

January, 1902.

THE MISSIONARY MAGAZINE

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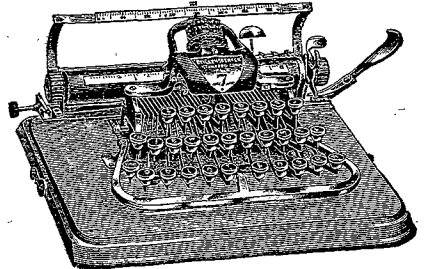
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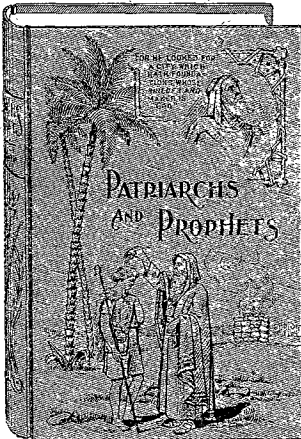
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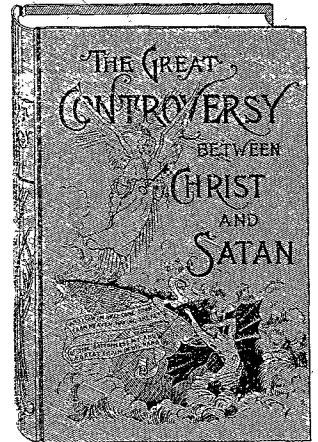
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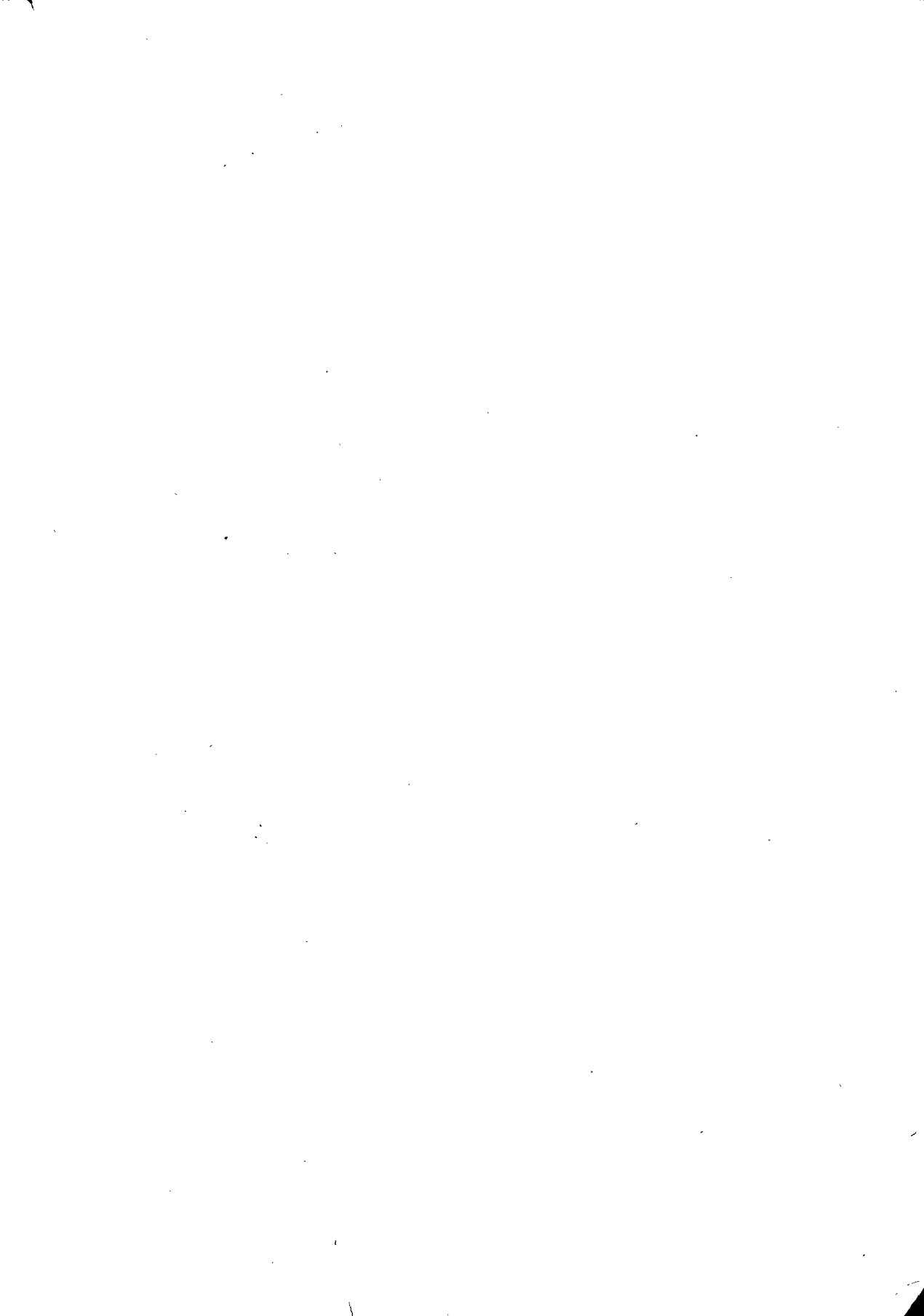
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MISSIONARY MAGAZINE,

WITH WHICH IS COMBINED

THE MEDICAL MISSIONARY AND GOSPEL OF HEALTH

VOL. XIV.

BATTLE CREEK, MICHIGAN, JANUARY, 1902.

No. 1

EDITORIAL

The Rallying Cry.

At the opening of a new volume and of a new year, let us set before ourselves anew the work to which God calls us: THE ADVENT MESSAGE TO ALL THE WORLD IN THIS GENERATION.

Flying Moments.

This rallying cry means everything to us. Not for one moment must we lose it out of our reckoning, and settle down into aimless service. An awakening that shall keep all the ranks awake, and a forward movement that shall sweep the world, will speedily close the work, and bring the end.

"Swift on the wings of time it flies;
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year."

