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# THE MISSIONARY MAGAZINE

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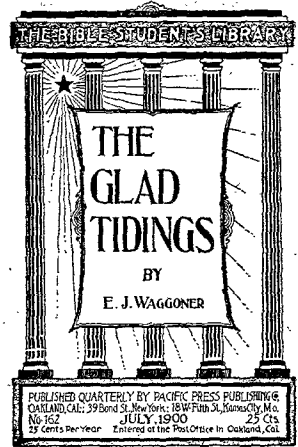
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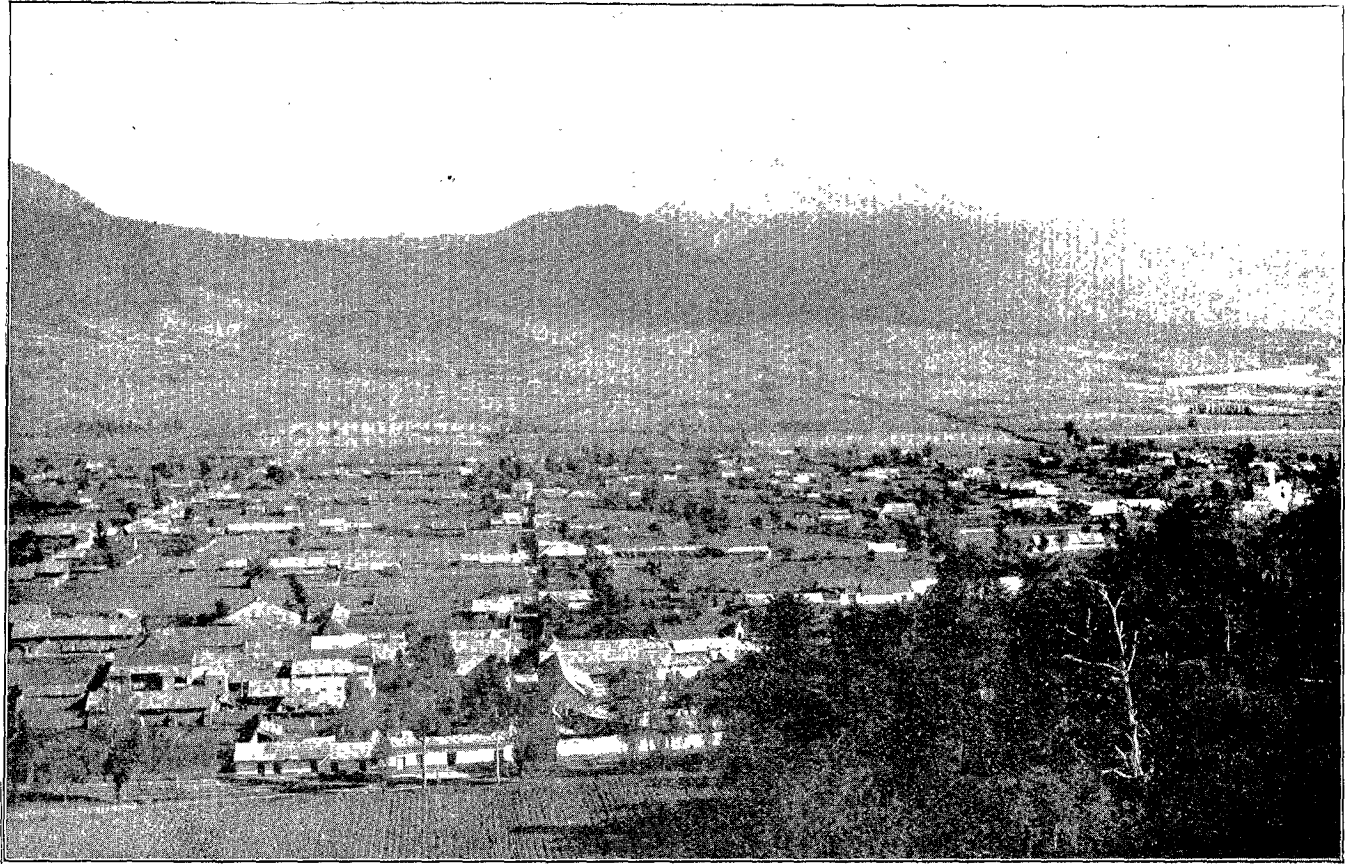
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[To accompany "The Needs of Mexico."]

# THE MISSIONARY MAGAZINE.

VOL. XII.

NEW YORK, N. Y., AUGUST, 1900.

NO. 8.

**First Foreign Missionary.** NEARLY nineteen centuries have passed since the Son of Man became a lost world's first foreign missionary. Viewing with pity the vast multitudes, in sin and ignorance, that thronged His ministry, He is said to have been "moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His Harvest." This is the first missionary prayer on record. It comes from the heart of Christ as He sees the multitudes perishing, with none to show them the ways of life.

**Disciple Missionaries.** He has already chosen a little band of followers to be with Him in His earthly ministry. But the needs of the field compel Him to separate Himself from them that they may carry the messages of truth to the perishing. He calls His disciples, and sends them forth to herald "that the kingdom of heaven is at hand," while He continues His own self-denying labors.

**To-day's Need.** Since then, centuries have come and gone, and the Gospel of the kingdom has encircled the earth; but there are many more millions of heathen to-day than in any age of the past. The onward march of Christianity has not kept pace with the increase of the world's population, and to-day there are over one billion of heathen—to say nothing of the lost within the influences of Protestantism and Catholicism. If the number of the unsaved is an argument, was there ever a need so great as the present?

**Opportunities.** And, besides, the opportunities are as promising as the needs are imperative. No longer are there such strong barriers against the teaching of the Word of God as formerly existed in heathen lands. The world has turned cosmopolitan, and men from any clime are at liberty to tell the story of redeeming love. Many of these nations are anxious for the Gospel in order that they may equal the professed Christian in military prowess or business shrewdness. They do not care for such instruction as will make them wise unto salvation. Of this they are ignorant. The only religion they know springs not of love, but from a desire to appease an offended deity. Their gods are always angry with them, and are worshiped for

the sake of the favor they may bestow. Their desire for knowledge is not that they may serve a God of love, but that they may better serve themselves, and acquire more wealth. But should we not regard this thirst for the Christian's knowledge as an opening for the entering of the Gospel?

**Results.** Wherever the heathen of any country have heard the Glad Tidings proclaimed in simplicity, and in the demonstration and power of the Holy Spirit, many have turned from their idolatrous practises, and proven themselves true and earnest worshipers of the Living God. Whole islands have embraced Christianity, forsaken their cannibalism, and are growing into the knowledge of God. Several millions in the very center of heathenism have given their hearts to Him, and believe in the Saviour's atoning blood. Says Mahan: "When the passage 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God' was read to a learned Hindu, he wept like a child in the presence of the divine idea. The idea of God as a Father, and mankind as His sons and daughters, had never through his philosophy or religion approached his mind." They shall come from the north and the south, and from the east and the west, and sit down with Abraham and Isaac and Jacob in the kingdom of God. And John saw with prophetic eye, the redeemed host coming from every clime, and nation, and kindred, and tongue, and people.

**Means.** Of late, God has greatly awakened His people to a realizing sense of the needs of these perishing millions. Unselfish conferences have consecrated their surplus tithe to the work in foreign fields. Individuals and churches have taken hold of regular and systematic giving. All along the line a new life and power seems to be arousing us to increased activity. When our people average ten cents a week for each church-member, the Foreign Mission Treasury will be in a condition that will enable us to sustain many more laborers. May the day soon come when this people shall take a front seat, above all other professed Christians, in sustaining work in distant lands.

**Workers.** The great and crying need of the present time is for competent, well trained men and women who will give their lives to the service of the Master. One can hardly appreciate the difficulty the Foreign Mission Board experiences in its attempts to secure properly fitted men who are willing to make the sacrifices required of those that devote themselves to the evangelization of these heathen countries. A thousand ties of interest bind us to home and native land, and we are loth to undergo the self-immolation required of him who would successfully work for the uncivilized races of men. Only he who has had a revelation of the Invisible, and dwells in constant communion with Him, can love this foreign labor, and be glad to share in it.

But we may raise the question, "If God has put it into the hearts of His people to furnish the means, and has made it possible for Christians to carry the Bible to the dark corners of the earth, why is it that there are not many more men of education and training that are willing to devote themselves to this great work?"

Is it because our schools and leaders have failed to grasp the coming needs of this department of God's moral vineyard that now, when the demands for laborers are imperative, we find ourselves bankrupt for qualified workers? It can not be that the remnant church fears that hardship and self-denial necessary for such undertakings. No, hundreds of the laity are ready to go to earth's remotest bounds, and to brave sea and land, if they can only render the assistance needed. Can it be possible that the millions of India, and China, and Persia, and the interior of Africa and South America, must go down into Christless graves because those who are competent to carry the message will not sacrifice their lives to this service? Every loyal heart cries out "God forbid."

**The  
Remedy.**

What is the denomination to do for missionaries? We answer, We must train them. What mean these colleges and academies scattered throughout the land, if they do not represent the peoples' preference for trained laborers? There should be a hundred educated, strong, spiritual young men and women that have already chosen their field, ready to be sent at any time to these distant stations. Having secured their education and received their appointment, they should remain and labor in the home land until their experience warrants their departure.

Brethren, are we to become bankrupt for ministers? Shall all the brightest and best give their lives to other branches of work, entering avenues that promise better financial returns, while the Gospel ministry, the highest and holiest calling mortal ever followed, goes a-begging for men?

**An  
Inquiry.**

We inquire, Is it not possible that our conference presidents can give some attention to the work of selecting suitable young men who will secure an education and devote themselves to the Gospel ministry in the Third Angel's Message? In no other department of the cause of God is there such a dearth of trained, capable workmen. Could each conference render better service than by selecting and helping to educate for the ministry some of its most promising young men, who are sound in body and mind? Are there not churches in our midst that could assist in such a work?

**Home  
Training.**

Many of our young people, while at their homes, ought to be acquiring languages spoken by millions of human beings yet unwarned and unsaved. Why should there not be in every church and conference youth who are making a study of Spanish, French, Italian, or other modern languages, that, when they arrive at maturity, they may give the message to these nationalities? We would be exceedingly glad if there were one hundred men and women who were well trained, and had an experience in the home field, so that they would be available at any time for work in these foreign countries. It is impossible for the Foreign Mission Board to secure the laborers it needs; therefore we appeal earnestly to the people of God scattered throughout the world, asking them to consecrate their sons and daughters to Him, training them for missionary labor in the regions beyond.

## THE NEEDS OF MEXICO.

G. W. CAVINESS.

WE trust that a partial idea of the condition and needs of this people has been gained from our former articles; but it is impossible to describe the situation fully. The fact is that the most intelligent and educated classes, who know the history and condition of the church, have little confidence in any religion. The favor they may show to Protestantism is inspired by the hope that it may be a check to the power of Rome rather than because they themselves are especially interested in religious matters.

There are in reality but two classes,—the so-called higher class, who are infidel, skeptic, or indifferent; and the lower class, who are ignorant, fanatical, and superstitious. To reach the former, it will be necessary to demonstrate to them that there is a people who are true and consistent, and who reveal the character of God in their unselfish lives. This, with the proclamation of the great prophetic truths that show the times in which we live, if attended by the converting power of the Holy Spirit, will reach a few who are honest in heart; but as of old, "not many wise men after the flesh, not many mighty, not many noble, are called." The poor and superstitious must be enlightened and instructed; they must be led to appreciate that some one has an interest in them deeper than that born of a desire for mere personal gain. They have so long been abused and exploited by others that they have lost nearly all correct ideas of righteousness and justice. They superstitiously hope to avoid a worse fate in the hereafter by doing penance or purchasing exemption from expected pains and penalties. It would not be strange for them to steal the money with which to pay for an indulgence or a mass. The tolling of a church bell has been known to interrupt a saloon brawl by causing the participants in the quarrel to stop, take off their hats, and say their prayers; but no sooner did the bell cease ringing than the fight proceeded more desperately than ever.

Gospel workers and literature of all classes are needed. If some of our brethren with sufficient capital would purchase a farm, or *hacienda*, and employ a number of families, allowing them reasonable compensation for their work, and treating them kindly, they could gain an influence over them, establish a school for their children, and instruct the adults in the truths of the Third Angel's Message, and at the same time make a living for themselves. Many who purchase such farms for speculative purposes get all they possibly can out of the natives. If a man inspired by the love of souls were to take up this work, it would exert a mighty influence for the truth, and be an object lesson the very opposite to what they are accustomed to see. These people are like children, ignorant and improvident, and if one would live among them and unselfishly teach and instruct them he could be a great blessing to many poor souls. In different lines of business a similar work might be done. The conditions in this field are so like those of Bible times that I have often thought the experiences of the patriarchs might be repeated. One would meet many disappointments; his kindness would be abused,



and he himself would be imposed upon; but patient continuance in well-doing would bring its inevitable reward.

We should have laborers who can go to the homes of the people and read the Bible with them. As a general thing, they do not want to hear, and the work is difficult, for their superstition and prejudice are deep-rooted; but the truth must be given, and the people warned. Many will come for medical treatment, and this is a valuable means of breaking down prejudice; but except it be followed up earnestly with the Gospel, it will not accomplish the desired results.

There are openings for teachers. We have started a school in Tacubaya for those who are able to pay tuition, and now have twenty-five or thirty children of leading government officials and well-to-do people. I believe we could carry on such a school, using three or four teachers, and make it almost if not entirely self-supporting. This would give us prestige, and assist us in reaching the better class. We also should open an evening school for adults, and a day-school for the children of the poor. Many desire to learn the English language, and this makes the school a very acceptable auxiliary.

