In private schools, a well qualified teacher is hired by four or five persons living on the same street, or related by birth or marriage, to teach their children at a stipulated salary, the number of pupils seldom exceeding ten. The apartments are much superior to the common schoolroom. Private tutors receive from \$150 to \$350 or more per annum. There are no boarding-schools or kindergartens, and but few public or private schools for the poor.

The first hours of study are from sunrise till breakfast at nine or ten o'clock. After an hour, school is resumed till five P. M. In winter an evening session is often held. Evening schools are sometimes conducted for mechanics and others occupied during the day. School is held seven days in the week, for about eleven months in the year; and no periods for recreation or diversion are granted during the daily session. The longest vacation, about a month, is just before New-year. A dozen or more festivals are observed as holidays during the year.

When the boy begins his studies, a ceremony, now falling into disuse, takes place: the father leads his son to the teacher, who kneels before the name of some ancient sage and supplicates his blessing upon his pupil; then seating himself, he receives the homage and petition of the lad to guide him in his studies. The event is further marked by the boy's receiving a "book name," by which he is called during his future life. When a boy enters or leaves the schoolroom, he reveren-

tially bows before the tablet of Confucius, and salutes his teacher. Twice a month he partakes in worship at Confucius' shrine.

The first book put into the boy's hand is the "Trimetrical Classic" (compiled A. D. 1050). The first sentence put into his mouth is this: "Men at their birth are by nature radically good." Repeat this sentence in Chinese to any boy in Chinesedom who has attended school, if for only a few months, and his eyes will sparkle with recognition. The pupil is then taught: "If not educated, the natural character grows worse." Then follows instruction in the necessity and modes of education, importance of filial and fraternal duties, synopsis of the various branches of learning, the three great powers (heaven, earth, man), the four seasons, the five elements, five constant virtues, the six kinds of grain, the six domestic animals, the seven passions, the eight materials for music, the nine degrees of kindred, and the ten social duties. Then succeed rules for a course of academical studies, a list of books to be learned, a synopsis of the general history of China in an enumeration of the successive dynasties, concluding with incidents and motives to learning drawn from the conduct of ancient sages and statesmen and from considerations of interest and glory. This ill-adapted book is constantly being committed to memory by myriads of schoolboys in China, thousands of whom never get any further.

The schoolboy's second book is the "Century of Surnames," containing a list o the family or clan names commonly used.

His third book is the "Millenary Classic," unique among all books in the Chinese or any other language, in that it consists of exactly a thousand characters, no two of which are alike in form or meaning. It is said to have been written in one night, under fear of punishment for failure, with the result of turning the author's hair white. Its contents are similar to those of the "Trimetrical Classic." It treats upon the productions of nature, the virtues of early monarchs, the power and capacities of man, his social duties and manner of living; the splendor of the palace and its high dignitaries; private and literary life, pursuits of agriculture, household government, and education. It begins thus: "The heavens are somber, the earth is yellow; the whole universe (at its creation) was one wide waste."

The fourth book is "Odes for Children," containing but thirty-four stanzas.

The fifth book is "Canons on Filial Duty." Section 1 says: "The first thing that filial duty requires of us is that we carefully preserve from all injury and in a perfect state, the bodies which we have received from our parents. . . . To transmit our names to future generations and reflect glory on our parents, is the ultimate aim of filial duty. The Book of Odes says, 'Ever think of your ancestors, reproducing their virtue.'"

The last book before entering on the classics, is the "Juvenile Instructor," containing explicit instruction on the principles of education, intercourse of life, and rules of conduct. These six books complete what might be called the common school education. The examples of intelligent youth rising to the highest offices of state, are numerous in all the works designed for beginners, and stories of their precocity are given in toy books and novels. Thus the highest ideal set

before the youth is a human one—that of his ancestors; the highest incentive, personal honor and sordid gain.

The schoolboy spends his first one or two years in memorizing meaningless sounds and forms, till he has acquired familiarity with a few thousand characters. Then the teacher takes him over the same ground, explaining the words one by one till they are all understood. The only relief from the tedium of memorizing that the boy experiences the first two years, is in tracing on paper the characters he has learned.

The number of years spent at school depends on the means of the parents. Tradesmen and mechanics endeavor to put their sons through the regular series of books noticed above, requiring three or four years, after which the boys enter shops or counting-houses to learn the routine of business with a knowledge of figures and the style of letter writing. Common laborers try to keep their sons in school a year or two, but millions of boys grow up in abject ignorance.

There are grammar or high schools and colleges in China, but their sole object is to instruct advanced scholars in composition and elegant literature.

Turning now to advanced education, the names and number of literary degrees conferred by the government examining boards, and the mode of obtaining them, were briefly noticed in the article on Society in China, and need be treated here in only a general way. While persons from almost every class of society are eligible to candidacy for degrees, yet the amount of money and often the years of time required for successful competition, virtually reserve the prizes for the few most talented and wealthy. The proportion of candidates that are successful, is very

small, and diminishes in the ascending grade of degrees. But any one may try as often as he pleases, so long as he violates no regulation. The possession of degrees protects the holder from corporeal punishment, exalts him above the common people, and makes him conspicuous in his native locality. The first degree is sometimes bought for from \$200 to \$1,000 or more, but the holders of such are rightfully regarded with much contempt and seldom rise higher.

The sale of degrees and office is accepted as a state necessity, but any fraud on the part of either examiner or examined is severely punished, even to the extreme of decapitation. Nevertheless, bribery and fraud are continually practised. Poor scholars sell their services to the rich and personate them in the examinations, or write their essays for them that they may commit them to mem-



A Chinese Student.

ory. Forging of diplomas is not uncommon. The examination hall at Peking contains ten thousand cells, and yet its capacity does not always suffice for the host of candidates. Confinement in these cells frequently causes the death of aged students from exhaustion. Sometimes father, son, and grandson compete at the same time for the same degree. Men as old as eighty have been known to enter. Graduates are permitted to erect flagstaves or place a red sign over their doors, showing the degree they have obtained. Thousands of unemployed graduates may be found in all parts of the empire, waiting appointment to office.

Comparatively little has been done to provide education for women in China. This is largely due to their low position in the Orient, to the general contempt for the capacity of their mind, and to the hazard of sending girls out into the streets alone. Nevertheless, literary attainments are considered creditable to a woman, and Chinese history gives a long list of women writers. Literary men take pride in educating their daughters in poetry and music, and to some extent in history and classics.

A modern Chinese work entitled "Female Instructor," says: "Rearing the silkworm and working cloth are the most important of the employments of the female; preparing and serving up food for the household and setting in order the sacrifices, follow next; after these study, and learning can fill up the time."

THE ADDRESS OF WELCOME TO DELEGATES.*

GENERAL BENJAMIN HARRISON.

I COUNT it a great honor—a call to preside over the deliberations of this great body. It is to associate oneself with the most influential and enduring work that is being done in this day of great enterprises.

The gigantic engines that are driving forward a material development, are being speeded as never before. The din of the hammer and the ax, and the hum of wheels have penetrated the abodes of solitude—the world has now few quiet places. Life is strenuous—the boy is started in his school upon the run, and the pace is not often slackened until the panting man falls into his grave.

It is to a generation thus intent—to a generation that has wrought wondrously in the realms of applied science—that God in His Word and by the preacher says: All these are worthy only and in proportion as they contribute to the regeneration of mankind. Every invention, every work, every man, every nation, must one day come to this weighing platform and be appraised.

To what other end is all this stir among men—this increase of knowledge? That these great agencies may be put in livery and lined up in the halls of wealth to make life brilliant and soft; or become the docile messengers of a counting-house or a stock-exchange; or the swift couriers of contending armies; or the couriers who wait in the halls of science to give glory to the man into whose hand

* Condensed from the opening address at the conference, delivered in Carnegie Hall, New York, Saturday afternoon, April 21, 1900.

God has given the key to one of His mysteries? Do all the great inventions, these rushing intellectual developments, exhaust their ministry in the making of men rich, and the reenforcing of armies and fleets? No. These are servants, prophets, forerunners. They will find a herald's voice; there will be an annunciation and a coronation.

The first results seem to be the stimulation of a material production and a fiercer struggle for markets. Cabinets, as well as trade chambers, are thinking of the world chiefly as a market-house, and of the men as "producers" and "consumers." We now seldom have wars of succession or for mere political dominion. Places are strategic primarily from the commercial standpoint. Colonies are corner stalls in the world's market-place. If the product carries too long in the warehouse, the mill must shut down and discontent will walk the streets.

The propulsion of this commercial force upon cabinets and nations was never so strong as now. The battle of the markets is at its fiercest. The great quest of nations is for "consumers." The voice of commerce is: "And my hand shall find as a nest the riches of the people, and as one gathereth eggs that are left, will I gather all the earth."

But with the increase of commerce and wealth the stress of social difficulties is not relieved, but increases in all of the great nations. The tendency is not to one brotherhood, but to many. Work for the willing at a wage that will save the spirit as well the body, is a problem of increasing tangle and intricacy. Competition forces economical devices, and names wages that are, in some cases, insufficient to renew the strength expended. It suggests, if it does not compel, aggregations of capital, and these in turn present many threatening aspects. Agencies of man's devising may alleviate, but they cannot cure this tendency to division and strife, and substitute a drift to peace and unity. Christ in the heart, and His Gospel of love and ministry in all the activities of life, is the only cure.

The highest conception that has ever entered the mind of man is that of God and the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King "not to be ministered unto, but to minister." The rough winds fanned His sleep; He drank of the mountain brook, and made not the water wine for Himself; would not use His power to stay His own hunger, but had compassion on the multitude. He called them He had bought with a great price no more servants, but friends. He entered the bloody arena alone, and, dying, broke all chains, and brought life and immortality to light.

Here is the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks, and bonds—these are tare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble—the King credits the smallest service. His values are relative; He takes account of the per cent. when tribute is brought into His treasury. No coin of love is base or small to Him. The widow's mite He sets in His crown. Life is sweetened; the poor man becomes of account.

Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting?

The men who, like Paul, have gone to heathen lands with the message "we seek not yours but you," have been hindered by those who, coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.

The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who, less than our children, have acquired the habits of self-restraint? If we must have "consumers," let us give them an innocent diet.

The enemies of foreign missions have spoken tauntingly of the slowness of the work, and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years is as one day. We should not lose sight of the other side of that truth—one day with Him is as a thousand years. God has not set a uniform pace for Himself in the work of bringing in the Kingdom of His Son. He will hasten it in His day. The stride of His church shall be so quickened that commerce will be the laggard. Love shall outrun greed. He exacts faith. He will not answer the demand to show a course of stone in His great cathedral for every thousand dollars given.

But it may be justly asked that the administrators of our mission treasuries justify their accounts; that they use a business wisdom and economy; that there is no waste; that the workmen do not hinder each other. The plowing and the sowing must be well done. These may be and should be judged; that is man's part of the work. But the care of well-planted seed is with God. We shall have reports from the harvesters showing that He has given the promised increase—some thirty and some an hundred fold. Gifts to education are increasingly munificent. University endowments have been swelled by vast single gifts in the United States during the last few years. We rejoice in this. But may we not hope that in the exposition of the greater needs of the educational work in the mission fields, to be presented in this conference, some men of wealth may find the suggestion to endow great schools in mission lands? It is a great work to increase the candle-power of our educational arc-lights, but to give to cave-dwellers an incandescent may be a better one.