Glorious Moments.

In the Orient, southward, the night quickly follows the day. There is just a flicker of twilight, and the darkness falls. But these few moments are gorgeous with the colors of the sunset glow. More beautiful even than the sunrise, the close of day in Eastern lands is a fit symbol of the closing moments of earth's last hour, upon which we have

entered. It is the best time for work in all the history of this world, for the close of the Great Controversy is upon us. The intensity of earth's brief twilight hour fills our time, and every soul of us must be a partaker of it. The glory of the Advent message is to flash from land to land the world around. We are all a very part of the message. It is a message to be lived, not simply talked about. The glory of it is to be seen in and upon God's people. You and I, if faithful, are lighting up the sunset skies of this day of salvation. It is a splendid time for working. We often sing,—

"Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,—
Fadeth to shine no more;
Work, while the night is darkening,
When man's work is o'er."

The Need for Haste.

The work is not done. Many lands lie before us untouched. Much remains to be done at home, yet the night surely hastens. As Jesus drew near the close of his earthly ministry, he felt the necessity of even more than his customary

and continual earnestness in pushing on with his work. So he said: "I must work the works of him that sent me, while it is day: the night cometh when no man can work." John 9:4. He knew the value of time, and set us in this, as in all else, the example of redoubled energy, pressing the task to meet the closing of the day of labor. An eternity was before and behind him, and all power in earth and heaven was his, but as the little span of time allotted to his earthly work was flying to its close, he pressed the moments so full of service that the work of years was done in a few short days. Just so now, with the last hour of earth's long day fading out before us, we must press every moment full of activity. Every energy of our souls, and every capacity of our lives, are to be thrown into this closing work, for now,—

"The work that centuries might have done
Must close the hour of setting sun."

Is it not the experience of nearly every one of us, that time now seems to pass more rapidly than a few years ago? Events of note follow one another in rapid succession, and the years fly by veritably as the weaver's shuttle shoots through the quivering web. The pressure of the last hour, yes, and of the last moments of the last hour, is upon us. That is the meaning of it all.

"The Forward Movement."

This striking phrase will be often upon our lips in months to come. Its meaning is explained in the announcement on another page. It means a revival of a very practical kind—the study of the Gospel of Health, and an effort to bless others with the living principles which God has in mercy given to this people. The world is waiting for this Forward Movement. It is a time of revival every-

where in every department of this work. A whole people is to be made ready to bear the message of life and salvation to all the world.

The Ground Prepared.

Wherever in the world one may go, whether in Christendom or heathendom, one finds that the message of the Lord's coming is one that arrests attention. The Spirit of God has prepared the way, and the hearts of men respond. Not all, of course, give serious consideration to the truth, but there is a timeliness in the Advent message that arrests attention. Just so with the gospel of health. There is a vitality and freshness in these principles of healthful living, presented as a revelation of the very life of God in human flesh, that arrests the attention of men everywhere. It is God's own seal upon the timeliness of the message.

The Life More Abundant.

The divine principle, that where sin abounds, grace much more abounds, calls for this special revival for which The Forward Movement stands. The agencies of evil are filling the earth more and more with woe and trouble. Diseases multiply; here and there pestilence and plague slay their millions. Abnormal conditions in localities suggest that, so far as allowed, the evil one is beginning to reap his final harvest of souls. Against all this we look to see the Spirit of God lifting up the standard. And we do see it. In the revelation of truth for the physical man which God has so remarkably committed to us, insignificant in numbers and simple people as we are, there is exactly the manifestation of God's provision of life to meet the agencies of death and disease which we

might expect on the divine principle stated above. The banner is displayed in the name of Jesus, who is the life. Let us put ourselves under the banner, and receive the life more and more abundantly, for personal blessing and for service, now and ever until Jesus comes.

to the Scriptures. We have not one worker in Greece, as yet, however. We hope the day is near at hand when not one nation, such as this, will be left without at least one representative of our work.

Uproar in Greece.

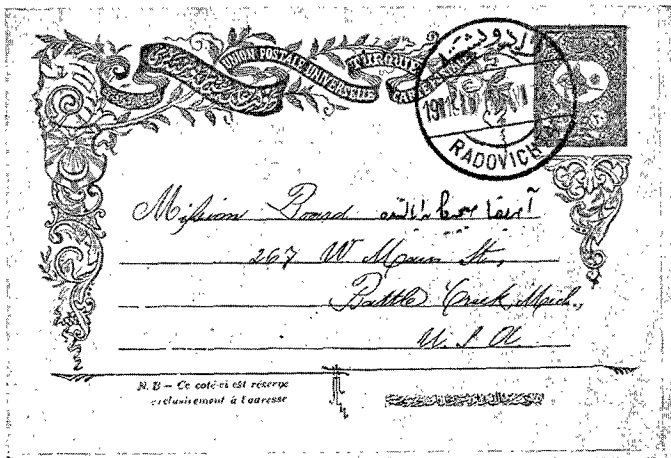
Queen Olga of Greece ministered to the wounded soldiers during the war with Turkey a few years ago. She found that few could understand the Greek text of the New Testament, and so she has succeeded in getting the government to put out a version in modern Greek which the common people can understand. The action has led to fierce opposition from certain ecclesiastics, and from the student classes, who stand for the classic Greek. Lives have been lost in the riots raised over the affair. The accounts remind one of the old-time ecclesiastical wars in the days of the forming and the warring of the creeds. New questions are arising, and old controversies are being revived. Stormy times are before us. But this stir in Greece may open avenues to work for the people, who will have easier access

A New Field.

The old lands of Bible times are the new fields to us. Macedonia, where the apostle Paul labored much, is the latest European field to be added to the list of regions in which the message is sounding now. We quoted the new version of the Macedonian cry in the *Review* a few weeks ago, and here reproduce the facsimile of the Macedonian postal card to the Mission Board, so that our readers may have it also. It is the day of small things in southeastern Europe, but we may heartily rejoice that the light is being kindled in that dark region. Our Macedonian brethren ask us to pray for the work in their hands. Macedonia's beautiful hills and valleys are to ring once again with the same gospel that Paul preached among them long ago.