Additional literature is badly needed. We have but a few tracts, three or four small books, and "Patriarchs and Prophets," in Spanish. We ought to have for immediate use "Thoughts on Daniel and the Revelation," "Heralds of the Morning," and some such tracts as "Marshaling of the Nations." These standard works will be a great help to our workers as they attempt to prepare Bible readings and discourses in a language not wholly familiar to them. It is difficult to get the Mexicans to come to meeting; but some will read, and we should have colporteurs who will take our literature into the homes of the people. Brother Marchisio sold one hundred copies of "Christ Our Saviour" here in Tacubaya in four weeks. He is now selling "Steps to Christ." If we had a few books, well illustrated, in good Spanish, and cheap, the truth could be scattered in this way. Natives might be enlisted and trained for this work.

These standard publications will not be useful alone in Mexico, with its thirteen millions of inhabitants—they can be circulated among the seventeen millions of Spain, and the forty or fifty millions who live in the Spanish republics of South America, and in other portions of the world, such as Cuba and the Philippines. The work should be extended to all these Spanish-speaking lands, which have been so long neglected. The providence of God has fairly thrust this duty upon us by recent political events that have brought so many who use this tongue into such close relations with the United States. Mexico, as one of the largest and most progressive countries of the Spanish field, gives promise of becoming a center for this work. The Spanish of Mexico is the old Castilian, the grammar and dictionary of the Spanish Academy being the standard text-books. There is a slight variation in the pronunciation of some words, and a few Indian terms are in current use; but the difference between the language of Mexico and that of Castile is not greater than the difference between the English of the United States and that of Great Britain. In print it is the same, and the pronunciation varies but little.

While preparing for the revision of the Bible, Brother Stephenson and I translated the greater part of the New Testament. The Revision Committee will not

do anything at present, but we would like to publish our work. We have some means dedicated to this object, and if others would like to assist, we could use a few hundred dollars in printing a part of the Scriptures, free from erroneous doctrines. The present translations foster a belief in the natural immortality of the soul, eternal torment, and other false conceptions. As the Bible is not very widely distributed among those who speak Spanish, it certainly would be worth while to give them the Word of God with the truth as it was spoken by our Lord before they have imbibed false ideas from biased translations. Portions of the Scriptures, especially of the Gospels, could be used to good advantage among the poor.

There should be a number of young people learning the Spanish language that they may become leaders in these fields; for, although we may get natives to handle publications and preach the message and assist in carrying forward its various branches, there will always be a demand for those who are well grounded in the truth and have strength of character, to influence, mold, and direct the work. It will be impossible to be successful leaders without a knowledge of the language, and to acquire this takes time, study, and a great deal of practise.

What shall I say more! Including all Spanish-speaking countries, we have a field of seventy or eighty millions. They are Romanists. We must deal with the Beast himself, and not with his image. The warning must be given against his worship, and where his authority is almost supreme. In the message he is mentioned first, but we have left the work in his dominions till the last. Is it not high time that we enter his territory and do the work God has appointed us? Shall we not see in the kingdom some who have obtained the victory over the Beast as a result of the warning against this false system that has enslaved and destroyed so many?

May the Lord of the harvest raise up, equip, and inspire laborers for Mexico and all Spanish-speaking countries, so that many who now sit in darkness may see the Light of Life.

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## IN THE LAND OF EGYPT.

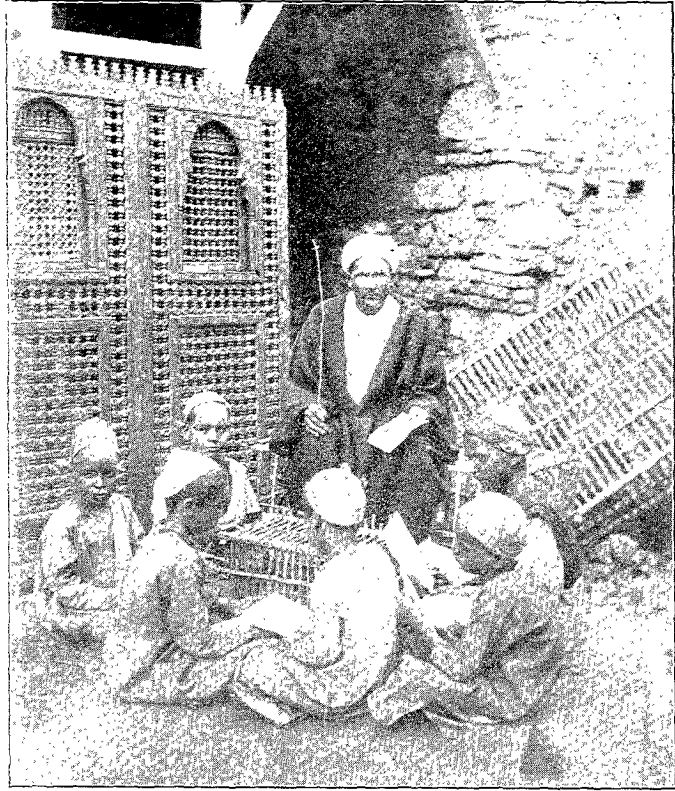
L. PASSEBOIS.

EGYPTIAN parents seldom devote much of their time and attention to the intellectual training of their children; they usually content themselves by instilling into their minds a few principles of religion, and then, if they are able, turning them over to the care of a schoolmaster. As early as possible a Mohammedan child is taught to say, "I testify that there is no deity but God, and I testify that Mohammed is God's apostle." He is also taught lessons of religious pride and bigotry, learning to hate the Christians and all religious sects but his own as thoroughly as does the Moslem of advanced age.

As far as possible, pupils are taught to read, recite, and chant the whole or certain parts of the Koran from memory. Some of the youth learn the funda-

mental rules of arithmetic. Here in Cairo there are numerous schools where children are received for two cents a week. Students attend only during the hours of instruction, and then return to their homes.

The lesson is generally written upon tablets of wood, painted white; when one lesson is mastered, the tablet is washed, and another lesson written upon it. The master and his scholars sit upon the ground, or sometimes the



*A Mohammedan School in Cairo.*

teacher provides himself with a chair or box for a seat. Each boy has a copy of the Koran or a tablet in his hand or on a little desk made of palm sticks. First, the letters of the alphabet are learned; next, the vowel points and other orthographic marks; and then the numerical value of each letter. Before this third stage of the pupil's progress, it is customary for the master to ornament the tablet with black and red ink and green paint, and write thereon the letters of the alphabet in the order of their numerical values. Thus arranged, the tablet is brought to the child's father, who returns it accompanied by a piaster or two. The like is repeated at several subsequent stages of the boy's progress,—when he begins the study of the Koran, and six or seven times during his course in that book.

Seldom does the schoolmaster teach writing; and few learn to write unless destined to take up some line of work absolutely requiring a knowledge of this art, in which case they are generally taught arithmetic and penmanship by a *hab-banee*,—a person employed to weigh goods with the steelyard, in a market or bazaar. Indeed, school teachers are generally persons of very little knowledge. Some of them can neither read nor write; but they know the Koran by heart, and



*Turners of Wood.*

can teach it to children. Such youth as intend to devote themselves to religion, or to any of the learned professions, generally pursue a regular course of study in the great mosque, El-Azhar.

Some of the parents among the higher classes hire a *shaykhah*, or learned woman, to visit the harem daily, for the purpose of teaching their daughters and female slaves to recite a few chapters in the Koran, to say their prayers, and sometimes, to read and write—very rare accomplishments even among the women of the highest class. There are no Mohammedan schools where girls are taught.

Egyptian children are taught to work, and they have to labor very hard, too. They usually help the father, or are servants for others. Sometimes boys seven or eight years of age are venders of vegetables or fruits. As they carry everything upon the head, they develop great muscular strength. This morning a little fellow of not more than eight summers came to our door with a basket containing fifteen large melons balanced on his head—and he seemed to carry the load easily.

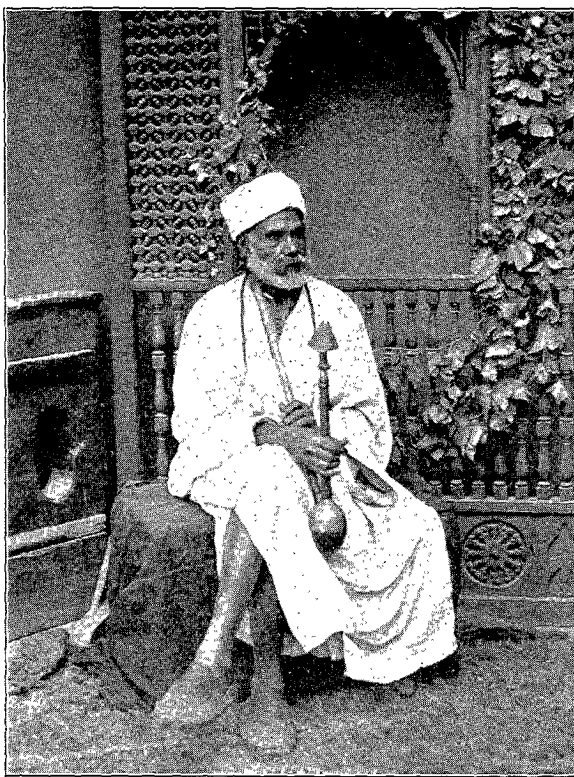
The above illustration shows boys who are learning to be turners of wood. They make seats, coops, chests, frames for beds, etc., from branches of the palm-tree.

The little ones of Egypt, although they are the objects of much solicitude, are generally very dirty, and shabbily clad. It is not uncommon to witness a scrupulously clean and richly dressed woman going along the streets of Cairo accompanied by her own child, whose face is besmeared with dirt, and whose clothes have not been washed for months. As I asked the reason for this seemingly

strange and inconsistent custom, I was informed that mothers purposely show such neglect, especially when the children are to accompany them in public, because they entertain a superstitious fear of the "evil eye," which is greatly dreaded—all the more in reference to children, as they are regarded among the greatest blessings of earth, and therefore most likely to be coveted. The little ones of the poor have a yet more neglected appearance.

However much the children are loved and caressed, they manifest a profound respect for their parents. The Moslems consider that disobedience to parents is one of the greatest of sins. The Egyptian boy usually greets his father in the morning by kissing his hand; and then he stands before him in a humble attitude, with the left hand covered by the right, to receive any order, or to await the father's permission to depart. Nearly the same respect is shown to the mother and other relatives. Children hardly ever sit, or eat, or smoke, in the presence of the father, unless bidden to do so.

Smoking is one of the luxuries that the Arab enjoys very much. He acquires the habit in early years. Many a man in these Mohammedan countries deprives his family of the necessaries of life in order that he may be supplied with tobacco or coffee. A laborer who earns but seven cents a day will take four cents for tobacco, and allow the rest to go toward the support of his family.



*A Mohammedan Smoker.*

Some of the Arabs are never seen without their pipe; it is either in their hands, or is carried by a servant that accompanies them wherever they go. These pipes are from two to six feet long. Other things than tobacco are smoked, one of the most common of which is *basheach*: a man using this for a few moments, becomes intoxicated.

These are but a few of the things we might say concerning the people here. They must be reached by present truth, and prepared for the soon coming of our

Lord. We are just beginning to use their language a little, and can now talk some with them about God. A few show a certain interest. The work among the Arabs advances slowly; but we have every reason to believe that the seed sown among them will in time bear fruit.

---

## MISSION WORK IN THE NEW HEBRIDES.\*

JOHN G. PATON.

FORTY-TWO years ago I found myself in the South Sea Islands. The natives were cannibals with no knowledge of the love and truth of God. Five missionaries had preceded me. The first two were killed and eaten by the savages, and the other three killed by them. My own life was attempted some thirty or forty times, until at last there was no hope of maintaining our ground, and only by escape could we hope to save even our life for future service for the Master.

On one occasion Mr. Mathewson, a missionary, and his wife, sent word to me that they were without English food, weak, sick, and dying, and unless I could get to them they must perish. I could get no one to go with me, the dangers were so great. I sent some food by natives, and afterwards went to inquire about it, when the chief seized his club, and threw a stone at me. It did not strike me, and I rushed to him, and threw my arms about his neck. He brandished his club, but my head being so close to his head prevented the club's striking me.

These are the times when we need a personal Saviour,—a living Christ with Whom we walk from day to day. We missionaries must believe in prayer, and in answer to prayer. We have no police to fall back upon, no government there. And we need none, for Jesus has "all power in heaven and in earth," and He can make all things, animate and inanimate, serve His purpose.

I escaped from this island, and returned home, where by God's blessing I obtained a new vessel and six more missionaries for the work. I then returned to the island with them; and the natives were astonished. They said: "How is this? We stole all he had, and he laid one after another of his own in the grave. But he returns with more. They do not come to trade, but to talk of their God whom they worship. If their God gives them blessings we have not, let us hear all about their God, and by and by we may worship Him, and He may give us after a while the blessings He gives them."

We occupied new ground there, and the work has been going ever since. One white missionary has been murdered since that time.

These islands number thirty in all, and are supposed to have a population of from 80,000 to 100,000. They are not annexed to any country, are under the control of no government, and are therefore the hunting grounds for traders seeking cheap labor traffic.

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\*Address delivered in the Collegiate Reformed Church, New York, during the Ecumenical Council, April 22.

A missionary, Bishop Patteson, had a vessel which some traders imitated by painting their own vessel white. A band of traders dressed in white then went ashore, and asked the natives to come aboard. When the natives boarded the vessel, they were thrust in the hold, held captive, and carried away as slaves for white men. Burning with revenge, it was determined to kill the bishop, who they supposed had dealt so treacherously with them. This purpose they carried out on one of his future visits to the island.