Not the least beneficent aspect and influence of this great gathering will be found in the Christian union that it evidences. The value of this is great at home, but tenfold greater in the mission field, where ecclesiastical divisions suggest diverse prophets. The Bible does not draw its illustrations wholly from the home or the fields, but uses also the strenuous things of life, the race, the fight, the girded soldier, the assault. There are many fields; there are diverse arms; the battle is in the bush, and the comrades that are seen are few.

A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the brush the sense of numbers is lost. It

greatly strengthens the soldier and quickens his pace when he advances to battle, if a glance to right or left reveals many pennons, and a marshaled host moving under one great leader to execute a single battle plan.

During the Atlanta campaign of our civil war the marching and fighting had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith.

But one day the advancing army broke suddenly from the brush into a savanna—a long, narrow, natural meadow—and the army was revealed. From the center, far to the right and left, the distinctive corps, division, brigade, and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savanna did for that army this World's Conference of Missions should do for the church.

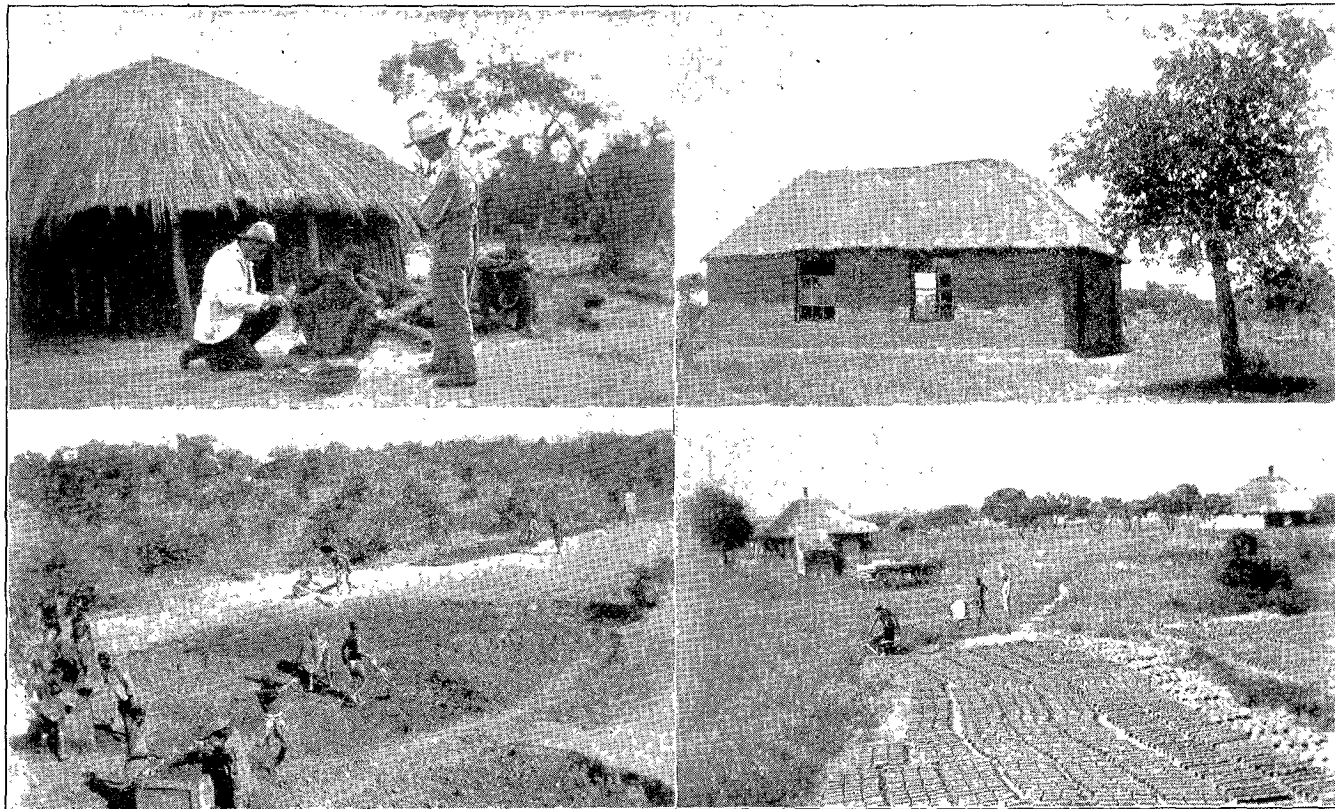
FROM MATABELAND.

F. L. MEAD.

It is one year this morning that we left Cape Town for the mission farm in Matabeleland. Although the year has been full of hard work, I have had some opportunity to study the country, its climate and people, its business methods and native races.

A few of the facts and figures showing the results of our year's labor may not be amiss. The windmill is up, with the grinder attached, so that we can supply the grain for the children and native workmen. The new church building is erected. The fruit of Brother Anderson's efforts in the work at the kraals and in his own home is seen in the conversion of seven young people who manifest a zeal and earnestness worthy of imitation among their white brethren in any land. When Brother Lloyd left Umkupavula, Brother Chaney went to that out-station, and the Lord has blessed him by giving him six converts—making a total of thirteen who have commenced serving the Lord thus far. When we reflect that this much has been accomplished amidst so many obstacles, and hard manual labor, I wonder what would have been the result had we all been free to have united in devoting our entire time to giving the people the thing of all things that they need—the glorious Gospel of our Lord. God has condescended to recognize our work and give us thirteen souls the first year; and besides these there are several others who are deeply interested. We greatly rejoice in the success which the Lord is giving us.

We shall go on with our trading until further notice, according to the plan which our past experience has indicated would be best; namely, we will try to keep up that amount of trading which health, strength, time, and justice to other lines of work, will allow. We have not sufficient help to carry on as much trading



Dr. Green Treating a Native Bitten by Snake.

New Church.

Scenes in Brickyard.

as last year, and then, too, we have other duties on our hands in connection with our mission schools. With our present force of laborers, and the amount of work that we must do in other lines, we will not be able to earn enough to support the work here.

Our plan for another year is as follows: Brother Anderson has joined Brother Chaney at Umkupavula, and has taken his native children with him. Brother and Sister Armitage have their children, and the mission children, and the farm stock, to care for; and they will remain here at the home station. Dr. Green continues his work as heretofore. We shall close one station at the south end of the farm. My son Walter tends the store until 3 o'clock in the afternoon, when he goes to one of the kraals three miles distant, and teaches a school. He has a few young men attending, and feels quite an interest in them. Mrs. Mead makes butter, keeps books, looks after the correspondence, has a native class of six pupils, left by Brother and Sister Anderson when they went to assist Brother Chaney, and is also teaching our school for the children in the home. Lela is our organist and guitarist, and a real help. Our family are all glad we came to Matabeleland. I drive team, buy goods, and try to help wherever I can. We are arranging to continue systematic instruction for the native converts.

We wish the war were over. Its long continuance is very tempting to the natives to engage in an uprising. The leading *indunas* have lately held an *indaba* in the Matopa Hills, and discussed the propriety of taking a hand in the present war with the English. Just about the time they were holding their council a tremendous victory to the English was reported, and this spread like wild-fire among the natives; but as yet the report seems to lack confirmation.

I suppose our rainy season is about over—and now for a long, dry spell. It will be cooler than it has been, but the grass will soon look dry, and everything will take on a baked appearance. The kopjes, which have been covered with green during the winter season, will soon show nothing but very huge piles of rocks. There has been much delay in our mail reaching us, yet it is a note of some interest to us, that we have not missed a copy of the "Review" since we left Battle Creek. The one of September 12, 1899, reached us last Friday, March 30, 1900. We have had plenty to eat thus far, and no occasion to plan about the future, as yet. While we do not have all the variety one can get in the States, and all fruits, we have white flour, sweet potatoes, beans, green corn, tomatoes, peanuts, and pumpkins which are very much like the American squash. Then there is plenty of the Kafir-corn, *enyout*, mealies, and, with the grinder at our command, we shall not be likely to go very hungry yet for a while.

We hear that a report has been going in America, that Lena and I are both dead, and that Walter is starving to death. We wish to say to our friends and loved ones in America that the report is untrue. At this writing we are all comfortably well. The Lord has dealt kindly with us in every way. We appreciate the sympathy of our many friends, and their interest in our welfare, and desire them to know that we have been as well here as we were in America. It is wonderful to see how the Lord has blessed us, taking care of our health while we have been working very hard. We praise Him for His goodness.



A Group of Mexican Women and Children.

THE PEOPLE AND CUSTOMS OF MEXICO.

G. W. CAVINESS.

THE people of Mexico may be divided into two classes: the rich or well-to-do, and the poor; or, in other words, the employers or masters, and the servants. The latter class largely prevails, and of them the words of Scripture applied to the descendants of Canaan are strictly true: "Servant of servants shall he be;" for a Mexican must be exceedingly poor not to have a servant or two. A person who can manage to have shoes and very ordinary clothes to wear will not "disgrace" himself by carrying a small bundle on the street, but will employ a carrier to do it for him. Almost every one is accompanied by a *mozo* (servant) to carry whatever baggage he may wish to take with him, or bring home his purchases from the store or market. These fellows will take your bundles and put them on their heads or backs and trot along after you, usually keeping in the middle of the street while you take the sidewalk. For a few cents they will carry anything from a small package to a trunk or box weighing two hundred or more pounds.

The distinction between classes is very marked. There is not that gradation of society and a large middle class, as in some countries, although there is what might be called a middle class. The dress of the better classes is generally the same as that of Americans; but a few, more especially country people, still cling to the purely Mexican costume. For men, this consists of tight trousers, a short, close-fitting coat, and a wide-brimmed hat with a tall, pointed crown. The trousers



Higher Class Mexicans.

are frequently ornamented with rows of silver buttons, while the hat is richly decorated with cords and tassels of fine and showy material. A man's hat is the most important and expensive part of his dress, but a woman seldom wears a hat, using the shawl instead. The better class have a black shawl of fine material, while the poor wear one of cheaper make, the color being usually blue or gray. The men of the lower class wear only trousers and a shirt of coarse cotton cloth, and always carry a blanket which they put on when it is cool, and in which they sleep at night. They also wear the high-crowned, broad-rimmed hat, made of straw or cheap material.

The clothes of some of the poorest seem never to be taken off or washed, as long as they will hang together. About half the people one meets in this country seem dirtier and more shabbily dressed than the raggedest newsboy or bootblack of New York or Chicago. Children five or six years of age may frequently be seen entirely naked in the streets.

The homes of the rich and those of the poor afford a striking contrast. Many of the former live in luxury, and, like the rich man of the parable, fare "sumptuously every day." The outside of the house does not always indicate what is within; for frequently from without one sees only a bare wall with grated windows and massive doors, while inside are nicely painted and luxuriously furnished rooms built about a square, or yard, called the *patio*. This *patio* is filled with tropical plants and flowers and trees, and forms a little paradise indeed, as this climate is not much affected by the cold of winter. Often there is a large garden with flowers and trees and statuary—all nicely kept by a host of servants. Amid such surroundings, and in such a climate, life would seem to be a most enjoyable thing, but often it is not so; for no earthly object can satisfy the heart of man or give true pleasure.