Growth in Canada.

Our own work in the great Dominion is growing, and Canada itself is grow-



MACEDONIAN POSTAL CARD TO MISSION BOARD, BRINGING THE MESSAGE AGAIN, "COME OVER AND HELP US."

ing in population. Last year, a Quebec dispatch says, nearly 50,000 new settlers came into the country, of whom 18,000 were from the United States. The rich lands of the West, opened up by the railways, are attracting settlers from this country. There is a splendid field for our work among the Canadian peoples. The organization of the Eastern portion into a Union Conference last month is bound to give an impetus to the work.

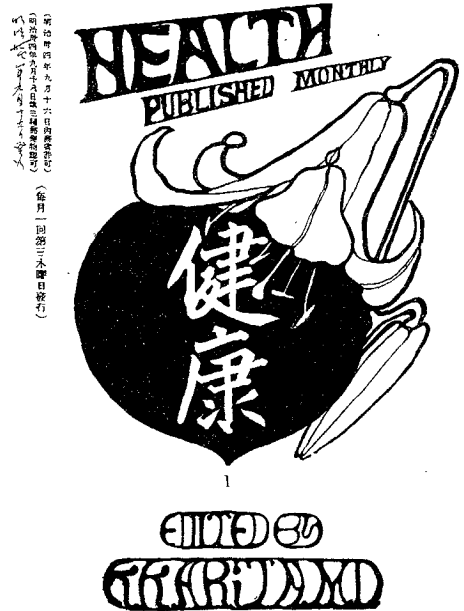
The Workers.

Professor F. W. Field reports the safe arrival of himself and family in Japan. Last month Sisters Georgia Burrus, Grace Kellogg, of Wisconsin, and Anna Orr, of Kansas, sailed from New York for India. Sister Kellogg goes as a self-supporting missionary. The sisters of the Southwestern Union Conference are making an effort to sustain Sister Orr as their representative. Sister Burrus returns to India, after a few months' furlough, glad indeed to go back. Early in this month, Elder J. N. Anderson and wife, and Sister Ida Thompson, of Wisconsin, sail for China. The Wisconsin Conference pays Sister Thompson's way to the field, and sustains her there for the present. Wisconsin spends a large percentage of its income in mission work beyond its own borders.

New Health Journals.

Our London Publishing House is printing a monthly health journal, *The Good Health*, which is to be a factor in the health campaign in Great Britain. It is a bright-looking 16-page magazine, full of the message of healthful living. From the far East comes a Japanese health magazine, edited by a Japanese physician, Dr. Arita. While

not a missionary publication, it approves of the health principles which we advocate, and will set them before the people in the Japanese language. We are glad to see these principles arresting the attention of the people in all lands. We give herewith a photo-reduction of the cover page of the Japanese magazine. Does it not suggest that we ought to



FACSIMILE OF COVER.

have had the health campaign under way in Japan long ago? Others come in to do what we have delayed taking up.

Germans in Greater New York.

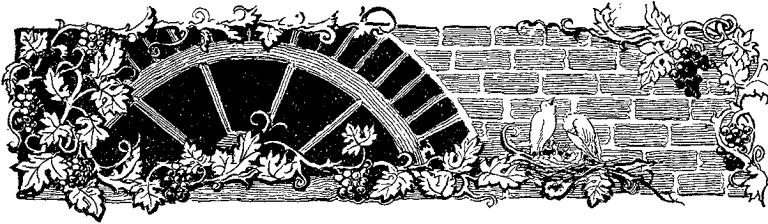
The Mission Board had considered asking Brother O. E. Reinke, of New York, to go to Brazil; but there is so large a population of Germans in New York City and the cities about that it is not thought wise to take a German laborer from that part now. Brother Reinke sends the following statistics of German-speaking residents in Greater New York: New York City, 1,515,301;

Brooklyn, 808,342; Jersey City, 163,003; Hoboken, 43,648; total, 2,530,294. This is a greater number of Germans than in Berlin and Hamburg combined.

Evangelizing the World.

The evangelizing of the world in the next five years is a subject that is attracting considerable attention at the present. One is sanguine, and thinks it can be done; another thinks the lack of funds makes it impossible; another, the time is too short. But after all, is it a question

of time or money? Can we block off so much time for the accomplishment of God's purpose in the earth? Will the figuring of men place a limit to the proclamation of the gospel in the world? The purposes of God are not bounded by time or money. The great and effectual agency in the work of saving man is the Holy Spirit; and to the degree that this is received by the servants of God, will the good news of salvation spread. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."—*Oriental Watchman.*



THE FORWARD MOVEMENT.

WE are living in the time when the earth should be lightened with the glory of the message which is to prepare the way for the coming of the Lord. It is time for the truth to shine forth. The light of life must reach all those who sit in darkness. It is a time of privilege and a time of opportunity. "Arise, shine; for thy light is come." We have been strangely slow to appreciate the meaning of the light committed to us, and slow to impart it to others. It is plain that a decided advance must be made. There must be an awakening and a new experience among all this people.

The very circumstances as shaped by the providence of God seem to indicate that the time has come for a genuine revival of interest throughout the whole denomination in that phase of the gospel truth which relates to the body as the temple of the living God. It has been a long time since there has been a general

movement of this kind. In the meantime a whole new generation has grown up and many thousands have received the message. It is true that these truths have been taught among us during these years, but their importance as an integral part of the gospel message has not always been appreciated, and in too many cases their practical application has been largely neglected. There has also been during these years a wonderful increase of light and a development of the truths which were but dimly perceived in former years, so that to-day there is offered to this people a system of truth dealing with the principles which govern our physical well-being such as has not been committed to any other people since the days of Israel.