Another one slain was a commodore, who had made a great impression upon the better class of the population of Sydney. He sought to investigate the reason of the bishop's death. On reaching the island, he started to go ashore himself with a volunteer crew. As soon as they neared the beach, however, the natives poured a volley of poisoned arrows into their midst, striking the commodore and two of his men. They hastened back to Sydney, but two days before reaching there the three men died. In his dying condition the commodore pleaded with his men to love the Lord Jesus, and enjoy the happiness he possessed in even his dying moments.

So the slave traffic of those traders cost the lives of four men. Still it goes on depopulating the islands. One of our missionaries began a work there three years ago. After it was fairly begun, he was obliged to run up to Sydney to secure medical advice for one of his family. He left his party at Sydney, but returned himself to his work immediately. In his three months' absence eighty converts had gone; fifty had been taken by an English vessel, and thirty by a French vessel, to become slaves for white men. However, the work has gone on with considerable success.

When we go to these islands, we have not a word of their language. We look at each other, make signs and smile. So we meet, and so we part. When I first went there, I used to listen to the sounds and compare the circumstances in order to try to understand what was meant by the various sounds. One day I saw two men coming up. One lifted something, uttering certain sounds. I thought it was intended for the query, "What is this?" I then picked up something and repeated what he had said. They were much pleased, and answered me. By asking "What is this?" and pointing to various objects, I began to get an introduction to their language by their replies. After a while we started to put it in written form; a most difficult task, but so necessary.

We can do nothing among them until we first give them a portion of God's Word. It moves the human heart as nothing else can. They always ask: "Is that your word, or the word of Jehovah God?" If it is our own advice it goes for nothing, but if we say it is the word of Jehovah God there is no opposition.

The first conviction is that God is their Creator and in consequence they are responsible to Him. As soon as they get such a conviction, they fear Jehovah, and have a dread of doing anything that would displeas-e the great God. For this reason we try to get portions of Scripture into their own language. Thus we teach them to read and understand the Word of God in their own tongue. As soon as they become acquainted with it, their minds become changed, cannibal traits are laid aside, and they imitate the missionary in everything, and so come

to consecrate their hearts and lives to God. We now have twenty-two languages reduced to a written form, in which we have printed at least portions of the Word of God.

We have about 18,000 converts, and 3,000 church-members. By "converts," we mean those who have vowed to serve Christ, and have placed themselves under Christian instruction. The church-members are those who have had considerable training. We do not baptize a convert until he has had some training, and has shown himself true to his vow; for if a convert returns to his old life, the effect on the natives is much worse than such an event in Christian lands.

In the families of every one of the converts there is morning and evening worship, and nothing keeps them from having it.

Many people in Christian lands have the impression that cannibals do not work, but live simply on supplies of nature without cultivation. This is not so. They are very industrious, and cultivate their ground, as this is their only means of supply. They have no stores nor currency, but depend entirely upon the natural products of the land. When I first went there, they had a very complete system of irrigation, and were a most industrious people. I introduced maize, or Indian corn, among them, and they have since widely cultivated it, so that it now proves a valuable addition to their food.

Every convert becomes a missionary. They are eager to tell others of the Saviour they have found. Hence we have no difficulty to keep up three hundred teachers. They are sometimes murdered, or stolen for the slave traffic, but others are ever ready to take their place.

The more we study the Word of God to give the true translation to the natives in their own tongue, the more convinced are we that it is the inspired Word of God, from the first verse of Genesis to the last of Revelation. We missionaries accept the Scriptures on their own divine authority. "Thus saith the Lord;" "The Lord spake unto Moses;" "The Lord said to Samuel;" and "Holy men of God spake as they were moved by the Holy Ghost," is quite enough for us. Jesus Christ also witnessed to its inspiration: "Not one jot or one tittle shall be removed until all be fulfilled."

If you want a new evidence for the inspiration and power of the Holy Book, you have it in the mighty results of its teaching. Look at the heathen everywhere; they seem tired of their idolatrous worship, superstitions, and bloody rites, and they desire something more satisfactory and enduring, which can only be secured by the Word of God. That statement, "And I, if I be lifted up, will draw all men unto Me," is being fulfilled more than ever to-day. It has not become antiquated, but it still "is the power of God unto salvation to every one that believeth."

There still remain at least 40,000 cannibals whom we have never yet reached. If I had Scripture to believe that without the Gospel the heathen would be saved somehow, I would not face such difficulties. But the Word says distinctly, "Where there is no vision, the people perish."

We now have twenty-three missionaries in these islands, but more means and men are still needed.



## GREECE AS A MISSION FIELD.--PART II.

H. A. HENDERSON.

It can not be denied that the first Greek Christians had the true faith, as they were taught by Paul himself (Acts 17:16-34; 18:1-18); and then, too, we have his epistles addressed to the Corinthians. Following in his footsteps came the early Fathers, many of whose prayers and sermons are now repeated in the church. Their writings are supposed to be almost, if not quite, as sacred as those of the apostles. And we are asked, Why not, if they were led of the same Spirit that inspired Paul?

However, a comparison of the belief and practises of the Greek Church as they are to day, with the plain teachings of the Bible, and the spirit of the liberty revealed in the Gospel, and the doctrine of justification by faith, shows very plainly that "grievous wolves" have entered in, "not sparing the flock."

When Constantine the Great ruled over the Roman world, Greece was virtually one of his provinces. At the present time many churches are erected in honor of him and his mother Helen, and their pictures are adored; while they, as well as many early Roman bishops, are worshiped as "saints." From these facts it seems very evident that the Eastern and Western churches were at one time united. The differences between them are summed up as follows:—

"In the second century a dispute arose between the Eastern and Western churches in reference to Easter; the Western church dissenting from the doctrine of the Eastern, which taught that Easter should be observed upon the same date as the Jewish passover." "In the fourth century a controversy arose in relation to the claim for supremacy; both bishops claimed it." "In the eighth century another controversy arose over image worship, which was adopted by the Roman Church but repudiated by the Greek." [It has since been adopted by the latter.] At this time there was also a dispute as to whether the Holy Spirit proceeds from the Father only, or from Father and Son. "In the eleventh century another controversy arose as to the proper manner of celebrating the eucharist, and the pope in anger issued a decree of excommunication against the whole Greek Church." Although there have been different overtures toward a reconciliation, yet the churches have remained separate since that time.

The Greek Church professes faith in the entire Scriptures, and in the decrees of the first seven general councils. It recognizes seven sacraments:—

1. Baptism, in which oil is mixed with water and the sign of the cross is made more than thirty-five times for the exorcism of the evil spirit.
2. Chrism, corresponding to confirmation in the English Church.
3. The Lord's Supper, which is partaken by the priest and laity alike.
4. Penance, performance of alms or fasts. Wednesday and Friday are regularly observed by the faithful as fast-days. During the year there are two hundred and twenty-six fast-days—days upon which the people abstain from certain foods, especially various kinds of meats.
5. Ordination.



*Grecian Village in the Peloponnesus.*

6. Marriage, consisting of three parts,—betrothal, coronation, and dissolving of crowns.

7. The administration of holy oil in case of sickness. Relics are held in great reverence; but the doctrine of purgatory as held by the Roman Catholics has never been received by the Oriental Church.

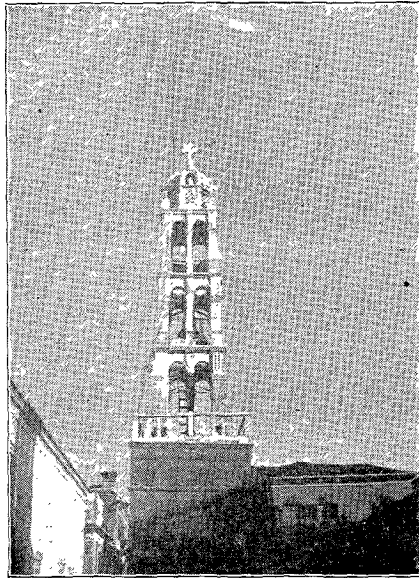
In the kingdom of Greece are less than two and a half millions of people. Its area is 25,401 square miles, about twenty per cent. of which is under cultivation. It is estimated that there are seven and a half million Greeks scattered throughout Turkey, Western Asia, Egypt, and all parts of the world. These people belong to the Greek Church, and comparatively few of even those who come in actual contact with other religions ever desert their national church, whose total membership is between seventy and eighty millions.

Probably no country contains any more places of worship than this small kingdom. On every hand are churches, chapels, shrines, and sacred ruins; and the people in passing going by a cross set aside, or a site centered foundation ancient chapel, de- head and make the

The church build- the cities; they are plains; they may be tude by the seaside; away between great crown the apparent- of a lofty mountain

Each church was some saint, whose side, these houses of nished in nearly the end is partitioned titution are the pic- the Virgin, and a light is kept con- fore these. Near partition a door opens into a room containing the image of Christ on the cross, and perhaps some relics.

To conduct the religious services in so many churches requires the presence of a large number of priests, and they are not wanting. Indeed, they are on every side, distinguished by their long black robes, high caps, and long hair. The supreme authority of the church is vested in the synod at Athens, which consists of five clerical and two lay members. There are thirty-five bishoprics. In the chief city of each diocese resides a presiding archbishop. "Celibacy is obligatory for the bishops, but not for the ordinary clergy, who, however, are forbidden to



*Church Bell Tower.*

these, or even when up near the road- taining a few scat- stones of some an- voutly uncover the sign of the cross.

ings are located in erected on the found in some soli- they are tucked rocky cliffs; or they ly inaccessible peak height.

built in honor of name it bears. In- worship are all fur- same manner. One off, and in this par- tures of Christ and some of the saints: stantly burning be- the center of this

marry a second time. When a priest is made a bishop he must renounce his wife and children, the former frequently entering a nunnery. As the lower clergy receive no allowance from the state, and their income is usually small, they often engage in the ordinary occupations of life. This, however, does not seem to lessen the respect shown them. Their education is very meager: some are scarcely able to read, and many can not write. The priests generally come from the lower classes of society. This is accounted for by the fact that priests are not allowed to attend places of public amusement. In Greece there are one hundred and ninety-nine convents, belonging to the order of St. Basil, and containing about 1,650 monks; and six nunneries, with about 260 nuns.

All the Greeks take part, at least to some extent, in the religious observances. In fact, it is almost impossible for one dwelling in this country to avoid the ceremonies of the national church unless he entirely avoids the people. Certain liturgies are to be performed daily, and there are numerous holy days and fête-days.

We will first notice the worship in the church. The regular Sunday service is held from seven to nine o'clock in the morning. As one enters the door he is confronted by one or more pictures placed in a frame—the Virgin with the Child is most common,—and often the Bible with a relief figure of Christ is there: the worshiper goes before these objects, bows reverently, makes the sign of the cross several times, and kisses them affectionately; he next leaves a coin on a table near-by, and the man in charge lights a wax taper for him, and places it before the picture in a dish for its reception. As there are no seats, the worshiper then takes his stand in that part of the building he usually occupies.

The services consist of chanting by two men, frequently assisted by small boys, who have their stands on either side of the church: they are relieved occasionally by the chanting of the priest. This singing is carried on in a dismal, monotonous, nasal tone. Parts of the Gospels, prayers, and selections from the writings of the Fathers are chanted. The priest, meanwhile, has certain other rites to perform, such as worshiping before the cross, and shaking a smoking censer before it and the pictures and the people.

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## RELIGIONS OF CHINA--PART, I.

W. E. HOWELL.

**Earliest  
Worship.** THE first instance of religious worship recorded by Chinese historians, occurred in the reign of the emperor Shun more than 2,000 years before Christ, when that emperor offered sacrifice to Shang-te, the Supreme Ruler, or God. Expressions used in this record clearly imply that the worship of this Being had previously existed. It was doubtless the expression of the faith of the Chinese

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\*The authorities not evident in the text of this article, are Holcombe, Dobbins, Williams, and Hall.

in the one true God. "By degrees, however, corruptions crept in, and though Shang-te always remained the supreme object of veneration, they saw no disloyalty to Him in rendering homage to the powers of nature which they learned to personify, and to the spirits of their departed ancestors, who were supposed to guard and watch over, in a subordinate manner, the welfare of their descendants."

The national religions of China are three in number,—

**The Three Religions.** Confucianism, Taoism, and Buddhism,—different in origin and theory, but in practise and results very similar. All

three are man-made religions, their authors being born within fifty years of each other. Each one makes every man his own savior, "teaching for doctrines the commandments of men," their only relation to the higher powers being that of placating them, usually by offering sacrifice and by self-denial and self-affliction.

Dr. Edkins thus differentiates the three religions: "*Confucianism* speaks to the moral nature. It discourses on virtue and vice (measured by a human standard only), and the duty of compliance with law and the dictates of conscience. Its worship rests on this basis. The religious veneration paid to ancestors—for that is the worship of this system—is founded on the duty of filial piety. *Taoism* is materialistic. Its notion of the soul is of something physical, a purer form of matter. The soul it supposes to gain immortality by a physical discipline, a sort of chemical process, which transmutes it into a more ethereal essence, and prepares it for being transferred to the regions of immortality. . . . It looks upon the stars as divine. It deifies hermits and physicians, magicians and seekers after the philosopher's stone and the plant of immortality. *Buddhism* is different from both. It is metaphysical. It appeals to the imagination, and deals in subtle argument. It says that the world of sense is altogether unreal, and upholds this proposition by the most elaborate proofs. Its gods are personified ideas. It denies matter entirely, and concerns itself only with ideas. Most of the personages adored by the Buddhists are known to be nothing but fictitious impersonations of some of these ideas. The Buddhist worship is not reverence paid to beings believed to be actually existing; it is a homage rendered to ideas, and it is only supposed to be reflex in its effects. Their worship is useful as a discipline, but not effectual as prayer. The Buddhist, if he can obtain abstraction of mind from the world in any other mode, need not pray or worship at all.