But the homes of the poor—how different! Frequently they consist of one small room, with its mud walls and single door, without a window, and with only the ground for a floor. Here, with no furniture of any kind, the natives sit and sleep in the filth and dirt on the ground, which, like the dust of Egypt during the plague, seems to turn to lice on man and beast; for man and beast often dwell together in this small room. Seldom does one find a Mexican without dogs, chickens, or pigs; and these share the homes of the *pobre* (poor). Women and children sit in the door and search each other's heads for *animalitos* (little animals). This head-searching is sometimes called the "national occupation." The people are not ashamed of it either, but attend to it publicly.

Shiftlessness and improvidence are characteristic of nearly all. If one has a few *tortillas y frijoles* (pancakes and beans), a cent or two to buy *pulque*, and a blanket to sleep in, he cares not for to-morrow. When you employ a man to work for you, he will come in the morning and work an hour or two, and then ask for a few cents with which to get his breakfast. It is always necessary to pay a small sum each day for them to live on. This sum, called a *diario*, is usually about twelve cents, but none of them ever seem to have that amount ahead. Missionaries frequently have to look out for, furnish work to, and practically keep, many of their converts. One can have as large a following as he will support, and they will regard his doctrine good as long as he will care for them. They are indeed a dependent class.

The matter of names is curious. There are almost as many "saints" as there are days in the year, and a child takes the name of the particular "saint" on whose day he happens to be born. They ask you when is your "saint's" day instead of asking for your birthday. If more than one name is desired they may choose any other "saint" from the calendar. It is no uncommon thing for either a man or a woman to have the name of Jesus, Mary, or Joseph, and even all three of them. All idea of the sacredness of names or persons is thus entirely lost. To hear a low, vile, dirty creature called Jesus is shocking to the sensibilities, and lowers sacred ideas.

Many of their religious exercises also tend to destroy spirituality. When first I came to Mexico I was awakened early in the morning by the shooting of fire-crackers and sky-rockets, and could have believed myself in the United States on the fourth of July; but found out that it was only a celebration of some church festival. The sound of the ringing church-bells is terrible. One not used to Mexican ways would think that a fire was raging in every part of the city; for all the bells ring furiously for about five minutes, each bell ringer apparently trying to ring his bell faster and harder than his neighbor. With the churches so thick, the noise was simply unbearable, and laws were passed to limit bell-ringing; but it is bad enough yet.

On the day before Easter, Judas is disposed of in the following way: A week or two previous to this day men and boys are heard yelling in the streets, *Las Judas* (the Judases). These are paper men of all sizes and shapes and with the most hideous features. Often they have the heads of animals. Firecrackers, connected by fuses, are attached to various parts of the body. These caricatures

are bought by boys and the more fanatical religionists, and kept till the day before Easter. At ten o'clock on the morning of this day they are hung on a line across the street, and exploded. Judas bursts open with a great report—much to the delight of the onlookers. In some cases wealthy persons have been known to conceal thirty silver pieces inside the "Judas," and when he bursts open the crowd scrambles for the money.

The country is full of beggars who always tell you that if you give them something, "God will reward you in the next world." Beggary is encouraged; because the people are taught that giving is one way of buying a right to heaven,

and atoning for sins. The doors of the churches and other public places are thronged with mendicants, and if a poor Mexican but catches your eye he is sure to reach out his hand or hat for a gift.

Gambling is universal. The nation has its lottery, the states and cities have theirs, and there is many a private one. Drawings of from six hundred to sixty thousand dollars are publicly made several times each month in the City of Mexico, and sellers of lottery tickets are on almost every street corner. Last February there was a "fair" in Tacubaya. It was held in front of where we live, and consisted of tents and booths with tables for gambling. There were all sorts of



Mexican Chicken Dealers.

chance games and fortune wheels where any one could play any sum from a cent to a hundred dollars or more. Men, women, and children came and tried their "luck." Often parents brought children not more than four or five years old, and gave them money to play. Bands played, the players yelled, and the gambling continued till about midnight every day for nearly a month. Such was "Tacubaya Fair." What can be expected from people accustomed to such things all their lives!

Drinking and smoking are exceedingly prevalent. Men, women, and children

smoke everywhere, and at all times. No one thinks of refraining from smoking in the presence of women since they also are addicted to the habit. In the parlor, in first-class cars, and every other place, the cigarette and its smoke are seen and felt. Nearly every one drinks, and *pulque*, called the national drink, is found in vile abundance. One man said it was possible to get "gloriously drunk" on six cents, and every *pobre* who happens to have this amount of money is very apt to spend it in that way. The *pulque* shops, especially in the poorer parts of the cities, are exceedingly filthy and foul-smelling. To see half-naked men and women lying around drunk, and dirty as pigs, is a sad sight, but one that is common in Mexico.

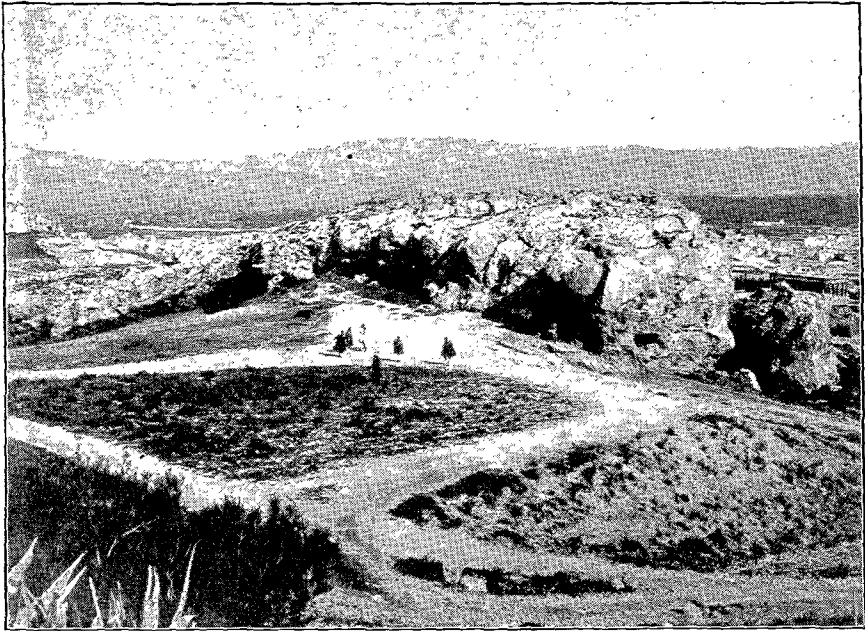
Mexicans are said to be very polite, and in a sense it is true. They always agree with you, and say, *Si Señor, Si Señor* (Yes, Sir, Yes, Sir) to everything you say; but it does not usually mean much. When you are introduced to a person, he always makes you a gift of his house and tells you that you will find "your" house in such a street at such a number, giving his own address. Of course you are not expected to take possession of "your" house; for it is only a mere form of speech. I have had a great many houses presented to me in this way, but I still pay enough rent. Many of the people are pleasant and agreeable to meet, and they are usually kind-hearted, but not many can be believed or trusted very far. However, this is not to be wondered at when we remember their treatment by the Spaniards, and the false religion they have been taught. The Church of Rome has changed their ceremonies and superstitions but little, and has had no power to really elevate the people. A paper published last week stated that more than half the children born in the City of Mexico are illegitimate. This arises partly from the fact that the state does not recognize marriages celebrated by the church, and the church does not regard civil marriage. Many regard neither church nor state, nor any authority in the matter.

The present condition of the inhabitants of this country is appalling and hopeless, unless a power hitherto unknown to them be brought into their hearts and lives. This can be found in the Gospel and the Gospel only; "For it is the power of God unto salvation to every one that believeth." May the time be hastened when the Gospel in its purity, the Gospel of the kingdom, which is the Third Angel's Message, shall be heard in this part of the dominions of the Beast.

GREECE AS A MISSION FIELD.--PART I.

H. A. HENDERSON.

A LONGER acquaintance and a more familiar touch with the Greek people, their country, and their customs, greatly changes one's first impressions. Merely passing through the country, viewing its scant remains of an ancient civilization, gives a very meager idea of modern Greece, which, if for no other reason, holds a place in our attention because it is the same spot, and its inhabitants descendants of the same people, whose classics and arts play such a large part in modern education; but, viewed as a mission field, Greece assumes a double interest.



Mars' Hill.

The object of these sketches is to give some idea of the home life, the religious life, and the opportunities for evangelical work among the modern Greeks. However, as their history has such a marked influence on their present standing, it cannot be passed by unnoticed. It is claimed by the Greek people that the history of their church and state is, and always has been, the same, and that a separation would be impossible. From the fact that, with very few exceptions, every child born among them for centuries has been baptized into the Greek Church upon receiving its name, they can hardly comprehend how a person could be a Greek and not belong to their church. In this baptismal service the little one is undressed, rubbed all over with oil, and immersed three times in a large basin of water by the priest; at the same time its godfather receives his charge. The child is then taught to make the sign of the cross as it is taught to walk. Making the cross becomes a part of its very nature.

The written history of Greece does not antedate 750 B. C. Its mythological history carries us back another thousand years, during which, in the fancy of its childhood, its great mountain peaks were peopled with gods and goddesses, and its springs and forests were inhabited by nymphs and strange monsters—the latter giving opportunity for the wonderful exploits of heroes aided, by the gods. Among the interesting places still pointed out to the wondering traveler, is that where Hercules killed the many-headed Hydra, or where the spring burst forth at the stroke of the hoof of Pegasus.

The impress of this fanciful, mythical period is still apparent. To give an idea of it as it was, would require volumes—and they have already been written.

The complicated system of mythology, in which gods and goddesses of all ranks, characters, attributes, and degrees, were supposed to rule over the destinies of man,—and in whose honor altars were erected in every household, as well as in public places,—was the cause of Paul's exclaiming, "Men of Athens, I perceive that in all things ye are too superstitious." The public festivals and national feast-days were usually in honor of some deity. On every hand evidences of this worship still exist, not only in the sculpture found in the ruins of ancient cities and buildings, and the little round temples of pagan origin scattered about the country and now converted into Christian churches, but also in the ideas and lives of the people.

As the period of authentic history dawns, we find Greece divided into nineteen independent republics constantly fighting among themselves, until, united by the common danger from the Persians under Xerxes, they showed themselves powerful and brave warriors by land and by sea. Soon afterward the victorious Philip of Macedon succeeded in being chosen their leader. Then, under Alexander, Greece became the third world power, B. C. 330, according to Daniel's prophecy.

In the struggles following the death of Alexander, Greece again became a field of blood. Ambitious men tried to get control, and almost continual war was the result. Different leagues were formed, chief of which, the Achean League, was defeated by the Romans, B. C. 148. Two years later the stronghold at Corinth was overthrown, and Greece and Macedon became a Roman province. During the Mithridatic war, in 88 B. C., Greece again rose for freedom; but was suppressed at the capture of Athens by Sulla, two years later. So the third great world power, the "kingdom of brass," passes into the background to give place to the fourth kingdom which should "be strong as iron." However, its history is still very interesting. It was the stage for many a bloody battle between ambitious Roman generals, and has witnessed almost a constant struggle by its people to hold their individuality against invading hordes of barbarians, and at last to establish themselves again as an independent nation.