These facts and their meaning were considered at the council of the General Conference Committee and other brethren which was held in Battle Creek,

October 23 to November 3, 1901, and it was decided to conduct a special educational effort in behalf of the gospel of health for at least six months, beginning with January, 1902. This work has since been placed under the direction of a central committee composed of the following persons: W. W. Prescott, Chairman; W. A. Spicer, G. W. Thomason, Secretaries; J. H. Kellogg, A. J. Read, E. R. Palmer. The general scope and purpose of this effort are indicated by its name, "The Forward Movement: A Revival of the Study and Practical Application of the Physical Side of Spiritual Truth in Its Relation to the Second Advent of Our Lord." We hope to make this a real forward movement in Christian experience, based upon a study of the complete gospel for spirit, soul, and body. We hope to set forth the right way of living, the pathway of an intelligent faith in the revelation of God's life, and thus to have the teaching positive rather than negative. It will be a study of the gospel of life, the gift of God's life to man, and how to co-operate with God's purpose in this gift.

In order to carry out the design to make this movement a general one, the central committee has suggested the forming of local committees in the different parts of the field who shall direct the work in their several districts, especially in the matter of health conventions and other meetings for practical instruction in the application of the principles studied. The central committee has also asked the co-operation of the editors of all our publications in the United States, and as far as practicable in other countries, that space may be granted for articles by special writers, a large number of whom have been asked to contribute.

A book has also been written by Dr. J. H. Kellogg for use in this movement, of which further notice will be given

through the various weekly publications. This book will contain twenty-six chapters, thus providing one chapter as the basis of a study for each week during the six months. The title of the book, "The Living Temple," suggests the general plan of the work. Viewing the body as the temple of the Holy Ghost, the writer gives such instruction in the essential principles of anatomy and physiology as will enable one to apply intelligently in daily life those rational methods for the preservation of health and the cure of disease, which are based upon Biblical principles, and attested by a long experience.

This book will be ready about the first of February. In the meantime there will appear in the different publications articles which will present some of the fundamental principles upon which the studies in "The Forward Movement" will be based.

The hearty co-operation of all the people is earnestly asked for, that this effort may prove to be the means of real and permanent blessing. More definite suggestions for organized efforts will be made later and through other channels, which we hope will commend themselves as worthy of being adopted. It has been decided to merge the Reading Circle into this larger educational effort, and that work will therefore not be carried forward as a distinct department. It is for this reason that no announcements have appeared concerning it.

The headquarters for this movement will be at the office of the General Conference, and any correspondence relating to it should be addressed to "The Forward Movement," 267 West Main Street, Battle Creek, Mich., U. S. A.

In behalf of the Central Committee,
W. W. PRESCOTT, Chairman.



DELEGATES TO SOUTH AFRICAN CONFERENCE.

THE CONFERENCE AT CAPE TOWN, SOUTH AFRICA.

BY O. O. FORTNER.

SINCE the beginning of this year we had been waiting for an opportunity to hold the annual session of this Conference. Circumstances seemed to make it desirable that the meeting should be held early in the year; but as we expected Elder Hankins to return from the General Conference, with other help for this field, it was postponed until such time as they should arrive. We were disappointed when we learned that Elder Hankins had been retained in America. His long acquaintance with this field made his return very desirable, especially at this time. But we were glad to welcome Elder G. W. Reaser and family, and Sister Cornwell, whom the General Conference sent to the help of this needy field.

As the disturbed condition of the country, owing to the war, would not permit of a general meeting elsewhere, the Conference was held in Cape Town, September 27 to October 6. All the

conference workers and delegates from every church were present. Elder Reaser, who had just located his family in Natal, returned to attend the meeting, and his help and counsel were greatly appreciated. Elder J. M. Freeman, of the Basutoland Mission, and Brother J. A. Chaney, from the Matabele Mission, were also with us. Considering the existing state of war, it was remarkable that so many of our brethren succeeded in securing passes to come to Cape Town at this time. But they were on the business of the King of kings, and this fact seemed to be recognized by the authorities, who did not detain them.

Nine business meetings were held—three in the Cape Town church, and six in the suburban church at Claremont. Recommendations were adopted embodying the important features of the work which demand attention at this time. Plans were laid for extending the medical missionary work, the canvassing

work, and the circulation of our papers; for establishing church schools and a health-food depot; for printing inexpensive literature in the native languages, and engaging in the sale of "Christ's Object Lessons," in the interests of the educational work. Perhaps the keenest interest was aroused by the discussions on the educational work, especially pertaining to the work of the Claremont Union College. A more general support was pledged to the school, as all were brought into harmony with its efforts to carry out the principles of Christian education.

We are still hoping for the return of peace to this country. When that glad time comes, more active measures will be taken for the extension of the message, especially in those parts which are now inaccessible. As a preparation for this, a South African Union Council of five members was chosen, to have the supervision of the work in mission territory, and to unify the interests of the work in the entire field. Elder G. W. Reaser was chosen as chairman of this council, with Elders W. S. Hyatt, F. L. Mead, J. M. Freeman, and H. J. Edmed as additional members. The council has power to fill vacancies in, and to make additions to their own number.

The South African territory was divided into three divisions: (1) the South African Conference, including Cape Colony, with the Orange River Colony and Basutoland as mission fields; (2) Natal-Transvaal Mission Field; (3) Rhodesian Mission Field. It is hoped that this division of the field will be an incentive

to a more vigorous prosecution of the work in each section of this large country.

During the past few years, this country has been passing through a crisis. Some apprehensions were felt that at the conference there would not be that unity of action and oneness of purpose that were so greatly desired. But the prayers of God's people were answered, and his Spirit accomplished that which man was utterly unable to do. As all with one accord took part in the proceedings and plans for work, it seemed as if it was the beginning of a new life and power that is to be connected with the people of God from henceforth. May it be even so.

But as we turn again to the fields of labor, we find many perplexities yet to face. The condition of this country for the past two years has been anything but favorable to the progress of the Lord's work. Only those who have lived under martial law during war times can understand how every phase of life has been affected since the blight of war has fallen upon this land. But every advantage has been taken to let the light of truth shine during these times. And though the law of the sword still reigns over this vast domain, and the carnage of war is yet to be seen on every hand, we take up the work again with renewed faith and courage; not to fight against flesh and blood, but to press the battle of the Lord "against the rulers of the darkness of this world." In the Lord we place our trust, for in him is victory.