"These three systems, occupying the three corners of a triangle—the moral, metaphysical, and the material—are supplemental to each other, and are able to coexist without being mutually destructive. They rest each on a basis of its own, and address themselves each to different parts of man's nature."

In the light of the discrimination just made, it may be at least partly understood how a Chinese man, with apparently no incongruity in his own eyes, may be an adherent of all three religions. With the same desperate hope that Paul found among the "too superstitious" Athenians, that none of the gods may be overlooked in his effort to appease them, the Chinese worshiper "supports the priests of all religions, worships in all their temples, and believes in the gods of

each and all." Mr. Holcombe cites an instance of this sort in his travels in the province of Shansi, where he one day came across "a wretched little shrine, built of mud, about the size of a dog-kennel, which was dedicated to 'The one thousand two hundred and forty-nine unnamed local divinities of the earth, air, and sea.' Here was a veritable *omnium gatherum* of a shrine. 'The big gods have each his own place of worship; but it had occurred to some devout-minded Chinese that there might be a considerable number of little deities left unnoticed yet deserving of attention. He had numbered them all, and consecrated this mud shrine to their service.'" With the

same liberal spirit the Chinese man is often found ready to consign the God of the Christian to a place of honor in his already congested pantheon—the more ready, the more he conceives that the Christian's God is superior in any respect to any or all of those already in his cabinet. It is to avoid this conception and acceptance of the true God,—that He is simply one among thousands of others, yet possibly superior to them in power and willingness to confer personal or national advantages—that the



*Altar of Heaven, Peking.*

work of the Gospel laborer must be in demonstration of the Spirit and of power, that the heathen may be pricked in his heart and begin to inquire, What must I do to be saved?

The one original, universal, and perhaps only native religion of China, is Confucianism. "In order to secure an intelligent conception of the place which the three great religions of China occupy in the minds of the people, it is best to accept the fact that the entire mass of the population—always excepting Christian converts—are believers in Confucianism. That is to say, giving that name to a system of religious practise which he did not originate, and of which he really had very little to say, and understanding its essential features to consist of the worship of heaven and earth and of ancestors, with the worship of the sage himself added later for scholars only—then every true Chinese is a Confucianist." The other two religions

are supplementary, Taoism being with some doubt, and Buddhism to a certainty, an imported religion.

Confucius himself was not born for about eighteen centuries after China had a religion; but his mission, as conceived and persisted in by himself, was to restore the doctrines and usages of the ancient kings, and to endorse certain rights that had been in vogue for ages before. Confucius was not a religionist, but a moralist; not a devotee, but a philosopher. The Chinese term for the religion known to us as Confucianism, signifies "doctrine of philosophers." Confucius frankly acknowledged his ignorance of the higher powers, and never taught that man owed allegiance to any being superior to the head of the family or of the state; but taught that man's duty lay toward his relatives and society rather than toward unknown spirits. He found the morals of his time (550-478 B. C.) greatly dilapidated; his remedy was to revive ancient teachings and practises. Any interest he felt in religious observances, was elicited more by their antiquity than by any confidence in their virtue; and in his endorsement of any such rites, his emphasis was upon the decorum and dignity, rather than upon the efficacy, of their performance. The modern system of religion bearing his name has been elaborated by his disciples from a few obscure expressions in his writings.

"In the old books of China God is spoken of as the Supreme Ruler, and is represented as exercising over mankind an infinitely just and beneficent providence. But the duty of prayer is not enjoined. No worship of God by the people is permitted. It was only by the emperor's acting vicariously for the people, that the Deity was adored in that country." The system of Confucius lacks this recognition of God. "With reference to any creative agency, any God, or any divinities or spirits, one of his most celebrated commentators said, 'Sufficient knowledge was not possessed to say positively that they existed, and he saw no difficulty in omitting the subject altogether.'" He has nothing to say about the immortality of the soul (though this is clearly presumed in ancestral worship, which he greatly encouraged), nor of future rewards and punishments. As to man's origin and destiny, he never troubled himself. "He taught that man is master of his own happiness and destiny. He might by his own efforts become the equal of heaven."

"The rites prescribed by Confucianism are the worship of heaven and earth and the worship of ancestors. Essential, though less important, is the worship of the sun and moon. To these has been added, in comparatively modern times, the worship of Confucius. The practise of the last-named rite is confined to officials, actual or expectant, literary graduates, and students. All members of these classes are required to do homage at his shrine. The worship of heaven and earth is practised by all classes and both sexes. It is an essential part of the wedding ceremonies and other equally important events."

"The most elaborate and interesting of all religious structures in China is the Temple of Heaven at Peking. It has two high altars (there are no images), one covered and the other open. The most gorgeous and impressive ceremonial in the empire is that which takes place when the Emperor, as son and sole

### **The Temple of Heaven.**

high priest of heaven, goes there twice each year to worship. In this service he has neither assistant nor substitute. He prepares himself for this solemn duty by a period of retirement and fasting in a hall within the enclosure specially devoted to that purpose. The details of this rite bear a most striking resemblance to the Mosaic ritual as found in the Bible." "Though men and women alike throughout the empire worship heaven and earth, no place is allowed to females in the grand pageant and solemn ceremonial. Not only are they excluded from all participation in it, but their presence on any part of the grounds at any time is held to be a pollution of the sanctuary. If one of the native guards of the temple should even carry a female infant in his arms into the beautiful park which surrounds and forms the outer enclosure to it, he would be most severely punished."

"The respect, amounting to reverence, which the Chinese

**Reverence for Letters.** feel for education and literature, shows itself in a peculiar adjunct to the worship of Confucius. In every city and large town in the empire the graduates of the literary examinations are organized in a guild or association. They place boxes at street corners, in shops, and other frequented places, upon which is painted the advice: 'Have respect for the written character.' In these boxes all persons are requested to carefully deposit any scraps or pieces of waste paper which contain printed or written matter. They also sometimes employ men, provided with a basket and a bamboo rod with a sharp nail at the end, to patrol the streets and gather up any such paper that may have been dropped. [The writer has observed some of these men upon the streets of both Honolulu and San Francisco]. The contents of these various receptacles are gathered together, and at stated intervals the members of the guild march with them in solemn procession, preceded by a band of music, to the Temple of Confucius. The papers are deposited in a shrine and burned, while these devotees of literature prostrate themselves in worship. Perhaps no one thing gives the educated Chinese such a low opinion of foreign culture and refinement as the careless, indifferent, and, in their eyes, disrespectful way in which we treat printed or written paper."

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## THE PEOPLES OF RUSSIA.

L. R. CONRADI.

**Numbers.** PROBABLY no other country in the world contains so many representatives of so large a number of races, peoples, and tongues, as does the Russian Empire. Its population is estimated at one hundred and thirty millions. About one hundred and eight millions of these live in Europe; the remaining twenty-two millions dwell in Asia. There are no less than one hundred and twelve distinct peoples, speaking some forty different tongues and dialects. Here the Caucasian race obtained its name; and the Slavonic, the Teutonic, and even the Romanic branches are well represented. There are about ninety million Slavs, five million Caucasians, one and





*Russian Types.*

a half million Germans, one million Rumanians, one million Armenians, and three and a half million Jews; while the Ural-Finnish and Tartar races claim about nine millions respectively.

**The Russians.** The dominant division of the Slavonic peoples appears in three main sections,—the Great, the Little, and the White Russians. The first-named group numbers about forty-five million. They occupy the center and northern part of the empire, and may be styled the veritable Russian nation. The two capitals, St. Petersburg and Moscow, lie within their territory. The leading business enterprises and the most important positions are in their hands. Theirs is the language of the state, of literature, and of the educated classes. They are, generally, heavy-set, broad-shouldered, and light-complexioned, with reddish hair. They are hospitable by nature, and ready to converse. The Little Russians, also called Ruthenians or Red Russians, number about fifteen million. They are found in the southwestern portion of the empire, chiefly in Odessa, Kieff, Rostov, and Kharkov. They are darker in complexion than the class mentioned above. The Cossacks, armed horsemen who live on the Lower Don, are Ruthenians. The White Russians (there are only about four millions of them) are lighter in complexion, and much inferior to the others. They inhabit the western provinces. Smolensk and Minsk are among their chief towns. All three tribes adhere to the Greek Church, as a rule, and speak three dialects of the same language.

**The Poles.** Poland, once a strong nation, is now divided, and ruled over by Germany, Austria, and Russia. The last named country possesses by far the largest number of Polish subjects, as there are nearly eight millions of Poles living in the western part of the Czar's dominions. They are entirely distinct from the Russians in language,

religion, and appearance. They are strong Roman Catholics, and in appearance, of a dark complexion. Their territory is very thickly peopled, and Warsaw, Lodz, and Vilna are among its chief cities.

Besides these, there are, near the border of Rumania, a few Bulgarians. Allied in race to the Slavonic peoples are the blue-eyed and fair-skinned Lithuanians, and also the Letts, who are mixed with Finnish blood, numbering about three million. They live along the Baltic. Riga, Libau, and Mitau, are among their chief centers.

**The Finns.** The fair-haired Finnish races are divided into a western and an eastern portion. They are scattered over the vast and thinly peopled territory in the north. In the west are the Esthonians of the Baltic provinces; the Finns, the Kwänes, and the Karelians, of Finland; and the Lapps farther north: they are generally Protestants. The eastern portion includes the Sirians and Permians toward the Ural range. South of these are the Votiaks; the Tschermisses are around Kazan; and the Mord-

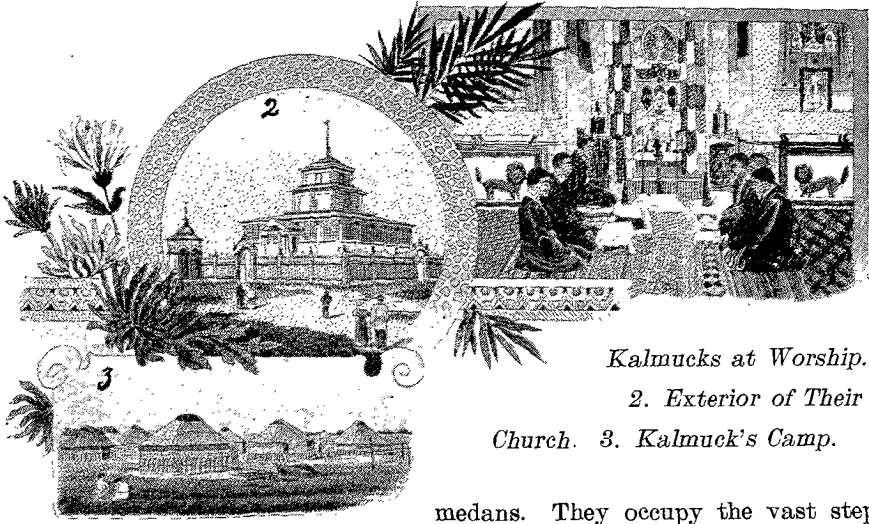


*Votiaks.*

wines dwell along the middle course of the Volga. In the southern part of Siberia we find the Ostiaks; while in the *tundras* of the Arctic regions dwell the dwarfed Samoieds—the original people of the North Asiatic plain—who have been driven to the very borders of the icy sea, where they are sustained by hunting and by their reindeer herds. The Tschermisses and Votiaks still retain their own peculiar tongue, and their women wear a very characteristic dress, highly embroidered, and ornamented with Russian coins. Many of these people are still heathen and worship idols, although they nominally belong to the Greek Church. The Permians, on the other hand, are quite generally Russianized, although their household goods and

the garments of the women are blueish in color.

**The Tartars.** The Tartars of Russia may be found in Kazan, Astrachan, Orenburg, the Caucasus, and the Crimea. The Kal-mucks, south of the Don, may be taken as the purest type. They are short, swarthy, broad-shouldered horsemen, with black hair, and black eyes slanting down toward a flat nose. They are a sect of Buddhists. The accompanying cut not only shows them at worship, but also gives a good idea of their camp, and the exterior of their temples. The Kirghiz, however, are Moham



*Kalmucks at Worship.*

*2. Exterior of Their*

*Church. 3. Kalmuck's Camp.*

medans. They occupy the vast steppes east of the Volga River and Caspian Sea.

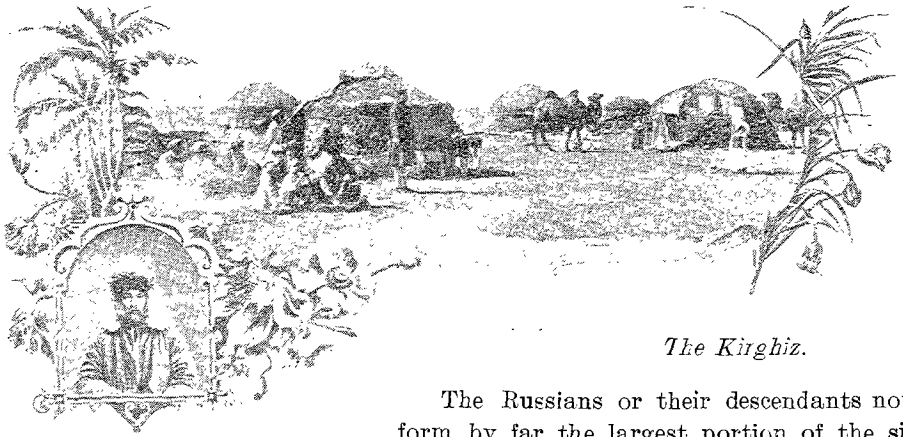
Their wealth consists in flocks of broad-tailed sheep, and droves of camels. The Kirghiz are subdivided into the Middle, Little, and Great Hordes, and they number about two million in all.