During the years 117-138 A. D., Emperor Hadrian erected many buildings at Athens, and put in an aqueduct which still supplies the city with water. At the conversion(?) of Constantine the Great, we have the so-called triumph of Christianity, when most of the forms, rites, and liturgies were introduced into the church as they still exist.

In 395 Greece was overrun by the Goths, and in 467, by the Vandals. The Slavonic invasion occurred in 540. The Slavs remained among the Greeks, gradually became part of them, and were converted to their religion during the reign of Basil I, 867-886. In the 11th century, the Albanians made their appearance, and their descendants, speaking a language quite peculiar to themselves, still exist in many parts of Greece. But they, like the Slavs, have adopted the Greek religion to a man.

During the 12th and 13th centuries the Venetians came, contesting the country city by city with different princes and knights. They built great walls and castles, many of which stand to-day, and are distinguished by the lions cut in relief on the walls. From these strongholds they ruled over the people.

In 1456 Athens was captured by the Turks. Then for 260 years the Turks, in their turn, contested with the Venetians, fortress by fortress, victory wavering. The peace of Passarowitz, 1718, confirmed the Turks in their possessions. The Venetians left the country, and Greece passed entirely under the Turkish yoke—and a very heavy yoke it was. Many of the wealthy were reduced to poverty. The church suffered persecution at the hands of Mohammedanism. The result was, that the Greeks became more firmly united both to their country and to their religion.

Under Turkish rule the Greek people were very restless, and in 1821 they began a war for independence. It is said that on March 25 the archbishop of Patras raised the standard of freedom at a small monastery, and prayed for the success of the Greek arms. That day is also the fête-day of the "virgin," hence it is now celebrated for both reasons. The war for independence was a nine years' desperate struggle; but at last their perseverance was rewarded by "the powers" declaring Greece an independent and sovereign kingdom at the protocol in London, 1830.

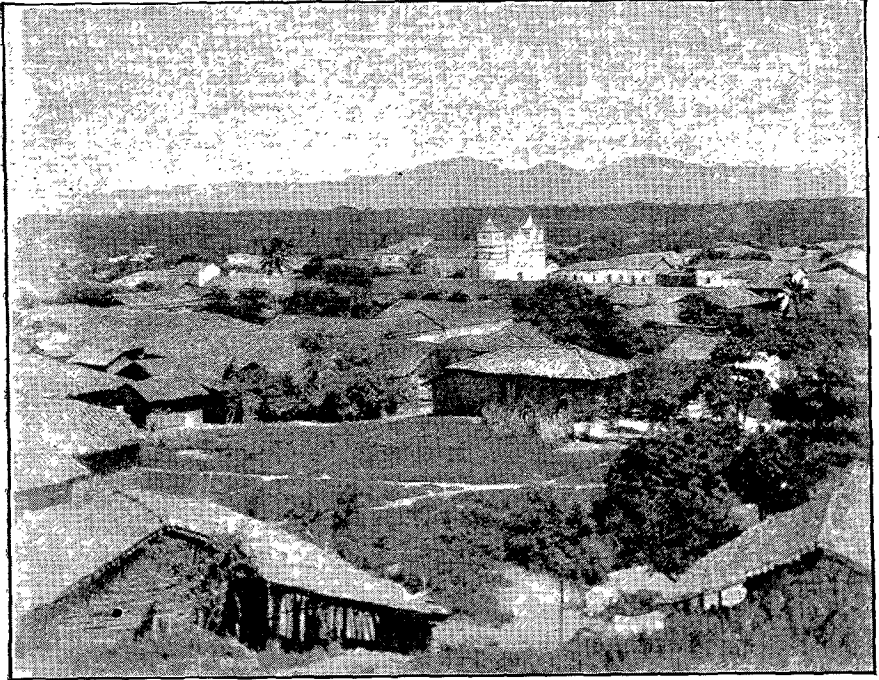
The first king was Prince Otho of Bavaria. In 1843 a constitution was granted (and renewed in 1864), by which it is unlawful to teach to the Greeks anything contrary to the established religion. In 1863 the present king, Prince William of Sonderburg-Glücksburg, son of the king of Denmark and brother of the Princess of Wales, was elected king and ascended the throne as George I.

GO, JOYFULLY GO.

C. H. KESLARE.

CLOTHED with salvation, go, joyfully go,
Lost sinners to seek—go, save them from woe;
A power divine shall ever be with thee.
Until the glad day when Christ in His glory
Descends from on high, by angels attended—
In love speak thy message; be not thou offended
At scorn from the souls who know not the Lord.

Be faithful, be true, be earnest and brave,
Reach forth now thy hand poor sinners to save:
Out from the world's gross darkness they're calling—
Oh, list to their cry! their woe is appalling!
Know that the Spirit is promised to guide;
In all thou shalt do He'll be at thy side.
Now go, in Christ's name, and tell the glad story—
God at the last shall receive thee to glory.



Juticalpa.

IN THE LAND OF HONDURAS.

H. A. OWEN.

(Concluded.)

EACH night the guide halts his caravan at the door of a native hut. The host and hostess make the strangers welcome; while the cargoes are unloaded from the pack-saddles, the latter being removed after the animals have cooled off. The servants, in the meantime, prepare supper: beans, dried beef, and chocolate or coffee; then cigarettes and perhaps a song, accompanied by the guitar; then, as darkness comes, the guide, the *mosos* (mule-drivers), the dogs, and the host, go to sleep; also the stranger—if he has acquired the art of sleeping among the tiny creeping things that infest every native house. Fleas and other parasites were not driven out of the house when the pigs and calf were, to make room for the guests, and the hours of the night drag slowly away. Morning comes as a great relief. A nap in the saddle is not impossible.

The huts of the poorest class are sometimes neatly kept, the dirt floors brushed clean with a broom of twigs. The beds used are much like our own, except that an untanned cowhide, hair side up, is stretched over the frame of the bedstead. A mattress of this sort hardens with age. There are usually a few chairs in the house—very neat cedar frames with cowhide seats; also some boxes covered with skins: these boxes are the trunks used in traveling, two of them being slung over the saddle of a mule.

As much as the people love to bathe in the streams there is a universal aversion to the use of water upon small children. Babes are not bathed at birth, and filth accumulates. Some of these things make it easy for the traveler to tear himself away, when the guide calls, "Let us go."

Eighty leagues from Truxillo, in the department of Olancho, is the city of Juticalpa, nestling at the foot of mountains whose greatness is magnified by the difficulties met in crossing them. Our first glimpse of the city was had as our trail brought us around and over these mountains, in sight of the broad valley away below us. Juticalpa appeared like a patch of pink and white, so small that we could not define its parts. Churches, barracks, dwellings, and shops, contribute each their share in the mass of terra cotta, thousands of feet below us.

The mules carefully picked their way along the dizzy trail, and, tacking back and forth, gradually brought us down from the pine-timbered ridges into the denser growth of forests in the foot-hills. Juticalpa was lost from our view until, after fording a stream and climbing a hill, the ancient city lay spread out before us.

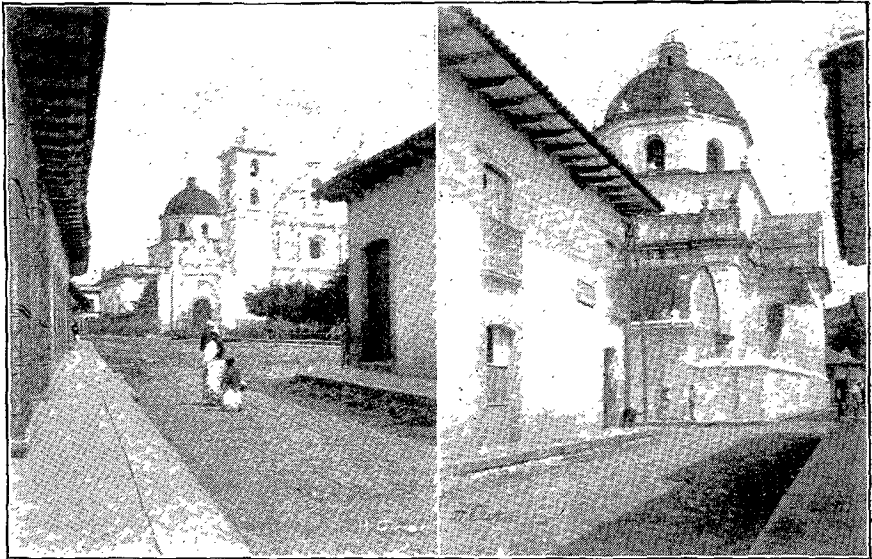
The church, built in the old Spanish days, holds her place at the east of the plaza. About her bows the humble city. Again the streets are of cobblestones, and the dwelling-houses are a repetition of what we saw in Truxillo. Two or three coconut-trees, and the church, break what would otherwise be a monotonous expanse of tile roofs. The houses in the foreground are of the poorer sort common in the interior of Honduras. The walls are built of upright and horizontal sticks, lashed firmly with cowhide strings or vines. The basketwork thus formed is covered from the inside with mud. Many of these houses are nicely plastered and white washed, which makes them look as well, when new, as their *adobé* neighbors. The mixture of mud and sticks cracks off the plaster in a few years. The houses in the slums of Juticalpa are not plastered.

There is much beautiful pasture-land in Olancho—savannas dotted with guava bushes and watered by streams from the mountains that look to be only a little way off, but which are really eight or ten miles distant. Through these beautiful valleys the road leads from Juticalpa, the capital of the department of Olancho, to Tegucigalpa, the capital city of the republic.

The department of Tegucigalpa, in which the capital is situated, is a region high above sea-level, where the nights are cool and the days pleasant. Here are the palace of the president, and the offices of the different departments of state; also the chamber in which the Honduranian congress meets.

The Honduranian government is not without men of talent and aggressive ideas for the improvement of the country. President Serra is often seen in the manual training-school near his palace interested in the manufacture of wheelbarrows, wagons, and tools to be used in grading the carriage-road to Amapala on the Pacific Coast. Prisoners and idlers are compelled to labor on the roads.

The architecture of Tegucigalpa is a trifle more modern. There are more two-story buildings and more stone work than in either of the cities before noticed. The churches are more numerous and beautiful in design. The old cathedral has been recently repaired in part, but the rear of the building, with



Front and Rear Views of Tegucigalpa Cathedral.

its dome and arched roof, remains as time has left it. The interior of this church is richly decorated. Back of the altar, the wall is covered to the ceiling with a design, apparently carved in wood and overlaid with gilt. The bells of the twin towers at the front are not sweet-toned: one is badly cracked; but to their discordant sounds the women of Tegucigalpa respond. On feast-days the tile floor of the church is carpeted with kneeling female figures, each one draped in a beautiful silk shawl. The men of Honduras are not churchgoers. Some find recreation at the gambling tables under the very portals of the church, while their wives and mothers are paying their devotions within.

It is generally known that the Spanish people are fond of dancing. The mixed race of Spanish and Indian blood is passionately fond of this pastime. Prayers, feasting, fasting, and drinking come so closely together on the great days of the Roman Church, that the uninitiated are scarcely able to choose the "better part." This may be true of the initiated.