Cape Town.



“AS THY DAY.”

BY EDITH E. ADAMS.

“As is thy day thy strength shall be.” This
word,—
This gracious promise of my faithful
Lord,—
Rings ever in my heart its sweet refrain
Of all-sufficient comfort; nerves again
My feeble knees; strengthens my weaken-
ing hands,
Making me strong to run at his commands.

What shall I fear? With such a word as
this
The hardest trials bring the greatest bliss;
“Divers temptations” I can count “all
joy;”
In hottest conflict shout the victory.
Abounding tribulation only brings
Abundant consolation 'neath his wings
Whose shadow is my refuge, till at last
“All these calamities be overpast.”

My weakness is the opportunity
The perfect measure of his strength to
see;
Through sin abounding, over and above,
The larger measure of his grace I prove;
Affliction's furnace brings the revelation
Of his bright presence, who is my salva-
tion;

Sickness and pain are treasures, for they
bring,
Each for itself, the remedy; the sting.
Piercing my Lord, loses its power to
harm;
Its poison is annulled, and healing balm
Flows from the wound inflicted; endless
life
Swallows up death; and in the mortal
strife
Captivity is captive led.

So if my chain
Of weakness and infirmity must still re-
main,
'Tis but the more effectually to show,
And openly to spoil, the vanquished foe.
'Tis at my service; for all things are mine,
Included in the one great Gift Divine
Whose perfect fulness meets my every
need.

“Though strength should falter, and though
heart should bleed,”
He is my life, my portion evermore,
And him my only passion, I adore.
My face like flint is set, for unto me
He whispers, “As thy day, thy strength
shall be.”
London, England.

A TRIP TO THE ZAMBESI.

BY W. H. ANDERSON.

ON the morning of July 22, I left the home station, and started on foot with four native carriers for Victoria Falls, three hundred fifty miles distant. My object was to visit Wankie's Kraal, a prominent native chief's town on the Zambesi, and see about opening a school there. Also to visit the French missionaries in Barotse Land, and gain any information about the people, country, and openings for work that I could.

The route was down the Guuai River to sixty miles from the Zambesi. Then up the Zambesi to the Falls, and across

the river to Barotse Land. The first hundred miles was through a thickly settled district. Here two or three schools should be started by native teachers as soon as they can be trained for that work. The next hundred miles was uninhabited except by a few bushmen. There is much swamp land here, and of course plenty of malaria. I heard of one white man who had a farm here, and he was able to live on it by living away from it eight or ten months of the year. The next hundred and fifty miles were among Wankie's people. They are

a mixed class, as they are on the borders of three nations. I found in his kraal the following tribes represented: Matabele, Makalana, Zambesi, Eborrea, and Barotse.

They speak a mixture of all these tongues, although most of them understand and speak Tebele. I consider this a favorable place for a school. Two of their boys came home with me, to attend our school. I hope they may be converted, and give themselves to the Lord's work among their own people.

As this is on the line of the Cape Cairo railroad, and also on the highway of the nations of the north, a substan-

tial work should be established either at the coal mines or at the Falls. Some effort should be made to connect medical work in a small way with this station. Fever is very bad from this place on up the river.

Three years ago, a company of eighteen French missionaries entered Barotse Land. Nine are dead, four have gone home, and five are still at work. Something should be done for this field soon. I saw hundreds of natives on the road going to Buluwayo for work, or returning from work. What an excellent opportunity to drop seeds of truth that will be scattered all over the country!

FROM JAPAN.

BY W. D. BURDEN.

THE readers of the *MISSIONARY MAGAZINE* perhaps will be glad to hear the results of Brother Taniuchi's call to service in the army. When this matter came up, it seemed that we were about to be brought to a crisis, and we sought the Lord for guidance, that no mistakes should be made.

The Japanese are very proud of their emperor and his army. Loyalty to the emperor is the highest virtue to a purely Japanese mind. Next to this is loyalty to parents, or rather to the father; for a woman is nothing, even though she be a mother, unless her son is married. Then she must be shown the utmost respect by the new wife, or there is war at once in the household. After one has faithfully performed these two duties, then if he wishes to show respect to some deity, he may; but that must not infringe upon the other two.

When Brother Taniuchi received notice that he should serve in the army, he felt that as a Christian he could not

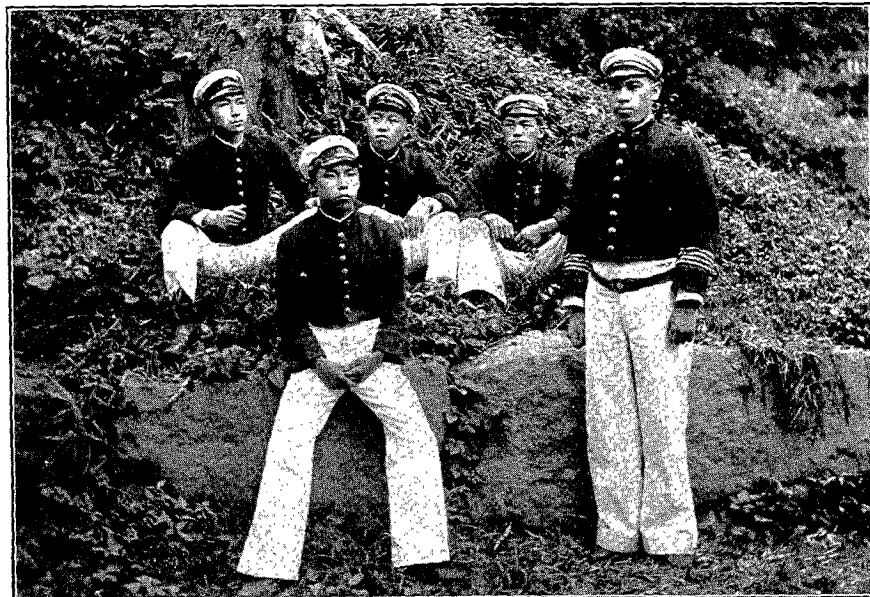
do it. Not only would he be training for the work of murder, but it would be impossible to keep the Sabbath. If he refused, which he felt he must do, he would be considered a traitor, and dealt with accordingly; not only would he suffer, but the church to which he belonged which taught such doctrines, would be called into question. Unless God should intervene, we were in danger of having our church closed, our paper stopped, and it might even lead the government to ask for the recall of our foreign workers.