**The Jews.** The Russian Empire contains nearly half of all the Jews in the world. They are found chiefly in Poland and the southwestern provinces, as far south as the Black Sea.

They are generally small traders, saloon-keepers, factors, or agents, and emigrated from the German states, preserving their mother tongue—a so-called jargon. They are not permitted to settle in Russia proper, and are commonly very poor. They are religious, and offer quite a promising although hard field for evangelical labor.

**The Germans.** German Colonists emigrated to the Baltic provinces near the end of the twelfth century, and they have maintained themselves there under the rule of the knights, and form the most highly educated and influential part of the population: then, too, they were invited to settle in Russia by Peter the Great and his successors. They flocked to the large cities, especially, but also formed flourishing colonies in the western provinces, and in the south along the Black Sea and the Volga and in the Caucasus. Among these people the truth has gained its greatest foothold.

**The Caucasian Peoples.** The Caucasus is inhabited by the Georgians, the Tscherkesses, the Imeritans (the handsomest of all these finely built people), the Mingrelians, the Lesghians, and the Armenians. For a long time these hardy mountaineers maintained a desperate struggle for their independence, and it was not until 1865 that the Russian authority could be extended over the whole region. In religion they are about equally divided between Christianity and Mohammedanism. Although the Greek Church predominates, there are many Gregorian Armenians, Roman Catholics, etc.



*The Kirghiz.*

**In Siberia.** The Russians or their descendants now form by far the largest portion of the six million who dwell in this land. These Siberians are, for the most part, the descendants of exiles, and they are, generally, professed Christians. Next in order are the Buddhists and Shamanists, and after them, the Mohammedans and Jews. The native Tartars, Mongols, and Tunguses are farmers, or hunters, or fishermen. On the southeastern border of Siberia are a great many Chinese.

We have now briefly outlined the many nationalities composing Russia's millions. Could we indicate on a map the districts they occupy, it would be in appearance like Joseph's coat—of many colors.

Thus far we have been enabled to publish the truth in Russia itself in the following languages: Russian, Esthonian, and Lettonian, and in the Swedish and Finnish tongues in Finland; while outside of the country we have literature in German; Polish, Livonian, Rumanian, Bulgarian, Armenian, etc. However, in some of these tongues we have been able to make but a beginning. A great work is yet to be done ere all these peoples are reached by literature in their own tongue, and by the living preacher.



## TRANQUILA, BONACCA.

WM. EVANS.

It is a little more than a year ago since my wife, my daughter Ada, and I came here to assist in the industrial school work. We were very fortunate in being able to purchase, soon after our arrival, a little thatched hut, surrounded by a garden plot of about an acre. This ground had been recently cleared and planted to fruits and vegetables, which have nearly provisioned us since then. We have erected two one-story buildings; each of these is about twelve by twenty-two feet, and is roofed with galvanized iron. The first has walls of pine logs, and floor of matched lumber taken from the hut. The second has walls of split pine shin-

gles, with a floor of plank hewn from pine logs. We also have a small kitchen with split pine shingle sides and roof, and a plank floor.

The school began the first of May, 1899, with two boys; one of them shipped as a sailor not very long after; the other is still with us. Four others have taken up the work since, so we now have five boys and one small girl. All the pupils work in the forenoon, and study and recite in the afternoon. Reading aloud and singing make up the program in the evening. The boys are quite enthusiastic over their studies. They will no doubt become teachers—for which there is plenty of room in these parts.

Our place is near the top of a mountain, two and a half or three miles from town. We are supplied with good, soft spring water. There is nearly always a cool breeze; the nights are just cool enough to enable one to sleep well. There is plenty of fertile vacant land. So far we have enjoyed excellent health. We eat neither fish, flesh, nor fowl. We appreciate highly these tropical foods,—coconuts, pineapples, bananas, sweet potatoes, yams, and many other fruits little known to the people of the North.

Our work is small. The buildings are cheap. But we have the satisfaction of knowing that there are no debts to be canceled. We are in a position to accommodate several more scholars now. Boys can easily earn their board and tuition, if they are diligent, while carrying forward regular school work.

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## CALLING.

C. H. KESLAKE.

OH, list to the voices plaintively calling  
 For help from over the seas;  
 With outstretched hands they are hopelessly falling,  
 Like leaves in the autumn breeze.

Long in the darkness of sin they have waited  
 For the heavenly light to shine;  
 To them go quickly, with heart 'luminated  
 With the Lamp of Life divine.

They blindly are groping, and know not the way  
 To the Father's home above;  
 Ye servants of Jesus no longer delay,  
 Nor withhold from them God's love.

Art thou entrusted with silver and gold?  
 Send it across the blue sea;  
 The life that's eternal, the riches untold,  
 And souls, thy reward shall be.

When Jesus shall come in His kingdom so bright,  
 To take to Himself the blest,  
 With souls thou hast won shalt thou then take thy flight,  
 And enter into thy rest.

## CAN IT BE DONE?

A. J. HAYSMER.

FOR some time past, as never before, has the greatness of the work in which we are engaged—carrying the last message of mercy to all nations, tongues, and peoples—been resting upon my mind. When I think of what is yet to be done even in the West Indian Mission field,—in Central America with its 3,231,000 souls unwarned; in Columbia, Venezuela, and the Guianas, containing a population of 6,220,439, among whom we have made only a beginning; in the nearly one hundred islands that support about 5,000,000 inhabitants, including Cuba, Haiti, Puerto Rico, Guadeloupe, Martinique, and many others comparatively unentered,—and then, as my mind goes throughout the different countries of the globe, and their unevangelized millions come up before me—were it not for the Word of God to the contrary, I should conclude that it would require many years to completely warn the world. But when I review the prophecies and the signs of the times, and call to mind the Saviour's words spoken through the Apostle Paul, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth," I see clearly that what is done must be done quickly, and my heart is cheered, knowing that the victory will soon be won.

When we as a people do righteousness, following the example of our Master who went about doing good, a great work will be accomplished in a remarkably short time.

In reading the first chapter of Acts, recently, the eighth verse was a source of comfort and encouragement: "But ye [shall not we put our own name here?] shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the *uttermost part of the earth.*" I said to myself: This is what we all need; then the work will go.

And what are the conditions upon which we receive this gift? I read in Galatians 3:13, 14: "Christ hath redeemed us from the curse of the law." Has He? If so, what for?—"That the blessing of Abraham might come on the Gentiles through Jesus Christ." And what was this blessing of Abraham?—Righteousness by faith (Rom. 4:3, 4). Have we received it? If so, why?—"That we might receive the promise of the Spirit through faith" (Gal. 3:14). Have we received this promise? If not, why not? If we have, what will be the result?—"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the *uttermost part of the earth.*"

David says in Psalms 110:3, "Thy people shall be willing in the day of Thy power;" or, as the Revised Version has it, "Thy people offer themselves willingly in the day of Thy power;" or, as some translations say, "Thy people shall make willing offerings in the day of Thy power." May every one receive all that the Lord has for us: then there will be plenty of men and means to herald this last warning message to the whole world in a very short time, and the Lord will come and take us to be with Him.

## STARTLING STATISTICS.

T. E. BOWEN.

THE last United States census reveals the sad fact that in sixteen States of the Union alone there are 4,454,843 people who can neither read nor write. Should these persons form into single file it would take them more than four years to pass a given point. This includes only sixteen of the Southern States.

Miss Helen Clark, director of the Mott Street Evangel Band of New York City, is authority for the statement that "sixty-five per cent. of the inhabitants of New York City are entirely without religion. This does not mean they are without the Protestant religion only, but that they are neither Christians, Buddhists, Jews, nor Mohammedans." This being true, it reveals the fact that out of the 3,420,000 inhabitants of Greater New York, only 1,197,000 profess allegiance to God through any form of religion, while the remaining 2,223,000 are entirely without hope in God.

Carrying the same per cent. to the 107 other largest cities in the United States, with their population of 17,316,554 souls, as given in the "World Almanac" for 1900, we have the enormous number of 11,255,760 people who make no profession whatever in any of the various religions commonly known among us. And yet people will continue persistently to call this country a "Christian nation." Let it not be forgotten that the Mohammedans, Buddhists, and Jews cannot be classed in as Christians; for they profess a belief in Christ no more in fact than the worldling.

Of the vast population in the United States of more than 65,000,000, according to the census of 1890, 9,249,547 were foreigners. Of these, 2,784,894 were of German descent, and 1,871,509 from Ireland.

From these statistics we may learn much pertaining to the work of the Third Angel's Message. The vast number in the South unable to read the truth should receive patient, loving teachers to tell them of God's love, that as far as possible we may atone for our great national sin in keeping the negroes in ignorance, while they were compelled to till the soil and in other ways to contribute toward building up the country by their hard labor.

The degradation and sin of the great congested centers of population in our large cities reveal that a most important work must be done in warning them of impending ruin, ere we shall stand clear before God. One man brought Nineveh into sackcloth and ashes in a short time. And they had no daily newspapers, nor such other means of communication as are common to-day.

With the vast foreign population within our borders we have an opportunity of reaching foreign home lands through their brothers who now are our countrymen.

Ought not these things to arouse us all to action? Every dark corner will be a witness against us. Foreign missionaries are needed; missionaries within our own borders are also greatly needed. Souls gathered from the South are as precious in the sight of God as those redeemed from Africa, India, and China. A testimony written in 1886 says: "There is a great work to be done in home

missions. In laboring in America you do not have the difficulties which we have. . . . What is wanted is men sanctified in heart and life, elevated and ennobled by the greatness of the truth. We need men who will have the true enterprising spirit of doing something, who will walk humbly with God, and who will strive to push the triumphs of the cross of Christ."

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## WORD FROM CALIFORNIA.

EVELYN M. RILEY.

"OUR foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields." When these words from the servant of the Lord came to us in California, we felt it our duty to begin to lay plans whereby our mission fields should be sustained. The word "Go" which has been vibrating with the power and the Spirit of God ever since spoken by the Master, has caused many to leave their homes and friends to go, carrying the Gospel to all nations, tongues, and peoples. Sending our missionaries out into isolated places, with a hearty "God bless you," is all very well; but it is not enough. They need and should have our support and our prayers, for they have many a lonely hour and many trying experiences.

Nearly two years ago we planned to send material from month to month to our churches in order to place before them the needs of the field. Our churches have generously responded, and we believe that in sharing their blessings with others they have been thrice blessed.

At our recent camp-meeting held in San Jose, the regular Second Sabbath service was held. We considered the Raratongan field, and the particularly peculiar and perplexing circumstances concerning the work there. The subject was divided, and given to different individuals. At the close of the study, Elder W. T. Knox asked the ushers to receive the regular offering that is always taken up at the close of this service in our State: \$136.00 was given. Our church-members are invited to lay away ten cents each week, and at the foreign mission service held on the second Sabbath in each month, they have at least forty cents to place in the box. Some give a larger sum, and we hope that none will ever feel satisfied with giving ten cents a week when they are abundantly able to give more.

Another day during the meeting, Elders Irwin and Haskell presented the needs of Australia, and a donation of \$145.00 was taken up. At an early morning meeting the southern field and its needs were mentioned, and \$186.55 was raised.

The children were given a lesson concerning the great harvest field, and the speaker mentioned India as the home of thousands of starving people. Being told that fifty cents would supply food for a child a month, they decided to raise as much money as they could. Ways of earning dimes and quarters were sought, and some \$16.00 worth of "Signs of the Times" were sold to strangers who came on the grounds. When they had brought in their last offering we were



pleased to know that more than \$30.00 had been given for the little sufferers in India; enough to feed sixty children a month. How glad we were that the children caught the spirit of giving, and we do not believe this impression for good will ever be lost upon them.

As a Conference, California has been very prosperous this year, so that quite a surplus of tithes was on hand, and it was voted that the Foreign Mission Board should be given \$3,000; that \$2,000 be sent to Australia; and that the southern field receive \$1,000. We are sure that the Lord will bless us as He has in the past, and we praise His name for His continued blessings and the presence of His Spirit.

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## LETTERS.

### ARGENTINE.

WE had good meetings in the Entre Rios church. Five new members were taken into it yesterday. The Lord blessed the work done there. As a result of Brother Vuilleumier's effort at San Cristobal, 8 or 9 have commenced to keep the Sabbath, and 6 or 8 others are interested.

F. H. WESTPHAL.

### GERMANY.

In western Russia 29 have lately united with us, and about 28 more are keeping the Sabbath. Also in the south a number were baptized recently. We will have a good report from the German field, too. Some 120, perhaps, will be added, bringing the total increase this year to about 350, and our membership, to nearly 2,000.

L. R. CONRAD.

### HAWAIIAN ISLANDS.

Mrs. S. B. Kinner's work among the Chinese women is becoming very encouraging. Since the plague and fires the time seems ripe for such an effort. There is noticeably less conservatism among the women, and the husbands in most cases seem willing to have them instructed. They have requested a school for girls, and they ought to have it.

W. E. HOWELL.

### BRITISH GUIANA.

Sixteen of our 18 canvassers are in the field at work. We can not hope for such promising results as we see in the States, because we do not have as good territory; but we know God is with our workers, and we expect success. I will leave in the morning to visit a company up the Canje River, and will be gone several days. The Lord is at work in this field.

D. C. BABCOCK.

### SUMATRA.

Our boys' school now enrolls 40, and 10 or 12 new boys will probably enter the first of June. A number of Chinamen and Malays want their boys to study here. Some have already come; more will be coming, and will want us to open a boarding-school, but that I can not do until help arrives. We have excellent health, are not homesick, and are hard at work.