In the markets of Tegucigalpa we found corn, squashes, pumpkins, sweet and Irish potatoes, cabbage, radishes, oranges, limes, alligator-pears, bananas, plantains, pineapples, plums, and coffee—all from the gardens near the city. Then there were cakes of home-made sugar, chocolate rolls, cheese, bread and ordinary white-flour rolls. Among the articles of home manufacture were earthenware, saddles, belts, shoes, baskets, etc.

Near the capital are the Rosario gold mines. Copper is being discovered in paying quantities in other parts of the country. In fact, the attention of American investors is being called to the great mineral wealth of Honduras, and schemes are on foot for its development. Just as surely as there are gold and silver and precious stones in Honduras, there are souls for whom Christ died—gems whose value is far above rubies. To find these is our "labor of love."

HOW CAN WE BEST HELP PUERTO RICO?

F. C. KELLEY.

THIS is an important question. It is one that is capable of being answered in many different ways. The answer will depend almost entirely upon the motive had in view or the object to be attained by the help rendered. We say "object to be attained," because it is only too true that a great part of what is said to arouse an interest in and secure aid for Puerto Rico, is for the advancement of particular interests. Sometimes it is to encourage the investment of money, sometimes to advance political interests, or afford a place for some favored person, or even for the gratification of personal vanity. The object we have in view is to try to state simple facts as they exist, and thus aid the reader in intelligently directing his efforts.

Puerto Rico lies in the tropics, between thirteen and fourteen hundred miles south and east of New York City. It was discovered by Columbus, November 16, 1493. The Indians called the island "Boriquen;" but Columbus named it San Juan, and later it has been known as Puerto Rico, the word signifying in Spanish, "Rich Port." The administration of its affairs under the Spaniard made it in reality a "rich port" for the families of the favored few, so that the condition of the island to-day is the logical result; it is even worse since the change of administration, because of the annulling of certain restraining and labor-enforcing laws and customs so that it is now impossible to force the unwilling to work. Hence there are hundreds of idle persons to-day that, under the former regime, were often compelled to do work, even though it was against their will.

Puerto Rico is about 95 miles in length and between 20 and 30 miles in width. Its interior is very broken and mountainous. The valleys are narrow and deep, mere seams as it were, between the mountains. Owing to the steepness of the mountain sides, large tracts of the island are untillable, or are cultivated only by manual labor. In other parts are small plateaus whose soil has been enriched by the alluvial deposits from surrounding hills. The sugar-cane lands are found along the edge of the island, and are but a few feet above the sea-level. The lowlands extend from a few rods to several miles in width at places where the streams enter the sea. This land forms the sugar-producing portion of the island, and is nearly all found on the southern side; while the other lowlands of the northern and eastern portion seem better adapted to the growing of tobacco and some classes of fruits.

The first line of hills furnishes a soil well suited to the orange culture, and is the beginning of the coffee-producing belt, which extends from about 1,000 to 3,000 feet above the sea-level. The highest point upon the island has an altitude of something like 4,000 feet.

There are no great areas of forests or lands capable of cultivation, as in the United States. The few trees for lumber are found among the mountains in the deep and almost inaccessible ravines—nearly all upon the northern coast. The land, for the most part, is cultivated by manual labor, and must be so cultivated because the nature of the face of the country demands it.

There has been much said about Puerto Rico coffee, and the amount that might be produced. The coffee-tree of Puerto Rico does not present that thrifty and beautiful appearance that is seen in other coffee producing countries. As the amount of the territory suited to the production of coffee is limited, the quantity that can be raised, even under the most favorable circumstances, will never be large.

Tobacco is the last of the principal productions of this island that have been placed upon the markets of the world. A great deal is said pro and con as to its merits, but if we accept the judgment of tobacco users, we would have to decide that its qualities were not such as to endanger the productions of other lands.

A small amount of corn and some vegetables are grown, but not nearly enough for home consumption. Flour and potatoes, rice and codfish, the last two forming the chief articles of food among the poorer classes, are all imported. The orange is a native of the island, and even in its wild state it reaches a good degree of perfection. The number of edible fruits and berries is limited, perhaps not exceeding twelve or fifteen varieties.

Gold and a few other minerals are found in small quantities; of these, salt is most abundant. Such are a few of the physical and natural products and conditions of Puerto Rico. Its once rich soil has been greatly impoverished, so that to-day, were it not for the abundance of the rains that fall upon it during nearly the whole of the year, it would be reduced to a barren waste. As it is, it is the poorest of any tropical lands that it has yet been our privilege to visit, and is certainly no country for the poor man, or even the man with only small capital.

The climatic conditions of Puerto Rico are very different from those of other tropical climates we have visited. While the middle of the day is quite warm, and during a part of the year sultry, the nights are cool, and, in a sense, apparently refreshing. We say "apparently," because the refreshment is only a deception by which the constitution of the stranger is being undermined, so that before he realizes it his health has become ruined beyond recovery. He is fortunate if he notices the first feelings of languor that creep over him, and notes the loss of the snap and vim of former days, the lack of that healthy color in his skin and features—changes that an acquaintance or stranger almost always immediately notices. Death comes more suddenly and unexpectedly in a greater number of cases in the tropics than in the temperate zones. It is not uncommon to meet and talk with a person in seemingly good health, and in a day or two learn that he has passed away, not being the victim of any particular disease. In this respect Puerto Rico is not behind the rest of the West Indies, although it has been counted to be the healthiest of them all.

It is not generally understood by English writers that in the Spanish mind the expression "the people" does not receive the broad application that it does in the English. To the Spanish mind, "the people" of a Spanish-speaking country include only those that enjoy wealth, culture, political and social positions. The lower classes are of no value except as they can be made to serve for the pleasure, convenience, or enrichment of the favored few. Hence such an expression as, "The people of this or that country are semi-civilized," always gives offense, and is con-

sidered an affront offered to them. The lower classes have been taught that they are living in, and are enjoying the highest type of civilization, and, being ignorant of the advancement of other countries, they believe implicitly what is told them by their teachers. Therefore, these same expressions are as offensive to them as to the higher classes. With the exception of a limited number of the inhabitants, all regard themselves as Christians and possessors of the only true religion.

Ignorance or carelessness upon the point just mentioned, has done much to alienate the most influential classes of Puerto Rico, and turn them against American ideas and ways. Indeed, there are some who realize their true condition and honestly desire to have it bettered. These are, and will continue to be the friends of any reform that may promise to lift up and improve the whole people, or any part of them. Others will support these reforms for ulterior reasons, while at heart they are bitter against them.

The art of concealing their true motives or purposes is highly developed among the Latin races, and a large or small untruth is counted as nothing in order to do it. To intimate that the speaker is telling anything but the truth, when you know that he is lying, is considered the height of ill-breeding and the manifestation of a low and vulgar mind. The more skilful one is in this art, the more refinement he possesses, and the greater is his advancement in civilization! This principle is carried into all departments of life; hence it is the custom to have various prices for an article, property, or any work performed. The price will depend upon the opinion formed of the ability of the intending purchaser to pay for the article in question. The inhabitants of Puerto Rico understand these things as well as any people, and the practise of them has driven many honest American investors from their shores.

Of the inhabitants of Puerto Rico, perhaps seven or eight per cent. can read and write, while the number of those who can be said to be *educated*, as understood by the term in the United States, does not exceed two or three per cent. From this class have come the rulers, merchants, and property owners; and as the ninety and more per cent. of the population possessed no value except as they could be made to serve the favored few—their feeling may be easily imagined, since those whom they once ruled and used for their own enrichment have been placed politically and socially, as far as the law of the land is concerned, upon an equality with them, so that he who once served may now amass riches and become the ruler, as has been the case in many places since the Americans occupied the island.

It is clear that in a place where ninety per cent. of the inhabitants have been reduced to a state of servitude and poverty, ignorance and misery will abound. The spirit of personal enterprise has been crushed out; and what is now required is the going among them of men and women who will not make the defenceless condition of these poor people a source of personal gain, but will rather, by a living example, show them that it is no disgrace to labor and support themselves. We must remember that the Spanish regard it as a disgrace to do manual labor; so strong is this feeling among all ranks of society, that it is not uncommon to see a common laborer, although dressed in tatters, give to some one else the money

he might save by doing the work himself. This, we believe, is one of the chief reasons why indolence is so common in Spanish-American countries. To live without work and have another wait upon you is a custom that is universal.

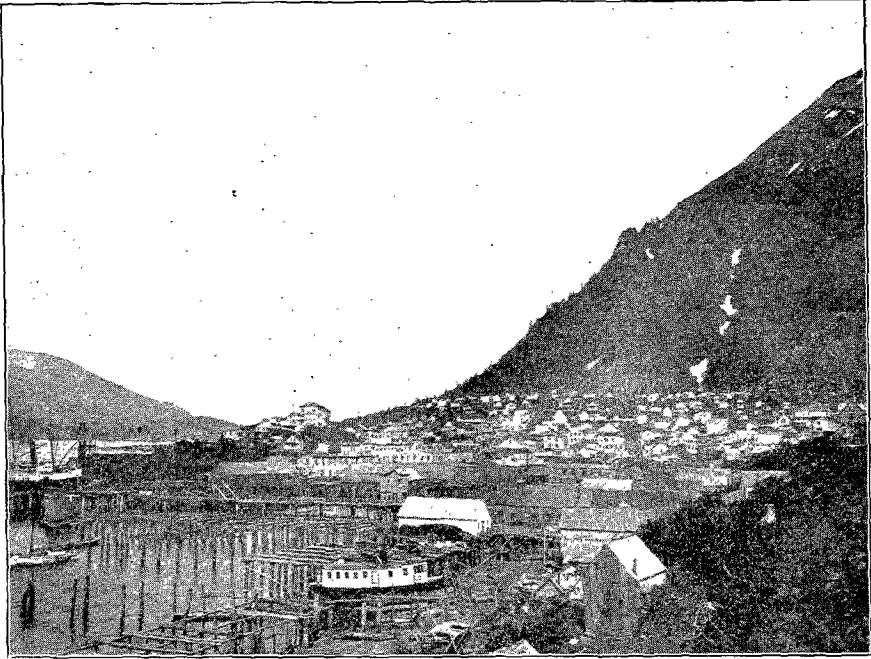
To fall into the custom and make use of the advantages offered by the cheapness of labor, is a temptation that few foreigners resist. But in order to permanently and materially aid those most needing help, this temptation must be met and overcome. To do it requires more grace than ordinary humanity possesses, as one must, for a time at least, be looked down upon by all, even by those he has come to aid. They will think of him as being lower than themselves, and will take advantages and impose upon him in ways unheard of among civilized races.

To simply contribute money and food for free distribution is to prolong, rather than to shorten, the time really required for them to become self-supporting. And why is this so?—Because, just as long as there is the least hope of securing aid, they will put forth no efforts toward self-maintenance. During the six months following the cyclone of last August, about which so much has been said in the newspapers, there was practically nothing done by the Puerto Ricans as a body, towards placing themselves upon a self-supporting basis.