Such things, of course, could not stop the work, for it is of God, but we have felt that it would be very sad to have matters come to this thus early in our work. But "God, which always causeth us to triumph in Christ," was not unmindful of us and his cause in this time of need. Brother Taniuchi sought a private interview with some of the officials, but God had already been working for his servant and his truth. His

assignment was for but four months in the capacity of nurse, and he would not have to bear arms. Others tell me that they cannot understand it, for they never knew of such easy terms being given before. We feel that the Lord's hand has been manifested in this case, and to him we give the glory. This brother

now feels free to accept the service, and make this an opportunity to learn something about nursing, and at the same time scatter the truth among those with whom he will be associated.

Brethren, remember the work in this needy field, and pray that God may send both men and means to push it forward.



JAPANESE NAVY BOYS.

VEGETARIANISM AND THE QUALITY OF THE BLOOD.

BY P. A. DE FOREST, M. D.

CERTAINLY one of the most popular objections to the adoption of a vegetarian régime is the theory that it predisposes to poverty of blood, as well as to leanness of body. That this theory was, and to a certain extent is even now, true, we will not deny; but we would call the attention of the reader to the results of a vegetarian diet composed of fruits in abundance, well-cooked cereals, bread, rolls, biscuits, and zwieback made from graham flour, nut butters, and a limited amount of vegetables.

The tests were made on ten fairly healthy young men and women; and at the end of the first year it was found that nearly all had gained in weight, although the conditions (hard work in a trying climate) were not the most favorable.

A comparison of the blood tests obtained at the beginning of the year with those taken at the close, showed that there was a gain in hemoglobin of from five to eleven per cent. All had gained in richness of blood, and one could re-

mark that during this time the relative amount of sickness had diminished. The effect on the transparency of the skin was marked in some cases. It seemed that the whole organism rejoiced together and flourished over the dietary for which it was designed. Yet this is the experience

of vegetarians the world over who study the vegetarian system from its practical and rational standpoint. Vegetarianism is just as practical, just as necessary, and its adoption followed by just as good results now as when it was given to our first parents.



Studies in the Gospel Message

THE HOPE OF THE PROMISE.

BY E. J. WAGGONER.

WHEN Paul stood before Agrippa, to answer for his faith, he briefly stated the chief experiences of his life, and then said: "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. . . . Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:6-8.

From this it is evident that the promise of God to the fathers, in which Paul, together with all faithful Israelites, had hope, was the promise of the resurrection from the dead. In 1 Cor. 15:51, 52; 1 Thess. 4:15-17, as well as other passages, the Apostle Paul tells us plainly that the resurrection of the dead takes place at the coming of the Lord. Therefore we know that the promise of God to the fathers was the promise of his

coming, and that this was the hope of the people of God from the earliest times.

This is corroborated by the words of Peter in the third chapter of his second epistle: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This shows that the scoffers know of a promise made to the fathers, but do not believe there is any prospect of its fulfillment.

The writings of the apostle Paul are especially full of references to the Lord's coming. Some critics have referred to this in somewhat the same manner as the scoffers mentioned by Peter. For, say they, Paul thought that Christ was coming in his day, and he came not, and there

is no more evidence that he will ever come. Such talk, however, discredits the entire Bible; for the prophecies of the Old Testament and the Psalms abound with anticipations of that most joyful event. A careful study of the prophecies will enable one to see that the near coming of the Lord has been the blessed hope of God's people in every age since the fall, and that in this they were justified by the Lord himself.

From the time that Eden was lost, its restoration at the coming of the Lord has been the one thing set before men. The prophecies are so full of it that the disciples firmly expected it when they recognized Jesus as the promised Messiah. So they asked him after his resurrection, "Wilt thou at this time restore again the kingdom to Israel?" He did not tell them that that was a vain hope, but said, "It is not for you to know the times and the seasons, which the Father hath put in his own power." And a little later on Peter spoke with confidence of the coming of Christ, saying, "Whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began."

This restoration "at the first began to be spoken by the Lord" himself, before Adam and Eve left the garden; for God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The bruising of the head of the serpent, that is, the destruction of Satan, means the end of sin, so here we have the promise of the new earth wherein dwelleth righteousness.

In all the early prophecies of Christ's coming, the event alone was mentioned, without any reference to the time of it.

So Enoch, "the seventh from Adam," seeing the prevailing wickedness, said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." And his faith in that event was so strong and practical that by it he was translated without seeing death, as thousands will be when the Lord comes. God is not partial, and the fact that Enoch was translated shows that every man living on the earth at that time might have been translated, if he had had the same faith; that is, the Lord would have come in the days of Enoch, if the world had been ready to receive him.

We pass over several hundred years, to the days of Abraham, who was pre-eminently the father to whom the promises were made. The promise was that he should be the heir of the world (Rom. 4:13), yet God "gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession," even "an everlasting possession." Acts 7:5; Gen. 17:8. This manifestly involves the resurrection, since God cannot lie; and Abraham so understood it, for he died in faith, looking for a heavenly country, and a "city that hath foundations, whose builder and maker is God." Heb. 11:10, 16.

In making the covenant with Abraham, and promising to give him the land, God said that his seed should be afflicted in a strange land for four hundred years. "But thou shalt go to thy fathers in peace: thou shalt be buried in a good old age. And in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." Here we have the first time prophecy concerning the coming of the Lord. If Israel had been faithful to the trust committed to them, the resur-

rection would speedily have taken place on their deliverance from Egypt. Ps. 81:13-15. For Moses was born about the time of the promise which God swore to Abraham; and the oath of God to Abraham was that all his enemies, including, of course, the last one, death, should be destroyed.