R. W. MUNSON.

## BRAZIL.

A splendid meeting, attended by representatives of six of our churches, has just closed at Brusque. A number were converted, and it was good to be there. At the close, Brother Schwantes and the writer were ordained, and the blessing of the Lord rested upon the people. Brother A. B. Stauffer was appointed mission treasurer, and will soon take up the work in the office. W. H. THURSTON.

## JAMAICA.

I have just returned from Southfield, where I spent two weeks assisting Elder Eastman in an effort to benefit that church; 37 decided to obey the truth. Twenty-two were baptized while I was there; 10 others have been baptized since, and nearly as large a number have requested baptism. Many more are in the valley of decision. We have seven chapels in process of erection, and every department of the work is onward. F. I. RICHARDSON.

## FINLAND.

We have just moved to this nice little town of almost 6,000 inhabitants. I shall visit a few scattered brethren before commencing a series of meetings. On the 24th of May, at 6 o'clock in the morning, it was our privilege to bury 4 in the watery grave at Helsingfors—all adults. These accepted the faith during the winter, making 6 that have been baptized this spring. One of them intends to canvass the place for "Steps to Christ" and "His Glorious Appearing."

JOHN HOFFMAN.

## EGYPT.

The Lord is blessing our work. In our new apartments we conduct Sunday services in French, and a Friday evening meeting in English. We have a Sabbath-school, and expect to open a Sunday-school for the children next week. The Lord is present with us. I meet with some encouragement in giving Bible readings and scattering literature. The plague is making progress in Alexandria, Port Said, and also in Cairo. The people are in great fear, but we realize that there is safety in the care of the Almighty One. LOUIS PASSEBOIS.

## JAPAN.

About May 1, I returned to Shiba and gradually took up my work again. I am improving in health, and now teach four hours each day. Brother Kuniya, during my sickness, decided to go out to preach. He had no money for traveling expenses, so sold his boots and watch. He went from place to place, preaching to hundreds of people, and at one place he said there were a thousand present. He came home greatly encouraged. The people gladly gave him his board, and also helped defray his traveling expenses. A lady of unusual intelligence became so interested in the truth that she came 150 miles to hear more concerning these things, and to see us. We trust some who have heard will take their stand for Christ. MRS. W. C. GRAINGER.

# HOME DEPARTMENT.

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## I VOLUNTEER.

ALBERT CAREY.

I VOLUNTEER for Jesus,  
The sweetness of His name  
Subdues this sin-scarred heart of mine,  
And sets it all aflame.

At Jesus' feet I cast me,  
The richness of His love  
Assures me that He'll make all new  
My life, like that above.

Not worthy? No, but He is!  
And He takes things of naught  
To bring to nothing things that are,  
And so my all I've brought—

My all of nothingness to Him  
Who made, and can make o'er  
From nothing, things that mighty are,  
Things strong in His great power.

So take the gift, dear Saviour,  
I have naught else to bring;  
And now, if Thou will fit me,  
I'll serve Thee well, my King.

Wherever Thou wouldst have me,  
Here, or beyond the sea,  
Wherever, and in any work,  
Only, O Lord, with Thee.

Thy presence is the glory,  
Thy Word of truth the cheer  
That buoys me up. Thy flowing love  
Makes service, O, so dear.

—Welcome Visitor.

FOURTH SABBATH READING—SABBATH, AUGUST 25, 1900.

## A PERFECT MINISTRY. ITS PURPOSE.

MRS. E. G. WHITE.

### **Personal Effort.**

PUBLIC effort alone will not suffice for the work that is to be done. By personal, house-to-house labor, we should seek to reach the people where they are. Laborers for God should visit the families of the church, coming close to their hearts as one touched with the feeling of their infirmities. Give each one some work to do for others. Show them that as receivers of the grace of God all are under obligation to work for Him.

All should be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If this duty is neglected, the work of the minister is incomplete.

But God does not want His people to hang their weight upon the ministers. As a steward of the grace of God, every church-member should feel an individual responsibility to have life and root in himself. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. He who loves God supremely and his neighbor as himself, can not rest content with doing nothing.

Did the professed believers in the truth live the truth, they would to-day all be missionaries. Some would be working in the islands of the sea, some in the different countries of the world. Some would be serving Christ as home missionaries. Not all are called upon to go abroad. Some may be successful in business lines, and in this work they may represent Christ. They may show to the world that business may be conducted on righteous principles, in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ may be represented in all lawful callings.

Though you are not called to public labor for Christ, you may still do a most precious work by giving of your means to sustain His work. The following incident has a good suggestion for those who can not go in person to foreign missionary fields:—

An American business man who was an earnest Christian, being in conversation with a fellow-believer, remarked that he himself worked for Christ twenty-four hours of the day. "In all my business relations," he said, "I try to represent my Master. I am working for Christ all day. And at night, while I sleep, I have a man working for Him in China."

In explanation he added, "In my youth I determined to go as a missionary to the heathen. But on the death of my father I had to take up his business in order to provide for the family. Now, instead of going myself, I support a missionary. In such a town of such a province in China, my worker is stationed, and so, even while I sleep, I am, through my representative, still working for Christ."

Are there not Seventh-day Adventists who will do likewise? If you can not

yourself go as a missionary to foreign fields, select some earnest, promising youth, and educate him for the work.

Upon our churches rests a solemn responsibility in this line. The youth who wish to become workers for God should be given an opportunity to obtain a knowledge of Bible truth. Many workers are needed in home missions as well as in foreign fields. They are needed as Bible workers, as canvassers, nurses, teachers in church schools, and in many other lines. Will you not aid them in gaining a preparation for the work? Through the teacher your money has prepared for the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown.

**In the  
Highways  
and Hedges.**

The command of Christ to His people is, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The call to the Gospel feast is first to be given "in the highways,"—to those who have an active part in the world's work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, who act as ministers, lawyers, and judges, should be given a clear, distinct message. "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

We talk and write much of the neglected poor; should not some attention be given also to the neglected rich? Thousands of rich men are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they receive no benefit. The teaching they hear does not touch the soul. Are we to make no personal effort in their behalf?

Some will ask, "Can we not reach them with publications?" No; there are many who can not be reached in this way. It is personal effort that they need. Are they to perish without any special warning? It was not so in ancient times. God's servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ.

From the light given me I know that a plain "Thus saith the Lord" should now be spoken to men who have influence and authority in the world. If they will repent and be converted, God will use them in His cause.

We have work to do for the ministers of other churches. Our ministers should seek to come near to them. Pray for and with these men for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock.

God calls for earnest, humble workers who will carry the truth to the higher classes. Are there not among us those who will take the burden of the work, and will qualify themselves to labor successfully for these classes?

God will bless the workers who faithfully do this work. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. The greatest men of the earth are not beyond the power of a wonder-working God. He will convert men who occupy responsible places, men of intellect and influence, if those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully.

Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. Many of these do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. They are spending their money for that which is not bread, and their labor for that which satisfieth not.

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. When God's people give themselves to Him, and work in His lines, they will see of His salvation. The truth will be magnified. It will go forth as a lamp that burneth.—*Union Conference Record.*

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## MISSIONARY READING CIRCLE STUDIES.

### THE FIELD.

FIRST WEEK.—JULY 29—AUGUST 4.

“The Needs of Mexico.”

1. How do the educated classes of Mexico look upon any form of religion?
2. Tell something of the religious belief of the poorer classes.
3. Why could the self-supporting laborer, who is able to employ the natives, accomplish a good work among them?
4. Mention some plans that might prove a means for reaching these people.
5. Describe the work which has already been entered into with success. Mention other openings of the same kind.
6. What publications have been issued in the Spanish language? Name additional ones needed.
7. What has been done by the colporteur located in Tacubaya?
8. Mention other countries in which the Spanish publications can be used. What is the aggregate population of these countries?
9. What can you say of the translation of the New Testament and its circulation?
10. Give several reasons that should lead our young people to fit themselves for labor in the Spanish field.
11. What religion permeates all Spanish-speaking countries? In what particular is the Third Angel's Message especially due to their inhabitants?

SECOND WEEK.—AUGUST 5—11.

“Religions in China. Part I.”

1. Give date of the first instance of religious worship recorded by Chinese historians. What was the nature of that worship?
2. How has the religious belief of the Chinese degenerated since that time?
3. Mention the three national religions. Briefly describe the same.
4. How is the fact that the Chinese man may be an adherent of all three religions illustrated?

5. In what way is he likely to regard the God of the Christian, unless the effort of the Gospel laborer is attended by the power of the Spirit?
6. What can you say of Confucius and the religion he originated? Give date of his work.
7. How was God regarded in the old books of China?
8. What are the rites prescribed by Confucianism?
9. Describe the Temple of Heaven. Tell something of the services conducted in it, and also of the sacredness with which it is held.
10. With what degree of reverence is the printed page regarded in China? Of what advantage may this be to the bearer of the Third Angel's Message?

THIRD WEEK.—August 12-18.

“The Peoples of Russia.”

1. Give the population of the Russian Empire.
2. How many peoples and tongues are represented?
3. Describe the Russians proper. To what church do they adhere?
4. How many Poles are found in Russia? What is their religion?
5. Mention some of their chief cities.
6. Tell what you can of the Finnish people.
7. Describe the original inhabitants of the northern Asiatic plain. What can you say of their religious belief?
8. Tell something of the Tartars. Their faith.
9. What can you say of the Jews of Russia? The Germans? The Caucasians? The people of Siberia?
10. Into how many of these tongues has literature been translated and published?

FOURTH WEEK.—August 19-25.

“Greece as a Mission Field.—Part II.”

1. Who first preached the Gospel of Christ in Greece?
2. What books of the Bible were addressed to these people?
3. How do the belief and practises of the Greek Church compare with the plain teaching of the Bible?
4. Give some evidences which still exist, showing that the Roman and Greek Churches were at one time united.
5. Mention some of the differences which now exist between them.
6. What is the population of Greece? About how many Greeks are distributed in other countries?
7. What is the religious belief of these scattered ones? Give the total membership of the Greek Church?
8. What can you say of the number of places of worship, and the reverence shown them?
9. Describe the interior of the churches.
10. What can you say of the priests?
11. Describe the regular Sunday worship.

## REPORT OF TRACT SOCIETIES FOR 1899.

TRACT SOCIETIES.	Number Church Members.	Number Societies.	Societies Reporting.	Members Berean Reading Circle.	Letters Written.	Letters Received.	Bible Readings.	Missionary Visits.	Periodicals Distributed.	Subscriptions for Periodicals Taken.	Pages Books, Tracts, etc. Distributed.	4th Sabbath Donations.	Donations to I. T. S.	Other Missionary Donations.
a Arkansas		16	8		78	53	65	101	2,193	49	29,681	\$	\$	\$ 30.14
California	4,328	74	56		686	179	720	3,440	26,206	191				26.54
Chesapeake	b 700	8	5	4	49	24	80	180	947		6,901	16.85		97.48
Colorado	2,000	23	13		221	86	425	856	9,159	438	48,161	25.81		1,266.49
Dakota	673	50	23		371	100	263	290	6,099	123	77,905	20.76	3.26	142.42
Florida	266	7	1		69	77	36	39	2,538		12,535			162.91
Illinois	b 1,500	52	23		85	28	243		2,558		307,378		3.92	23.06
Indiana	931	b 50	23		110	52	133	344	7,828	121	81,109	10.50	2.00	412.59
Iowa	3,601	121	96		1,052	620	663	2,645	21,194	237	294,845			100.30
Kansas	3,000	96	27		291	104	125	29	32,196	445	112,605		1.96	766.64
Maine	512	17	11		27	19	5	43	1,658	130	19,488		1.75	930.58
Michigan	b 7,000	148	64		400	128	1,150		16,955	582	221,952	130.49	25.00	4,095.07
Minnesota	2,600				2,620	864	282	2,500	13,328	95	168,826			2.24
Nebraska	1,745	49	130	90	143	80	1,297	43	29,320	457	56,043		2.24	75.99
New England	1,200	33	22	123	314	166	335	888	6,516	87	39,611			229.19
North Pacific	1,872	55	35	241	104	101	323	77	6,135	158	81,973	51.24	131.28	43.13
Ohio	2,300	70	40		85	52	52		6,191	166	28,880	26.84		88.57
Pennsylvania	1,658	50	38		356	245	576		20,470	1,067	375,830			1.00
Southern	1,074	41	31	102	710	419	932	1,622	17,920	259	70,454	23.75	69.06	2.26
Vermont	560	16	11		63	28	4	21	1,268	37	21,809	34.00	2.26	88.57
West Virginia		10	5		182	117	20	793	733		78,225		1.00	
<b>Totals</b>	37,520	986	662	560	8,016	3,542	7,729	13,911	231,412	4,642	2,134,211	\$340.24	243.73	\$8,491.10

a Hours Christian Help Work.

b Estimated.



## WHAT CAN I DO?

THE cause of foreign missions lies near the hearts of God's people. Nothing stirs our souls more than the knowledge of the millions of heathen unsaved and their crying need of help. When we look about us, and see in every town and hamlet the church spires pointing the way to heaven, ministers in nearly every community, Sunday-schools and Sabbath-schools available for all who will attend, the Bible everywhere, with its life-giving words, and multitudes of professed Christians—we can truly say, How favorable is our condition in comparison to that of the great mass of humanity!

When we consider that there are over one billion of our fellow creatures in the darkness of heathenism; that to this number are born every year more than there are conversions to Christianity in all the world; that those who die without God or any hope of heaven year by year more than exceed the entire population of all the United States west of a point running south from Chicago; and that these poor heathen have lost all knowledge of God, and in their blindness have become so confused that they know not whither they are drifting;—does it not move our hearts to sacrifice and prayer, that the Lord of Mercy will send them help?