Food and clothing were freely distributed, and they were being better fed and cared for than ever before, and that, too, without work upon their part. Sixty to ninety days at that time of the year would have been sufficient for the growing of all the food necessary for their support, but not one effort was put forth to do it. Six or seven months after the cyclone, food distribution was discontinued quite generally throughout the island, and in less than two weeks complaint was being heard about it. There were started various movements for the renewal of the food distributing work. These at last were so successful that in December it was begun once more; but the very ones who were to receive the free food would not help remove it from the steamer unless they were paid for doing it, at the rate of \$1.50 per day in gold, when they were accustomed to work on the roads and plantations at 30 and 40 cents per day. If any should doubt the truthfulness of the above statement we beg to refer them to the files of the "San Juan News," Puerto Rico, for the months of November and December, 1899, in which are published some facts that show the characteristics of the people.

In a word, it appears to us that the best and only way to help the people is to place among them men and women who will, regardless of the opposing elements, put into action the very things they want them to learn. They must be men and women who have tact, and are able to turn every contrary and unfriendly act into one that advances their own work.





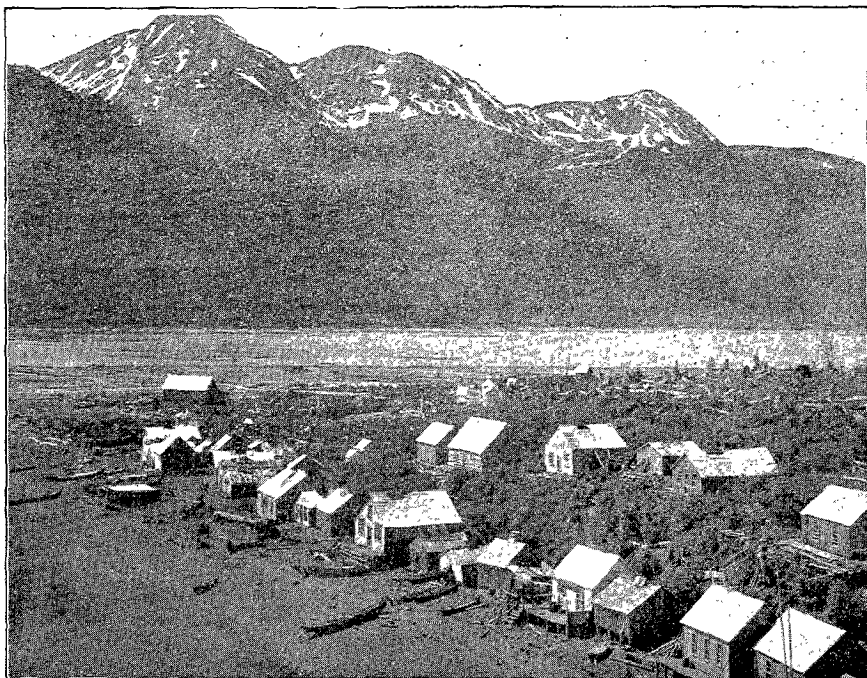
Juneau.

OPENINGS IN ALASKA.

C. D. S. OAKFORD.

To present more clearly the necessity of extending missionary activity to this northern field, we will first speak of its wonderful commercial progress, especially noticing Skagway and Juneau. Landing at the latter place, one finds himself in the midst of rich gold fields. Here is an organized city in which, for many years, all the official business of the government, extending above the jurisdiction of the local authorities, has been transacted. Juneau, with the mining-camps and Indian villages surrounding it, contains a population of about 3,000. As this is a distributing point for all the territory within a radius of from sixty to ninety miles, it is not strange that its steady and reliable business should have made it a prosperous commercial center, the surprise of tourists, and the admiration of the sturdy Alaskan citizen. With its hotels, churches, schools, office and business blocks, water-works, electric lights, warehouses, hospital, brewery, saloons, and gambling houses, the town has probably reached its zenith. Since all the older firms have a reliable trade that enables them to compute their annual sales on a fairly accurate basis the first month of the year, thrift and energetic young life are sadly lacking.

Other things of interest are: the Treadwell Mine, with its famous "Glory Hole," where is said to be enough gold-bearing dirt in sight to run the 920 stamps



Indian Village. Juneau.

now in operation for a hundred years to come; and the numerous tribes of the Chilcat nation. As one views the decrepit forms of these semi-savages, observing the filth in which they live, he sees the sad results of ages of licentious practises, for there is hardly a child among them that is free from syphilitic maladies. The reader may be surprised to learn that there are among these Indians distinctive classes as marked as the queen and peasant of any aristocracy. It is a fact that the royal family of this tribe possess slaves, and are arbitrary rulers of the middle classes, who are more subservient to their government than America's lower classes are to just and impartial laws.

Leaving Juneau, the traveler proceeds northward by steamer, frequently stopping at small mining-camps along the way. Back in the mountains, hundreds of men are busy searching for the precious metal. If the weather is clear, one is captivated by the beautiful scenery along the ragged water-line, and impulsively attacked by a desire to penetrate the interior and visit these, the most picturesque of snow-capped mountains, skirted by a combination of variegated colors, pleasing in every particular.

Eighteen miles from Skagway, the steamer makes its last stop, at the quiet settlement of the Haines Mission. Here is the valley of the Chilcat—the only strip of agricultural land in Alaska. The Presbyterians have done a good work in this section of the country. The younger members of the Chilcat tribe use as good English as American-reared youth of the same age. The missionaries have constructed a silo for green forage needed by their stock, which is almost indispensable

in this country, if a family is to be supported. The Indians here prepare for winter by drying and packing fish. Access to the interior is had by way of the Haines Mission trail, which leads north and west up the valley, crossing the Chilcat River at Kluckwan, and passing thence through the fields of the Porcupine gold district.

Embarking once more, we take a northwestern course, toward the metropolis of the North. Dyea is sighted just before the ship steers due north, and then Skagway, as picturesque to-day as when civilization first broke across its horizon, although deprived of some of its natural beauty by the loss of its forest trees.

When one lands in Skagway, he is hard-pressed by fifteen or twenty hotel runners, who wish to invite him to the "best hotel in the city." A walk of several



On "Broadway," Skagway.

thousand feet, and then the "golden streets of Skagway" are reached. A week's visit is sufficient to reveal the difference between this city and Juneau. Here are one Catholic and four Protestant churches, an electric light plant, a three-department public school, three fire companies, the McCabe College, three photograph galleries, six different secret organizations, one of which had its birth in Skagway, cafés, restaurants, and lunch-counters equal in most respects to the best in the same-sized cities at home, and a chamber of commerce that operates with as much gusto as Wall Street brokers. There are railroad, steamboat, and telegraphic connections with Dawson, N. T. City water is supplied to the residents of the place. One may order a carriage or a hot dinner by telephone. The buildings now in process of construction are of the latest and most approved patterns. All that existed of this city four years ago was a small tent on the edges of a dense forest.

Considering all the advantages and advancements, and noting that the different denominations are covering the field embraced in the District and the Dominion, shall not we conclude that it is high time to be at our Master's work. All these settlements and cities need the vitalizing principles of present truth, to prepare a people who shall be ready for the second coming of our Lord.

BITS OF JAMAICAN NATURAL HISTORY.

F. I. RICHARDSON.

IN this article we will speak of some of the curious things found in the vegetable and animal kingdoms of Jamaica. More than sixty varieties of fruits and vegetables flourish here. Of these, only the pimento (allspice), and a few other species of comparatively little value, are natives; the rest have been brought here purposely or by accident. Every season of the year brings some kinds of vegetables or plants to maturity. Not infrequently a tree will contain blossoms and fruit in every stage of development, at the same time. Indeed, fresh fruits and vegetables may be had every day.

The nutritive value of many of these tropical productions is remarkable; it has been proven by the natives that certain species, if eaten alone, will sustain life. It is said that one year, when all other crops failed, the people lived for months entirely on boiled green bananas, laboring daily in the field. Many of these fruits require no cooking, while others are prepared in a variety of ways. The breadfruit, if nicely baked, sliced, and spread with avacado-pear, makes a very good substitute for bread and butter.

The almost infinite varieties of trees are peculiarly novel in appearance, to the European visitor; he is unable to identify scarcely a one with the trees found in his own land. Some are so compact in grain that they will not float in water, and when they are cut, they take a high polish. On many of these trees grow thousands of parasitic plants, with flowers of the most delicate and gorgeous hues. Certain of the creepers entwine themselves around the trunks of these kings of the vegetable world, and throw out their tendrils from the branches on all sides, sometimes running down fifty feet before reaching the ground, thus forming immense cables—as if designed to protect these forest giants from the fury of the elements.

A seed, carried by the wind, or dropped by a passing bird on the limb of a tree or on an apparently barren rock, takes root and grows, although there is no visible way in which it can be supplied with nourishment. A short distance from Port Antonio is a wild fig-tree, growing from the top of a sugar-house chimney, seventy-five feet from the ground. At another place twelve such trees are flourishing on the stone walls of a deserted dwelling; but the roots of these have reached the ground.

What a wonderful architect is the great Creator! No two trees, or two blades of grass, are exactly alike. No two persons look, act, or think alike. The human mind can scarcely conceive the possibility of so endless a diversity; and yet the Master Artist goes on year after year, adding to the list without any diminution of His resources. "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered."

Aromatic shrubs and flowers of every variety and size are abundant. After

the autumnal rains the whole interior of the island has the appearance of an immense garden, and the air is perfumed with the most fragrant odors. Among the less attractive, but not less useful plants, are the wild pine and the traveler's palm, which have the curious property of containing water. From these sources the Maroons were supplied with refreshments during the extremities to which they were frequently reduced in their conflicts with the white inhabitants of Jamaica.

Lest some may be led to think, from our descriptions, that this land approaches a second paradise, we assure them that the effects of Adam's sin are seen here, as well as in other parts of the world we have visited. One may not roam in our forests, as in northern lands, for trailing creepers, and thorns and brambles, according to the Word in Genesis 3:18, block the way. Animals and insects destructive to crops and annoying to mankind abound. Several years ago rats became so numerous that the people began to fear the island would be depopulated. Nothing in the house or field escaped their ravages. At length the mongoos was imported, and began its work of destroying these pests. The rats were greatly reduced in number and the snakes were totally annihilated; the mongoos also preyed upon the birds until very few songsters are left. But some birds of beautiful plumage still remain; among them are several species of humming-birds whose beauty in form and plumage defies description, exhibiting alternately, as they flutter and shift their position in the sun, all the colors of the rainbow. The most beautiful is the long-tailed species. It has plumes about six inches in length, which cross each other and expand into a fan-shaped tuft. This beautiful bird might be more appropriately styled the "bird of paradise" than the one now having the honor of that name.

With the destruction of the birds arose a new pest—the grass lice. At certain seasons it breeds in countless numbers in the grass lands. This is a tick about half the size of a pin-head. Once on man or beast, it buries itself in the skin, thereby giving rise to a very annoying inflammation which frequently causes horses and donkeys to lose their ears.

The chigo (commonly known as the jigger, because it makes a short backward jump before taking a forward one) is about the size of a flea. It penetrates the skin of the toes and feet. It makes a nest, deposits its eggs in a little bag, and hatches a numerous progeny. The bag can be extracted with a needle. When full grown it is of the size and has the appearance of a blue pea. If suffered to remain in the flesh any length of time, its progeny would so multiply (as each young one produces a separate bag) that violent inflammation, and perhaps amputation of the affected part, would result.