But Israel did not believe, and so did not enter in, and therefore God spoke by David of "another day," saying, "To-day, if ye will hear his voice, harden not your hearts." For hundreds of years the promise was open, and the Lord would have come any day that the consecration and faithfulness of his people had prepared the world for his coming.

It was this "blessed hope" of the Lord's coming that in every age cheered the hearts of the few faithful ones who were looking for it. It was this hope that was Job's anchor in the overwhelming sea of trouble that threatened to sweep him away, for he said: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." And again, "If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

David, full of joyful hope, said: "Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice, before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with

righteousness, and the people with his truth." Ps. 96:10-13.

Isaiah, with burning lips, said: "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries that the nations may tremble at thy presence. . . . For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64:1-4. And elsewhere he tells us what will be the effect of the Lord's coming upon the two classes here mentioned, his adversaries, and them that wait for him.

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: . . . The idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:11-21. But it shall also be said in that day,—the day when God will "swallow up death in victory" and "wipe away tears from all faces,"—"Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

Jeremiah, at the word of the Lord, stood in the gate of Jerusalem, and said to the people, as they passed in and out, "It shall come to pass, if ye diligently hearken unto me, saith the Lord, . . . then shall there enter into the gates of

this city kings and princes sitting upon the throne of David, . . . and this city shall remain forever." "But if ye will not hearken unto me, . . . then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

But all the promises, warnings, and exhortations by the mouth of the prophets were unavailing, and at last Jerusalem was destroyed, and Israel was carried captive to Babylon. While there the Lord gave Daniel a vision of events reaching to the time of the end. Although the events noted in these visions covered hundreds of years, the language was in such terms that Daniel did not understand it, and when he asked the Lord how long it would be until the end of these things, the reply was, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." God would not have his people relax their diligence through the thought that his coming was hundreds of years in the future; so he left the time indefinite, in order that each generation might regard it is imminent, and live in harmony with the words of Christ, "Watch, for ye know not at what hour your Lord will come."

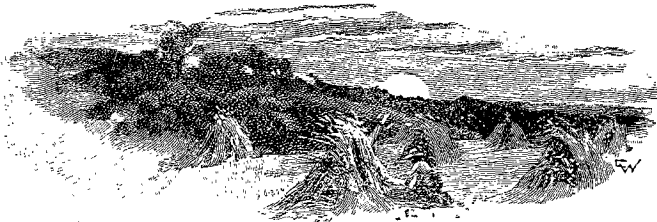
Paul was favored with wonderful revelations, and we know that, like Jesus, he preached the prophecies of Daniel (2 Thessalonians 2). But since God had

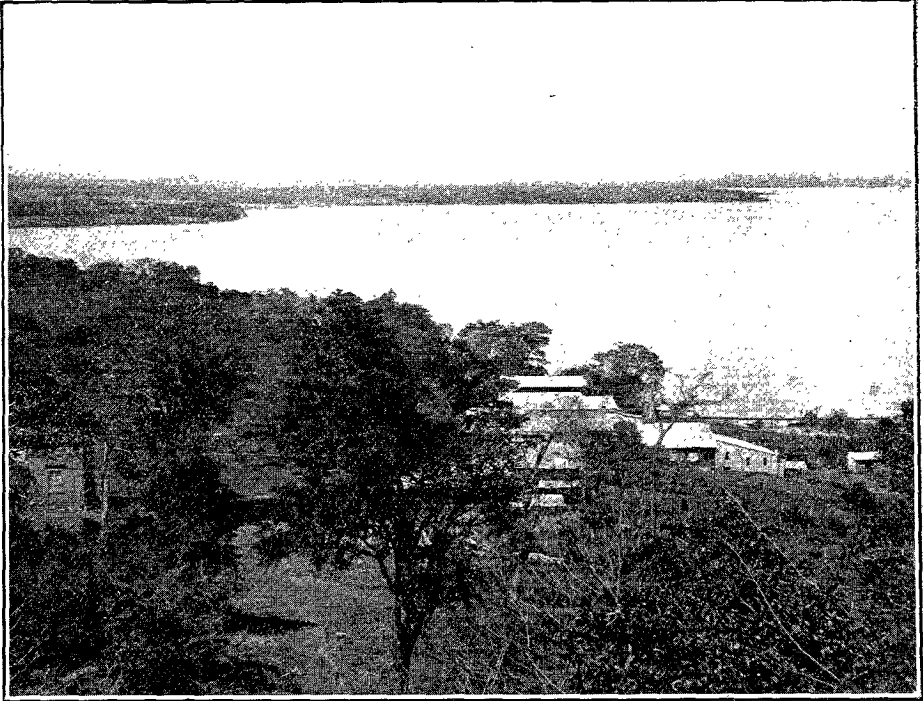
said that the *time* was sealed up until the time of the end, we know that he would not reveal it to Paul any more than to Daniel. So Paul's earnest desire was to depart and be with Christ, whose coming was his principal theme. How he expected to be with the Lord, he makes clear in 1 Thess. 4:16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

And now we have come to the time of the end. The prophecies of Daniel have been unsealed; many have turned to and fro in them, and knowledge of them has been increased. The signs which Christ gave have been fulfilled, so we know that he is near, even at the door. We know not the day nor the hour, but we do know that "yet a little while and he that shall come will come, and will not tarry." "And every man that hath this hope in him purifieth himself even as he is pure."

"He which testifieth of these things saith, Surely I come quickly;" and let all who love him also love his appearing, and respond with the beloved apostle, "Even so, come, Lord Jesus."

London, England.





A GERMAN VILLAGE IN PARAGUAY.

PARAGUAY, NEEDS OF THE FIELD.

BY E. W. SNYDER.

THE needs of this field are the same as those of any other where immorality and vice have had almost unlimited reign for centuries under the passive sanction of the Roman Catholic Church.