“But,” you ask, “what can I do? I am a farmer, a mechanic, a poor washerwoman, and I neither have means nor ability. I can barely read. I am aged, and the infirmities of life have settled down upon me. Is there anything I can do?” Yes; verily there is work for *all*. The Master says, “Go, work in my vineyard. Whatsoever is right, I will pay thee.” “But,” you say, “I have a large family. What can I do in Thy vineyard?” “O,” says the Master, “first give Me thy care, thy heavy burden. Hast thou forgotten My injunction of old, ‘Casting all your care upon Him; for He careth for you?’ Thou canst never do good service for Me when thou art so weighed down with thine own burdens. ‘Cast thy burden on the Lord, and He will sustain thee.’”

Methinks I hear some one saying: “But, good Master, my burden would not become one like Thee. How couldst Thou carry all this farm, these debts, these plans of mine?” And He answers, “‘Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding.’ ‘The silver is mine, and the gold is mine,’ ‘and the cattle upon a thousand hills.’ ‘Thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth.’ ‘And I will rebuke the devourer for your sakes.’”

“But,” says the throbbing heart, “Lord, how can I cast my care on Thee? These burdens are riveted to my very sinews, and they will not leave me. How can I get rid of this crushing weight?” The good Lord smiles, and says: “‘Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.’ ‘Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.’ ‘Looking unto Jesus, the author and finisher of our faith.’ For by beholding ye ‘are changed into the same image from glory to glory.’ See

yon sun lifting that mighty body of water from marsh and fen and stagnant pool into mid-heaven, and there holding it for the gentle breeze to waft to some parched corner of the earth, to be distilled in gentle showers. Do you not see that it is all a silent, unseen power? The water makes bare its bosom to the golden sun-rays, and the heat makes light the heavy sea, and it rises by an unseen power. So I lift your burdens. Clear the rubbish from your door, and open the portals of your heart, and bid Me enter. Keep your mind upon Me, and I will lift the burden off your heart. Now, go work in My vineyard. I will be with thee. No burden now is thine, but Mine. 'Underneath are the everlasting arms.'"

Says one, "My grief and sorrow are breaking my heart. I can be of no service to myself or others. What can I do?" O sorrowing heart, thou canst give Him thy grief. The rose yields not its sweetest fragrance till crushed by some ungainly hand. Thy griefs should make thee kinder, more sympathetic, and make thy heart throb in sympathy for the sorrows of others. The Master can not use one whose heart is blinded by its own griefs and weighted with its own troubles. He says, "He hath borne our griefs and carried our sorrows." Christ hath balm for the wounded soul. Why mourn for the love of those who love thee not?

"Behold the Saviour of mankind  
Nailed to the shameful tree;  
How vast the *love* that Him inclined  
To bleed and die for thee.  
Hark! how He groans, while nature shakes,  
And Earth's strong pillars bend:  
The temple's veil in sunder breaks,  
The solid marbles rend.

"'Tis done! the precious ransom's paid!  
'Receive my soul,' He cries:  
See where He bows His sacred head;  
He bows His head and dies!  
But soon He'll break death's envious chain,  
And in full glory shine;  
O Lamb of God, was ever pain,  
Was ever *love* like Thine?"

If it is love your heart longs for, behold it here. If it is kindness and sympathy, the blood drops of Calvary betoken it. Behold Christ, the Man of Sorrows and acquainted with grief. When thou hast found the healing of thine own grief, then thou canst go forth and "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Says one, "My children are a hindrance in my service. How can I work for God when I have so many children to care for?" And didst thou never think—those children are a whole kingdom of souls for thee to lead to Christ? Never did Judson, nor Paton, nor Taylor, nor other missionary, have greater opportunity for soul-winning than thine. Lay those children upon the altar, and train them by example and education to become missionaries for God. The dying millions stretch forth their hands in pitiful agony, praying for help. O woman, O mother,

consecrate those children to-day, to God. As Hannah gave Samuel to God to be before Him continually, so give God thine heritage of children. Bind them upon the altar of sacrifice by prayer, and faith, and a life of holy devotion. See they are educated for God. If you are too poor to educate them, appeal to your church, appeal to your brethren, to your conference committee, and above all, to God, to open the way for them to become workers for Him.

When states and nations spend millions of other men's money to educate children for citizenship, shall the church of Jesus Christ let promising souls perish and go untrained, who, if trained, would become workers for God? Where are the Hannahs in the church militant for God to-day? Your work, O mothers in Israel, is to train soldiers and generals for the Lord's army. And we all are workers when we faithfully pay our tithes and offerings.

Every army of soldiers has to have its commissariat. Should the soldiers have to forage for their own food, they could do but little fighting, and would soon abandon a campaign, and suffer defeat. The commissary department is just as essential to the success of the army as are the soldiers. So it is with the Lord's army. There must be soldiers in the front, and soldiers in the rear; there must be soldiers for the campaign, and there must be the home guard. But *the ablest soldiers are always sent in the front ranks*. Then there are the servants, who collect and forward the food and clothing, and there are the people who toil at home to sustain this army. So in God's cause. If all can not be campaign soldiers, they may be the Lord's commissariat. The plan of having each one help is God's ideal plan. If each church will raise ten cents per member each week, and give its children to God, we will succeed. How many are diligently entering into this plan? There is a great work before God's people.

"From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

"Brother, you may work for Jesus;  
God has given you a place  
In some portion of His vineyard,  
And will give sustaining grace.  
Brother, you may pray to Jesus,  
In your closet and at home,  
In the village, in the city,  
Or wherever you may roam."

RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING JUNE 30, 1900.

FIRST DAY OFFERINGS.

Atlantic, \$333.70; Brazil, \$2.38; California, \$687.63; Colorado, \$150.46; Dakota, \$224.02; Florida, \$85.43; Illinois, \$21.60; Indiana, \$19.91; Iowa, \$408.25; Kansas, \$238.11; Maine, \$3.25; Maritime, \$15.80; Michigan, \$141.82; Missouri, \$188.89; Nebraska, \$85.23; New England, \$109.14; North Pacific, \$60.17; Ohio, \$3.00; Oklahoma, \$54.18; Pennsylvania, \$252.37; Raratonga, \$10.40; Southern, \$112.99; Tennessee River, \$23.82; Vermont, \$49.56; Wisconsin, \$299.02; total, \$3,581.13.

FOREIGN MISSION FUND.

Argentina, \$133.47; Arizona, \$4.15; Atlantic, \$53.18; Brazil, \$23.42; British Guiana, \$50.44; Central Europe, \$99.71; California, \$79.05; Chesapeake, \$1.02; Colorado, \$315.55; Dakota, \$72.91; England, \$5.11; Florida, \$20.00; Hawaii, \$252.50; Illinois, \$10.05; Indiana, \$59.75; Indian Territory, \$5.00; International Sabbath School Association, \$4,609.37; Iowa, \$202.75; Kansas, \$556.73; Manitoba, \$40.25; Michigan, \$905.10; Minnesota, \$618.73; Missouri, \$4.00; Nebraska, \$234.90; New England, \$108.21; Newfoundland, \$9.58; New York, \$133.07; North Pacific, \$15.00; North West Territory, \$2.00; Ohio, \$47.03; Ontario, \$46.07; Pennsylvania, \$161.62; Quebec, \$5.00; Raratonga, \$22.35; Southern, \$51.87; Texas, \$5.00; Upper Columbia, \$20.00; Vermont, \$40.82; Virginia, \$13.03; West Indies \$3.00; West Virginia, \$25.00; Wisconsin, \$94.75; Wyoming, \$9.66; total, \$9,170.20.

ANNUAL OFFERINGS.

Argentina, \$30.14; Atlantic, \$264.83; Brazil, \$1.67; California, \$87.75; Colorado, \$38.95; Dakota, \$399.22; Flor-

ida, \$20.46; Iowa, \$42.00; Maine, \$17.15; Michigan, \$116.65; Nebraska, \$194.87; New England, \$512.70; Oklahoma, \$33.71; Southern, \$15.00; Tennessee River, \$2.15; Wisconsin, \$74.24; total, \$1,851.49; previously reported, \$20,551.56; total to date, \$22,403.05.

ARGENTINE MISSION.

Chesapeake, \$33.00; Kansas, \$10.00; Nebraska, \$21.12; Ontario, \$1.00; total, \$65.12.

AUSTRALIAN MISSION.

Nebraska, \$3.00; Oklahoma, \$5.25; Pennsylvania, \$6.00; total, \$14.25.

AUSTRALIAN SANITARIUM.

Dakota, \$1.00.

BRAZIL MISSION.

Chesapeake, \$33.00.

BRITISH MISSION.

California, \$1.80.

BRITISH GUIANA MISSION.

Dakota, \$10.00.

CENTRAL EUROPEAN MISSION.

Dakota, \$39.01; Michigan, \$8.00; total, \$47.01.

CHILE MISSION.

Chesapeake, \$34.00.

CHINA MISSION.

Colorado, \$3.00; Iowa, \$1.00; Michigan, \$13.00; Nebraska, \$0.50; Ohio, \$1.51; Southern, \$5.00; Virginia, \$10.00; total, \$34.01.

CONGO AFRICA MISSION.

Nebraska, \$5.00.

DENMARK SANITARIUM.

Illinois, \$100.00.

FIJI MISSION.

Dakota, \$20.00; Kansas, \$6.00; total, \$26.00.

INDIA MISSION.

California, \$17.00; Chesapeake, \$300.-

00; Colorado, \$10.35; Florida, \$6.00; Illinois, \$31.80; Iowa, \$11.12; Kansas, \$75.10; Maritime, \$10.00; Michigan, \$40.00; Minnesota, \$16.71; Montana, \$10.00; Nebraska, \$36.00; New England, \$20.75; New York, \$5.00; North Pacific, \$4.15; Ohio, \$13.00; Pennsylvania, \$22.50; Southern, \$8.31; Texas, \$3.25; Vermont, \$2.00; Virginia, \$7.10; total, \$650.14.

**JAPAN MISSION.**

Chesapeake, \$100.00; Michigan, \$4.00; Nebraska, \$0.50; total, \$104.50.

**MATABELE MISSION.**

California, \$50.00; Chesapeake, \$5.00; Dakota, \$1.50; Michigan, \$5.00; Nebraska, \$5.50. Wisconsin, \$5.00; total, \$72.00.

**MEDITERRANEAN MISSION.**

Nebraska, \$1.50.

**PHILIPPINE MISSION.**

Dakota, \$1.00.

**POLYNESIAN MISSION.**

Virginia, \$10.00.

**SCANDINAVIAN MISSION.**

Dakota, \$38.01.

**SOUTH AFRICAN SANITARIUM.**

Dakota, \$1.00.

**TAHITI MISSION.**

Indiana, \$8 83.

**TRINIDAD MISSION.**

Dakota, \$3.00; North Carolina, \$12.00; total, \$15.00.

**WEST INDIAN MISSION.**

Dakota, \$1.00; Kansas, \$10.00; Wisconsin, \$25.00; total, \$36.00.

**GENERAL SUMMARY.**

First Day Offerings . . . . .	\$ 3,581.13
Foreign Mission Fund . . . . .	9,170.20
Annual Offerings . . . . .	1,851.49
Argentine Mission . . . . .	65.12
Australian Mission . . . . .	14.25
Australian Sanitarium . . . . .	1.00

Brazil Mission . . . . .	33.00
British Mission . . . . .	1.80
British Guiana Mission . . . . .	10.00
Central European Mission . . . . .	47.01
Chile Mission . . . . .	34.00
China Mission . . . . .	34.01
Congo Africa Mission . . . . .	5.00
Denmark Sanitarium . . . . .	100.00
Fiji Mission . . . . .	26.00
India Mission . . . . .	650.14
Japan Mission . . . . .	104.50
Matabele Mission . . . . .	72.00
Mediterranean Mission . . . . .	1.50
Philippine Mission . . . . .	1.00
Polynesian Mission . . . . .	10.00
Scandinavian Mission . . . . .	38.01
South African Sanitarium . . . . .	1.00
Tahiti Mission . . . . .	8.83
Trinidad Mission . . . . .	15.00
West Indian Mission . . . . .	36.00

Grand Total . . . . . \$15,911.99

A few words as supplementary to the tables of figures may not be out of place.

You will remember the splendid report we gave you three months ago of what you had done in the quarter ending March 31; it was an aggregate of \$41,423.88 while this is only \$15,911.99, the difference being accounted for by the fact that the last quarter contained the greater part of the Annual Offerings for the year. You know we are striking for \$78,000 a quarter for the use of the Foreign Mission Board. But we are not going to be ungrateful for the \$16,000 (in round numbers) you have given us in the past quarter to pay out to support your workers in the lands far away; rather we feel to thank you with full hearts, and pray that God will multiply blessings to every self sacrificing one who has helped to make such a presentable sum as this for the quarter just closed. Your liberal gifts have enabled us to pay, with

the exception of two or three straggling accounts, all the faithful workers under the jurisdiction of the Foreign Mission Board for the year 1899. However, the first half of this year has gone, and missionaries' expenses have been going on likewise all this time, so a good dinner last week will not help very much for to-day; hence we must keep the needs of our workers in other lands ever before us, and seek God for ability to give, and a willing mind withal.

Probably all who have given have done to the extent of their ability, but the object of these lines is, that others may take up the work and be added to the list of those who have since the cause began been dividing with the Lord because of the blessings bestowed of health, ability, and knowledge of His Word that the world at large do not have.

Our laborers' pay-roll for 1899 was about \$75,000. The great demands for preachers, teachers, Bible workers, and medical missionaries in fields already occupied and needing additional help, and for fields that should be entered, warrant the appeal that more funds should be forthcoming for this year than was used in 1899. Wars have at least this good result,—that the Bible and the servant of Christ may follow the course of the bullet. Was there ever a time known to man and historically recorded when the prophecy was fulfilled as now, that, "The nations were angry," even drawing into the category the peaceable United States of America? Next follows, "Thy wrath is come." The wrath of nations only a little time precedes the great executive wrath of an offended God.