Scorpions are common. Their sting is very painful, but seldom fatal. Centipedes, tarantulas, and black spiders are found here; but their poison does not often cause death. Fleas, mosquitoes, and sand-flies are plentiful.

Ants cover the whole face of the ground. They so completely infest the places where food is kept that the ingenuity of housewives is thoroughly taxed to keep eatables from destruction. One species is particularly destructive to houses. The duck-ants build their nests in trees and on the roofs of houses. [See Frontispiece.] They construct covered roadways from the ground to their nests.

“There are two or three species of land-crab. That distinguished by the name of ‘mountain-crab’ has been considered a great delicacy by some. The habits of these animals are remarkable. In their retreats in the mountain districts, which are generally about one or two miles from the beach, they inhabit the earth and the stumps of trees. They go down to the sea once a year to deposit their spawn, and perform their march in a straight line with the exactest order, allowing no obstacle that can be surmounted to obstruct their course, even climbing over houses and precipitous rocks. Here they remain until the young ones have attained sufficient size and strength for the journey, when they return to their habitations followed by the young fry.”

Lizzards are plentiful. They are welcomed in the houses, as they are harmless to man, but destructive to various noisome and poisonous insects, even destroying scorpions. Thus it would seem that God, in His infinite wisdom, has so arranged the animal kingdom since the fall, that, if left to themselves, they are a check to each other. This will be the case until the dreadful time spoken of in the first chapter of Joel, when His restraining power will be withdrawn, and an army of destructive insects will be let loose to accompany the plagues recorded in Revelation 16, which will visit those who are found out of the ark of safety.

IN MEXICO.

S. MARCHISIO.

A FEW months ago we left Guadalajara, to associate with Professor Caviness in the work here in Tacubaya, a nice suburb of Mexico City. Though we are surrounded by the beautiful homes and large gardens of some of the wealthiest people of Mexico, yet the immoral sights which are seen on the streets (especially on Sundays), caused chiefly by the prevalence of drunkenness, are horrifying. The *peons*, or working class, are so addicted to the use of *pulque* that they are little to be depended upon for faithfulness in the performance of work or in the keeping of a promise. Their education has been a false one, and though called a Christian people, they show such moral degradation that they are little better than heathen, and more difficult to reach with the true religion. Yet in spite of all this, we sometimes see such a good Christian spirit and such kind Christian acts among them, that our hearts are filled with the hope of what the truth may do for them in the future.

Our first work in the city was visiting from house to house, loaning literature where we could, reading the Bible as an opportunity was offered, treating the sick where we found them in need of it, and giving health talks. We find it difficult to get them to our home for meetings, as they fear the work of all Protestants.

The past month I have been canvassing with good success; but the books have to be sold very cheaply, as the laboring class get so little for their work. The wages vary from 15 to 50 cents a day, in United States currency, the majority of the workers not receiving over 20 cents. The necessities of life, except

corn and beans, are expensive, and the common people consider it necessary to have so much liquor. Because of these things it is almost impossible for the laboring class to buy a book which costs more than 50 cents; and the rich care but little for a book which is purely religious, unless it is approved by the Pope or some bishop of the Catholic Church.

The missionary societies of the different denominations are spending millions of dollars for this people, and have small companies of believers all over the country. To evangelize Mexico will require much hard labor, accompanied by great faith, but God will give the victory.

IN SAMOA.

D. D. LAKE.

APRIL 17, the American flag was raised over Tutuila. As an American citizen, I received an invitation to go and return, free of charge, on the German man-of-war, and witness the event. For a long time I had desired to see what could be done toward opening up our work in that field.

In response to their invitation, I spent Monday night at the Mormon headquarters in the island. The eight elders working there were present, and as the two elders who went over with me were very friendly to us, all felt free to talk with me concerning their personal experience in missionary labor. Their work is progressing very rapidly. Forty have recently been baptized—one whole village lately went over to them. In nearly all the villages they were well received. They have many hard battles to fight, but they are earnest men, devoted to the advancement of Mormonism, believing it to be the truth as fully as we believe the Third Angel's Message. Religious intolerance runs high in Samoa. Whatever society has obtained the adherence of the leading men of the village does everything it can to "rule or ruin" all the others. The Mormons have been driven from some villages on this account; and in the one village that had accepted the Mormon faith, the elder had quite a time to convince the leading men that they should grant religious liberty to the few who held to their old belief. The one way I can see to gain a foothold there is through our medical work. It should have been extended to Tutuila before this.

Pago Pago, where the coaling-station is located, is about eighty miles from Apia, and if one goes in a sailing vessel, it takes from three to seven days to make the trip, as there are head winds all the way—hence it will be impossible for the Apia Sanitarium to reach many in that island. At present, the United States government is coaling out medicines gratis, and a physician on the American man-of-war does operations free of charge. How long this will continue, I cannot tell.

The harbor of Pago Pago is the best of the South Pacific Ocean. It is a most picturesque spot, and can easily be made as impregnable to the assaults of an enemy as nature has made it to the assaults of storms. The islands are under

the navy department, and are governed by the commandant of the naval station. Of the 35,000 people in Samoa, America has about 5,000, while the remainder are under Germany. It was not territory or people that America wanted, but the harbor, whose value will consist in its military rather than in its commercial advantages.

LETTERS.

FRIENDLY ISLANDS.

WHEN we came to this place only two families would have anything to do with Adventists. There was a religious as well as a national prejudice against us. Since that time, Mrs. Butz and myself have nursed in most of the white families, and through this means much opposition has been overcome. We have placed reading matter in the various families that are willing to read, and now have quite a number of interested Bible readers.

E. S. BUTZ.

Tonga.

GREECE.

WE have been enabled to translate into the Greek language the little tracts, "Salvation by Faith in Jesus Christ," and, "Who Changed the Sabbath." We hope soon to have one on the immortality of the soul, and we should also have some literature treating the subjects of temperance and healthful living. These will be useful among the Greeks in Turkey and America, as well as in this country.

H. P. HENDERSON.

Nauplia.

INDIA.

OUR canvassers have now scattered our books in nearly every city and town of India; but when the "Desire of Ages" arrives the field will be ready for a re-canvass. Our missionary monthly, the "Oriental Watchman," has been placed in perhaps a third of the cities and towns, and we hope to cover the ground with the paper in another year. The last six months I have been placing the paper, and "Patriarchs and Prophets," and "Great Controversy," in the homes of the people of Bombay.

Brother Richardson expects to go to the south of India to canvass for our paper and books, and I hope to make a tour of the northwest, and so reach what cities have not been touched, as far as possible. Then, with our paper and books all over India, it would seem that the living preacher ought not to be far behind. Russia is working down toward India step by step, and it appears that what is to be done in India should be done quickly.

ELLERY ROBINSON.

Calcutta.

BASUTOLAND.

THE work in Basutoland is moving steadily forward. Every Sabbath and

Sunday we have gatherings of children and adults. The people are deeply interested in the meetings, and are anxious to learn. We are glad to know the Gospel message is touching some—they show every evidence of desiring to lead new lives. Every day we have calls for a school; there is also a good opening for a medical missionary. We greatly need a larger place for meetings, as my room is too small, and we are not always able to meet in the open. We have much yet to do among the darkened souls of this country. I came down to attend the South African Conference, and find the brethren much interested in the Basuto Mission, and they have made some response to our appeal for help. I thank the Lord for all His goodness, and trust He will enable us to do what is required.

J. M. FREEMAN.

Cape Town.

MEXICO.

AFTER a pleasant trip from Chicago, I arrived in Guadalajara, April 20. This city contains about 100,000 inhabitants. It is the capital of the state of Jalisco. We find the sanitarium a beautiful place, and as quaint and novel as it is beautiful. The center of the house is an open court, and every room is thoroughly ventilated. We are at an altitude of 6,000 feet. We will try to study the language for at least two hours daily.

We see here a picture of the condition of the nations. The Guadalajara militia marches by the sanitarium two or three times each day, en route to a place outside the city where they are drilled in military tactics. The Mexican government is now at war with the Yaki Indians dwelling in the mountains.

My heart goes out for these poor people, and I pray God that we may never forget our great Example, who left a glorious heaven to save a sinful world.

B. B. ALDRICH.

Guadalajara.

BAY ISLANDS.

WE arrived here about two months ago, and are now comfortably settled, with pleasant and favorable surroundings. Six weeks ago we opened a church school, with an enrolment of about 25 pupils, which has since increased to 40, ranging in ages from 5 to 17. Of these, not more than 10 are children of Adventist parents. The children are intelligent, and some of them well advanced. I have arranged them in four grades. We also have a Bible class studying the book of Daniel. Although some of the people are prejudiced against Adventists, the Lord has certainly influenced the parents to send their children to our school, as they not only have to pay tuition, but the same tax to the government school as they did before.

The church-membership here is small, perhaps 7 or 8 besides our family. But the Sabbath-school is growing in numbers, as many of the children of the day-school attend. My only desire is to live so near the Lord, that the children may be led to Him, and through them the parents may be reached.

MISS WINIFRED HOLMDEN.

Utilia.

HOME DEPARTMENT.

FOURTH SABBATH READING—SABBATH, JULY 28, 1900.

OUR YOUTH AND MISSIONS.

Selections from the Testimonies.

“THE Master calls for Gospel workers. Who will respond? All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build the fortifications; some are to stand as sentinels, some to carry messages. While there are few officers, it requires many soldiers to form the rank and file of the army; and yet its success depends upon the fidelity of every soldier. One man’s cowardice or treachery may bring disaster upon the entire army.”

“Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? While God and angels are at work to impress hearts, the servants of Christ seem to be asleep.”

“Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can be improving their minds, and qualifying themselves for more extended usefulness. If young women who have borne little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating.”

“The bright morning hours are wasted by many in bed. These precious hours, once lost, are gone never to return; they are lost for time and for eternity. Only one hour lost each day, and what a waste of time in the course of a year!” “A sudden impulse now and then is not sufficient to accomplish a reformation in these ease-loving, indolent ones; it is a work that requires patient continuance in well-doing. Men of business can be truly successful only by having regular hours for rising, for prayer, for meals, and for retirement. If order and regularity are

essential in worldly business, how much more so in doing work for God!" "Take a book with you to read when traveling on the cars or waiting in the depot. Employ every spare moment in doing something. In this way, an effectual door will be closed against a thousand temptations. Had King David been engaged in some useful employment, he would not have been guilty of the murder of Uriah. Satan is ever ready to employ him who does not employ himself. The mind which is continually striving to rise to the height of intellectual greatness will find no time for cheap, foolish thoughts, which are the parent of evil actions."

"Hundreds of young men should have been preparing to act a part in the work of scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross; men who will persevere under discouragements and privations; who will have the zeal and resolution and faith that are indispensable in the mission field. There should be more laborers in the foreign mission field. There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. In the primitive church, missionaries were miraculously endowed with a knowledge of the languages in which they were called to preach the unsearchable riches of Christ. And if God was willing thus to help His servants then, can we doubt that His blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who with proper encouragement would bear to their own countrymen the message of truth?"