Now is the time for the weak to be strong, or in the words of another, "the

weak to be like David, and David like the angel of the Lord." Disasters and accidents; cyclones and electric storms; divorce and suicide; murder and robbery; wealth wrung from the pockets of the poor; crime, crime everywhere, fills the columns of journals, but sin and the judgment occupy but small space. It is not difficult to see that time has almost run its sands, and a change is sure to come.

What an exalted position has the Christian, "Laborers together with God," in the divine plan of salvation of transporting men from this world to the world which is to come. Ocean liner and lightning express will soon be exchanged when the voice of the Archangel calls saints to meet Him in mid air, and the revelry and musketry of this denizen of evil be forever separated from those who have made the God of armies their choice.

"Saviour, my spirit longs  
To see the glorious day  
When saints with joyful songs  
And lifted eyes shall say,  
'Lo, this is He, our glorious Lord,  
He comes according to His word."

Do not forget the "Dime-a-week" plan, and the vast possibilities hidden in it.

W. H. EDWARDS,

*Treas. Foreign Mission Board.*

## MISSION NOTES.

—THE British and Foreign Bible Society is doing a splendid work in the Russian Empire, where it is selling over a million copies of Holy Scriptures year by year, in more than 50 different languages.

—The total issues of the American Bible Society last year, were 1,406,801 copies, 832,497 of which were printed outside of the United States.

—Caanon Girdlestone announces that the British and Foreign Bible Society's list now includes the complete Bible in 99 different languages, and the entire New Testament in 94 additional languages. To print its versions, some 40 varieties of character are required.

—Since the organization of the American Tract Society in 1825, it has printed the Gospel in 153 languages and dialects, and circulated more than 9,000,000,000 pages of Christian literature.

—In 1842 China had 6 Christian converts. Thirty-five years later there were 13,035. In 1890 there were 37,287. In 1899 there were about 100,000. It is estimated that there are 500,000 Chinese more or less directly under the influence of the Christian religion,—one in every 800 of the population.

—The Indian Relief fund, in charge of the mayor of London, now amounts to about \$1,175,000. America has already sent a relief ship loaded with \$100,000 worth of provisions; but what is that among so many millions who are starving? Any who may be so disposed are invited to send contributions for famine sufferers to our office, and we will forward the money to our representatives in India.

—Germany has 16 Protestant Mission Societies, whose converts number 329,686. Their total income last year was \$1,086,507; and in their employ are 786 European missionaries, over 4,000 native helpers, besides 225 teachers, in 1,634 schools, with 79,952 pupils.

—It is said that there is quite a strong movement toward Protestantism in France. During the past two years 130 priests are reported to have left the Roman Catholic Church, making great sacrifices for the newly found faith.

Crowds hear them gladly, and the French people are beginning to look for a religious reformation toward light and freedom.

—New York City contains a church for every 2,468 of its population. If these churches and their auxiliary buildings were sold, and the money put out at interest, the income would nearly equal what the whole United States raises annually for foreign missions. In this country as a whole there is one church for every 387 people, one Protestant minister for 800, and one Christian worker for every 48. The percentage abroad is quite different: In Africa there is one ordained missionary for 250,000; in India and Siam one for 300,000; in China one for 700,000. Are the heathen at home in greater need than the pagan world?

—The latest reports indicate that all the foreigners in Peking have been killed by the Boxers under Prince Tuan. July 6, the final battle began. It lasted all night, and the following morning the surviving foreigners and the native Christians were killed. Dreadful fighting is in progress at Tien-Tsin. Several hundred refugees, mostly women and children, have left that city. It seems that Prince Ching and some other leading Chinese officials are opposed to the Boxer movement. This may enable the allies to more easily restore order and protect the rights of their fellow-citizens. Japan is offering valuable succor, as well as Russia, France, Germany, and England. But the Boxers are so very fanatical, and the Chinese care so little for their own lives, that it may be sometime ere peace can be restored. Let us remember our Christian brethren and sisters in China at the throne of grace.

## BRIEF MENTION.

—A LOT has recently been secured in Bridgetown, Barbados, on which a S. D. A. church will soon be erected.

—Elder D. C. Babcock reports a church recently organized up the river Canje, near New Amsterdam, British Guiana.

—Our laborers have rented a hall in Calcutta, where public services will be held. A part of it is used as a tract society office.

—At the last quarterly meeting of the Port of Spain, (Trinidad) church, 70 engaged in the ordinances. Twelve united with the church, thus increasing the membership to 94.

—June 14, Sister Mary T. Westphal, of Buenos Ayres, Argentine, safely reached this city. She went on to the Battle Creek Sanitarium, for needed rest and treatment.

—On the same date, Brother John Wesels, of Australia and South Africa, arrived in New York, in behalf of important interests in connection with our work in South Africa.

—Brother and Sister E. Harris, of Liverpool, landed in Philadelphia on the 24th of June. The continued ill health of Sister Harris made a change of climate necessary. They were en route to to Wisconsin.

—Dr. D. H. Kress and Brother H. B. Knapp, also of England, where they have been engaged in the medical missionary work, again set foot on American soil, in Philadelphia, June 26. Dr. Kress is in ill health, and goes to the Battle Creek Sanitarium for medical treatment.

—June 27, Albert Carey and family, of Ohio, sailed from San Francisco, California, for Honolulu, H. I., to assist Professor W. E. Howell in the work he is conducting in behalf of the Chinese in that city.

—Sabbath, June 30, Brother and Sister Clifton Tarr, medical missionaries, of South Africa, landed in New York.

—July 5, Brother and Sister A. W. Bartlett, of Indiana, left New York City for Hamilton, Bermuda, to take charge of our work there.

—Brethren Ellery Robinson and I. D. Richardson are now located in Bombay, India. From this place they are canvassing the tea estates for our missionary paper, "The Oriental Watchman." Public services are conducted regularly in Bombay.

—One of our lonely Sabbath-keepers writes: "We devote half an hour each morning to the study of the Reading Circle lessons. Beginning with the year 1900, we have adopted the plan of giving a missionary tithe, or, besides the Lord's tithe, one-tenth of our income, for foreign missions. This seems to suit our circumstances better than the ten-cent-a-week plan." How much might be accomplished if others who were able would do as well! And yet with an average of ten cents a week from each lover of present truth, our work can be doubled, yes, and doubled again, and this amount is within the reach of all. Note how the offerings reported in this issue compare with the results if an average of ten cents a week per member were reported. A number of the conferences have indorsed this recommendation at their annual camp-meetings this year. Let us keep in mind the pos-



sibilities of the plan, and our relation to it, and do with our might what our hands find to do.

—During the past year the offerings to foreign missions from the Minnesota Conference have more than doubled. The Corresponding Secretary, in making her annual report, attributes this to the fact that the “people have, through the study of the *MISSIONARY MAGAZINE*, learned more about the spiritual needs of the world at large, thus opening the way for the Lord to move their hearts in behalf of those who sit in darkness and in the shadow of death.” The offerings for the year just closed were \$8 919.56, against \$3,411.15 for the preceding year. We are satisfied that the same results will obtain wherever a systematic study of the field is encouraged. This has not been brought about in Minnesota in a short time. For several years a large number of the members of that conference have been studying the field through a reading circle similar to the one now recommended by the Foreign Mission Board. Let the good work continue in every conference. It means increased funds, consecrated workers, and, eventually, the giving of this message to the world.

—Do not forget that the subscription price of the *MISSIONARY MAGAZINE*, beginning with July 1, is fifty cents per year, and that a large number of Seventh-day Adventists are still unacquainted with the work it represents. It should be placed in every home in this denomination. Whether or not this is brought about depends largely upon the efforts of our workers, the laborers in our conferences, the elders and librarians of our churches, and every friend of missions. A number of

our subscribers have sent with their renewal a new name. Just that much from every one will speedily double our list. Many subscriptions expire with this month. Renewals should be sent in at once, as our issues are liable to be exhausted during the camp-meeting season, and a delay may mean a break in your file.

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#### UNION COLLEGE YEAR BOOK.

THIS is the title of the official announcement of Union College for 1900 and 1901. It is a neat little book of about 75 pages, illustrated with tinted views of the College and surroundings. Courses of study and full information concerning the workings of the institution are given.

All readers of the *MISSIONARY MAGAZINE* who are desirous of a practical Christian education, and a careful training for successful work in the cause of the Master, should examine a copy of this book, which is sent free by addressing the President at Union College, College View, Neb.

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#### CHRISTLICHER HAUSEFREUND EXTRA.

THIS is a sixteen-page Religious Liberty edition of our German paper. It is devoted to a complete discussion of this important subject, and will be very interesting to all German-speaking people.

These are a few of the articles the “Extra” contains: “True Religious Liberty;” “The True Bride;” “The Fallen Woman;” “The Harvest of a Union of Church and State;” etc. And such well-known writers as A. T. Jones, A. F. Ballenger, and Archbishop Martinelli, are

given space in this issue of the journal. Then there are suitable quotations from D'Aubigne, Martin Luther, the "Catholic Mirror," the Michigan "Christian Advocate," etc.

There are thousands and thousands of honest, industrious Germans in the United States. They should be made acquainted with the true teachings of the Scriptures concerning these very things. Let our brethren do what they can to scatter this paper. Copies of the "Extra" will be furnished our people for \$2 per hundred, postpaid. Address orders to "Christlicher Hausfreund," Review and Herald, Battle Creek, Mich.

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#### OUR NEW MAP.

By the time this issue of the *MISSIONARY MAGAZINE* reaches our readers we will be ready to fill orders for the map mentioned last month. We regret the delay of a couple of weeks, but this was unavoidable. We feel satisfied that this map will fill a long-felt want, and every minister, every Bible worker and canvasser, every missionary society, every Sabbath-school, every church school teacher, every member of the Missionary Reading Circle, every friend of missions, yes, every family in the denomination, will want a copy. It is about the size of the prophetic and commandment charts, printed upon cloth in black and blue. Our mission stations and churches are indicated by red dots, so that one may tell at a glance the relative strength of our work in all parts of the world.

Besides the map proper, there are tables illustrating the comparative number of inhabitants of the different countries, and giving the population of all the political divisions, and indicating

how many adherents are claimed by each of the great world-religions.

The map will be mailed for 75 cents. Order through your tract society, or direct from this office.

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### ✦ Missionary Magazine ✦

PUBLISHED MONTHLY BY THE  
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*Complaints have reached our office that some of our readers do not receive their MAGAZINE regularly. The management desire each subscriber to have every issue. Missing numbers will be supplied upon application.*

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(Incorporated March, 1899.)**

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Formula No. 6 consists of one bottle of Marchand's Hydrozone (in original package) and one bottle C. P. Glycerine. Hydrozone is the strongest known destroyer of the germ of disease. Of this formula converted into vapor, a noted physician says:—

"This remedy, if faithfully used, will greatly mitigate the symptoms of Hay Fever, and if begun a few weeks before the expected attack, may prevent it altogether." Also excellent for treating Diphtheria, Tonsillitis, Tuberculosis, Asthma, Bronchitis, etc.

Price of Formula No. 6, postpaid, \$1. Price of Simplicity Vaporizer, \$1.50.

**SPECIAL**—The two sent together to any address postpaid on receipt of \$2.00. **ORDER NOW.**

**FOR CATARRH**, use Formula No. 3. Sample bottle with Simplicity Vaporizer postpaid for \$1.50.  
**FOR COUGH and COLD**, Formula No. 1. Sample bottle with Simplicity Vaporizer, postpaid for \$1.60.

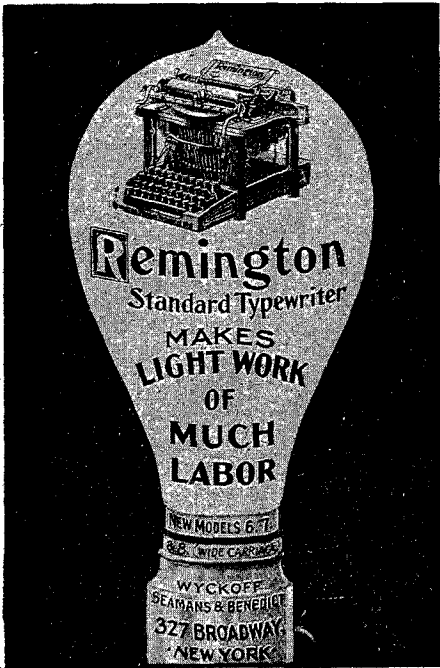
ALFRED MALLET—*Dear Sir:* I received the Simplicity Vaporizer a few days ago, and it has done me a great deal of good. My nose would bleed every morning, and I had a pain in my right lung, and it has relieved both. My nose does not bleed any more.

Mrs. E. WAMSLEY, Austin, Tex., April 17, 1900

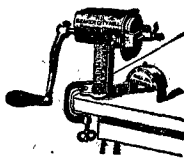
DEAR BROTHER: Please send me one Simplicity Vaporizer. My neighbor was suffering greatly with his throat, head, and lungs and I took my vaporizer over to let him try it. It gave him such relief that he felt he could not give it up and I let him keep it, but I must have another. W. HANDLEY, Weir, Ill.

Address,

**ALFRED MALLET, 39 Bond St., New York.**



## MULTUM IN PARVO.



The **BALL-BEARING QUAKER MILL** is a Blancher, a Nut Butter Mill, a Meat Chopper, a Coffee Mill, a Mortar, an Ice Cutter, and a Grist Mill. Could you desire more out of ten pounds of metal? It runs easily and grinds very fine. Why not live healthfully? Then provide the cook with this invaluable utensil!

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33 Cass St., Battle Creek, Mich.

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