"It may in some cases be necessary that young men learn foreign languages. This they can do with most success by association with the people, at the same time devoting a portion of each day to studying the language. . . . We can not afford to deprive our home missions of the middle-aged and aged men, to send them into distant fields to engage in a work for which they are not qualified, and to which no amount of training will enable them to adapt themselves. The men thus sent out leave vacancies which inexperienced laborers can not supply. But the church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges, and by association in labor with men of experience, that they would be preparing for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the over-taxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God." "God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are."

"Jesus calls for young men who will volunteer to carry the truth to the world." "By giving the Gospel to the world, it is in our power to hasten our Lord's return. We are not only to look for, but to hasten the coming of the day of God. Had

the church of Christ done her appointed work, as the Lord ordained, the whole world ere this would have been warned and the Lord Jesus would have come to our earth in power and great glory."

"Those who unreservedly give themselves to this work, who faithfully reflect the beams of the Sun of Righteousness, fulfilling their mission with fidelity and love, will be recompensed on earth by the sweet consciousness of duty performed, and in the bright hereafter, when the saints shall come into their inheritance, the devoted worker for Christ will be welcomed into the joy of His Lord, hearing from the Master's lips, 'Well done, good and faithful servant.'"

MISSIONARY READING CIRCLE STUDIES.

THE FIELD.

FIRST WEEK.—JULY 1-7.

"Education in China."

1. WHAT is the main stimulus to literary pursuits in China?
2. Speak of the course of study. What do they not study?
3. In what does the maternal training consist?
4. Tell briefly the manner in which schools are conducted.
5. Name the six books which make up the common school education.
6. How extensively is this course studied by the different classes of society?
7. What only may prevent persons of the poorest classes from occupying high positions in the government?
8. Mention some of the advantages of the possession of degrees.
9. How is fraud on the part of either the examiner or the examined treated? What provision is made to prevent it?
10. What can you say of the education of women in China?
11. How is the work of woman outlined by a Chinese writer?

SECOND WEEK.—JULY 8-14.

"The People and Customs of Mexico."

1. Into what two classes are the people of Mexico divided?
2. How does the Mexican look upon the servant?
3. How is the distinction between the two classes marked?
4. Give briefly a comparative view of the homes of the rich and the poor.
5. Describe the method by which names are given to their children.
6. Mention some of their religious and other customs which tend to destroy spirituality.
7. What can you say of the manners of the Mexicans?
8. To what may be attributed much of the appalling and hopeless condition of this people?
9. What alone will rescue them from this condition?

THIRD WEEK.—JULY 15–21.

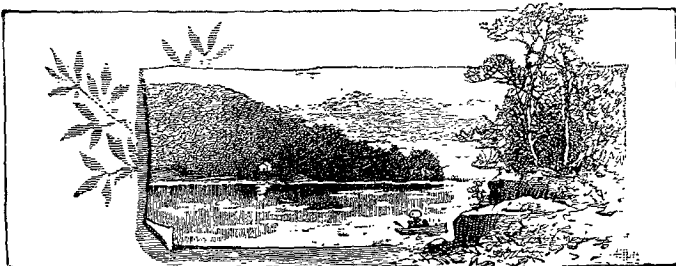
“Greece as a Mission Field.”

1. How intimately are the church and state connected in Greece? Why is this true?
2. At what date does the written history of Greece commence?
3. What text of Scripture portrays a striking characteristic of the Grecians?
4. When, and under whom, did Greece take her place in the fulfilment of prophecy?
5. How long did it occupy the position of universal kingdom?
6. What event dates the introduction into the Greek Church of many of its existing forms, rites, and liturgies?
7. Relate briefly the history of this country from 395 until 1456.
8. What was her experience under the Turkish rule?
9. Tell something of their war for independence.
10. Name the first king; also the present ruler.
11. What provision in their constitution may make it difficult to teach the Third Angel’s Message?

FOURTH WEEK.—JULY 22–28.

“In the Land of Honduras;” “How Can We Best Help Puerto Rico?”

1. Describe the homes of the poorer classes in Honduras.
2. Name the capital of this republic.
3. What can you say of the churchgoers?
4. Mention some of the products of this country.
5. What resources have brought Honduras to the attention of American investors?
6. What gems more valuable than these should lead some to consecrate themselves to labor in this field?
7. Locate Puerto Rico and give its area.
8. What are some of its products?
9. Describe briefly, “The people.” What is their idea of true religion?
10. What is the status of education in this island?
11. Mention some methods of labor suggested as a means of helping the Puerto Ricans.



MISSION NOTES.

—THE China Inland Mission reports 7,895 communicants, of whom 5,187 are men.

—From 1893–1899, educational, philanthropic, and religious institutions in America received over \$392,000,000; nearly \$62,750,000 was given last year.

—A century ago there was no such thing as a strictly missionary periodical in the Christian world; but to-day there are about 70 journals in Europe, and 32 in America, devoted entirely to foreign missions.

—The United States government opened 620 schools in Puerto Rico last year, at an expense of \$330,000. The children are said to be quite eager to attend school, and especially desirous of learning the English language.

—Notwithstanding the fact that there are now 18 societies at work in South America, it is computed that there are yet about 30,000,000 people on that continent who have never seen a Bible, and know nothing of its saving truths.

—The white population of German East Africa last year was 1,058, among whom were 164 gentlemen and 33 lady missionaries, besides 29 wives of missionaries, and 15 lady nurses. The negro population is thought to be 7 or 8 millions.

—When the Americans entered Manila, they introduced our saloon. Although liquor was used to some extent under Spanish rule, yet its use has greatly increased since the unfolding of the United States flag. It is claimed that there are now over 400 drinking dens in Manila alone.

—The Russian government spends 50 times as much money on its army as in the education of its 100 millions of people: it is little wonder that three-fourths of the Czar's subjects can neither read nor write, when he devotes only three millions to their literary training.

—The last annual report of the Missionary Society of the Methodist Church shows that they have had an increase of above 3,200 members during the past year in the 28 mission fields they are occupying. This Society has appropriated \$629,625 for foreign missions during the coming year.

—The great Indian famine is thought to be by far the worst one that has visited the country since it has been under British rule. It now affects about 60,000,000 of people, 4,500,000 of whom are subsisting on government relief. During the last 21 years there have been 16 famines, affecting more or less of the country.

—The Southern Baptist Board of Foreign Missions has in its service 82 missionaries and 122 native workers, supplying 100 churches and 140 out-stations, with which are connected 5,347 church-members and 2,446 Sunday-school pupils. This Board carries forward work in China, Africa, Italy, Mexico, Brazil, and Japan.

—The Presbyterians of America now have evangelical schools in every one of the 180 provinces of Egypt, accommodating 12,800 pupils, of whom, in 1898, nearly 4,000 were girls, and over 2,000 were Moslems. There are 83 chief towns, and Christian work is being carried forward in 55 of them. Last year nearly 19,000 Bibles were distributed in that country.

BRIEF MENTION.

—Dr. Cunningham Geikie says that in his parish he found many workmen who drank over \$7 worth of liquor a week, while receiving a wage of but \$10 a week. He estimates that the workmen of Great Britain squander \$500,000,000 a year on worse than useless drink. It is claimed that during 1898 the drink bill of that country was nearly \$772,500,000, or almost \$33 for every living being in the kingdom old enough to crave such drink.

—The American Board reports that of the 86 years of mission work in Hindustan, the last three have witnessed the greatest progress, notwithstanding famine and plague of unprecedented severity. These disasters have rather served to break down caste and prejudice, have shown the folly of idolatry, and have furnished practical lessons of Christian truth and charity. Scattered by the pestilence, the Christians have gone everywhere, preaching the Word, and there never have been so many willing listeners and converts.

—In Western China, especially in Shantung, has originated a society known as the "Boxers," whose object is the total extinction of foreign influence and methods. Native Christians have been most bitterly persecuted, many of them having been murdered. The Chinese government does not seem to have the power, or perhaps, the disposition, to put down the "Boxers," probably owing to the influence of the reactionary Empress Dowager, who secured the dismissal and caused the flight of many reform leaders sometime ago. At this writing it appears that the great Western powers will be compelled to take matters into their own hands, and establish order. Very interesting events are transpiring in the Orient.

—JUNE 2, Sister D. A. Robinson, of Calcutta, India, arrived. After a short stay in this city, she went to South Lancaster, Massachusetts, where she is at this writing.

—May 30, Elder H. P. Holser and family landed in New York. They took the train for Battle Creek, Michigan, intending to go from there to Colorado. Brother Holser is in very poor health.

—Elder E. W. Webster and wife, formerly of Trinidad, West Indies, have reached this country safely. They are now at the Battle Creek Sanitarium, taking much needed rest and treatment.

—A shell struck the road near the home of one of our sisters in Kimberley, South Africa, and exploded, fifty-eight pieces going through the wall of her house and into the room where her babe was sleeping. The blanket was cut, but the child was unhurt.

—Mrs. S. B. Kinner has begun work among the Chinese women in Honolulu, and almost without exception is received cordially into their homes, the majority accepting her offer to teach them. The boys in the private school now being conducted, receive almost nothing but pure Gospel instruction. Although free schools are open, yet they come to us, gladly paying their tuition.

—The Australasian Union Conference has adopted a plan for Reading Circle work, similar to our Missionary Reading Circle. Elder E. H. Gates has prepared two articles on Polynesia for the foreign mission study. We hope to present these same articles for study in the *MAGAZINE* later. A Missionary Reading Circle has also been launched in South

Africa. We bid our brethren Godspeed in these enterprises which we believe will tend to develop a deeper and more widespread interest in missions

—The Reading Circle is a live work in our State. Some most excellent letters are being received concerning the studies. Many are regularly sending in their answers, yet we are convinced that there are still many more who are studying the lessons, from whom we hear nothing. Those who were studying the Berean lessons and have written us, speak in highest terms of the benefit received. The same is equally true of the field studies. Several have expressed themselves as ready to go wherever God may direct to work for Him. Some have special fields in mind. Others are arranging to do more for God right at home. In one of these ways all can have a part.—*T. E. Bowen, in New York Indicator.*

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David's thirst for God.

PSALMS.

He praiseth God for his grace.

10 Trust not in oppression, and become not vain in robbery: ⁴if riches increase, set not your heart *upon them*.
11 God hath spoken ³once; twice have I heard this; that ²power be-
longeth unto God.

²or, we are consumed by that which they have thoroughly searched.
^aJob 31. 25.
^bPs. 52. 7.

6 They search out iniquities; ²they accomplish ³a 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 ⁵shall they be

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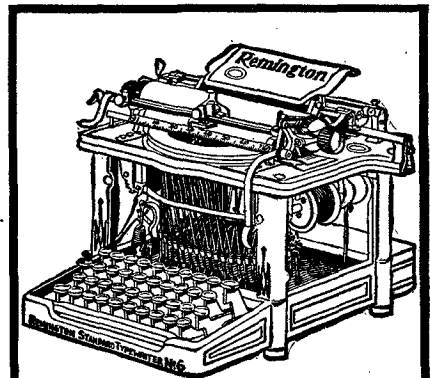
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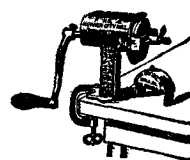


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