In order to better understand these needs, it may be well to consider the Paraguayan in his intellectual, moral, and physical aspect. Since there is no more potent factor for the elevation of a people, in the above respects, than education, based on Christian principles, what verdict can be rendered on the manner in which the Jesuits have discharged their responsibility in this direction? The fact that only about three and one-third per cent of the total population can read and write, together with the prevailing superstition, vice, and

poverty, answers this question more eloquently than language can express. As the director of education stated, the policy of the Jesuits, in order to better maintain their hold on the masses, was to discourage the study of the Spanish language, confining their teaching to the catechism and a few prayers which they translated into the Guarani tongue, the latter being the universal language of the common people. The fact that there is no literature in this language rendered the influence of the Jesuits all the more effective.

In the absence of any positive moral teaching, the result might have been different, had the Jesuit teachers set them a moral, upright example. This however, was sadly lacking, and as a result

the country to-day is reaping a harvest of immorality and vice. The fact that families of children are brought into the world with no binding obligations of the marriage relation on the part of the parents, seems to occasion no word of comment, and the result of this loose state of society is to render the offspring dwarf both in mind and body. Added to these hereditary physical defects, the child receives, by inheritance, an appetite for tobacco, alcoholic liquors, and other stimulants. Tobacco, being a natural product of the country, is cheap, which renders its use quite general among the rich and poor of both sexes. The habit is very early acquired by both boys and girls, through the prevailing custom of the father or mother sending the child to light his or her cigar, which necessitates its smoking. Sad to say, there are foreigners, from whom we might expect better things, who follow the same practice. Accompanying the use of tobacco is that of *cana*, or native white rum, which is distilled from the sugar cane. As this retails at only six cents a quart, its use as a beverage is almost as universal as that of water.

For the general elevation of the masses, the government is making a commendable effort to raise the standard of education. Two normal schools for the training of teachers have been established in Asuncion. These employ fifty-nine teachers. The enrolment of these schools reaches 143, with a monthly expenditure of about \$1,726.45. In addition, there are in the capital all told, 22 schools of all classes, employing 109 teachers, with a total enrolment of 3,894, entailing a monthly expenditure of about \$1,696, gold.

The total number of government schools in Paraguay, exclusive of those of the capital, is 238, employing 448

teachers, with an enrolment of 16,705 scholars. These figures give an average of one school for every 2,155 of the population in the capital, and one school to every 2,443 of the population outside the capital. To extend the educational propaganda, a school inspector is employed, whose duty it is to travel through the country lecturing on education and its advantages. So little interest is manifested on the part of the Paraguayans in parts of the interior that volunteers are not at hand to erect a school building, after the government has offered to equip a school and maintain a teacher. One impediment to progress is the prevailing use of the Guarani language in the interior, and its use being prohibited in the schoolroom. But little progress can be made until the children acquire sufficient Spanish to enable them to understand the teacher. The Methodist Episcopal Church and the Church of England have both established mission schools in Paraguay, the former, in the year 1887 at Asuncion, having an attendance of two hundred and fifty, while that of the latter, established in 1889, is located among the Indians of the "Chaco," a wild, heavily wooded district west of the Paraguay River. These Indian tribes, estimated at eighty thousand in number, are wild and nomadic living by hunting and fishing. At present three mission stations have been founded among them, each one hundred miles distant from the other. These have a supply store, school, and well-equipped farm, each station calculating to cover the territory within a radius of fifty miles of its location. The object of this effort is to bring the Indians to a higher state of civilization, which may fit them for membership in the Church of England.

Amid the perplexing conditions attending the work of the third angel's

message in Paraguay, we are thankful that the Lord has not left us in darkness as to best methods of labor. He has said if we would elevate the moral standard of any country where we may be called to go, we must begin by correcting the physical habits of the people. The time is ripe for a health work to be opened in Asuncion. Bath and treatment rooms, with massage, are quite common in Buenos Ayres, but as yet are unknown to this place, which, owing to its genial, salubrious climate, attracts many invalids from Argentina during the winter months. The unreliable medical service here, together with the exorbitant charges attending the same, should make our rational treatments popular. Several Paraguayan gentlemen in official positions are anxious to see our work started here, and assure us that permission will be granted for the practice of hydrotherapy without a regular medical examination. We believe that a work of this kind established here would have a fair show for success.

Schools are also greatly needed which will follow the light the Lord has given us on Christian education. Preliminary steps have already been taken to found a Christian school in the national government colony, where our work has favorably opened. The government has already donated the land for this school, but the colonists, being very poor, are able to help only with donations of labor. Several hundred dollars will be needed to establish the school. If any, to whose notice this may come, would feel it a privilege to help in this direction, the same would be gratefully received.

Educational or health institutions will, however, be ineffective in helping the masses of the aged, illiterate Paraguayans who are well established in their vices. We are glad that we can hold up to this class, Christ the only source of help, "who," says the apostle, "worketh in me mightily," with the assurance that the word of God will accomplish that whereunto he has sent it.

Asuncion, Paraguay.

A MESSAGE FROM ITALY.

BY J CURDY.

FOR one year and a half, I have been working in this part of the Lord's vineyard. In several respects, it is a most promising field. In the Waldensian valleys, where I am now located, I always have very good audiences.

During my stay here, eighteen precious souls have been baptized and united to the church, and we have reasons to hope that a good number more will join the church before long. Several others are already keeping the Sabbath, and are in harmony with the truth as far as they know it.

In another place I am expected to give a series of lectures. I worked in this place two weeks last summer, and the last Sabbath I was there I had the happy surprise of seeing twenty people gathered for the worship. They have not fully accepted the truth, but I am very hopeful for them. A sojourn there will not be very agreeable in the winter months, as we may always expect to be buried under from two to four meters of snow, and then the only comfortable room in every house is the stable. It is in that room that the worker has to visit and to preach.

Nevertheless in those poor dwellings there are souls that are hungering and thirsting for righteousness.

I have with me only a licentiate, but it seems to me that we ought to have scores of workers here. Earnest young men speaking Italian and French might be found to enter the work. Canvassers ought to enter the Italian field with Italian literature; but I am working

among poor people who are not able to do much financially, and as our conference has quite a heavy burden to bear, it cannot go to the necessary expense to do justice to this needy but nevertheless interesting field.

Brethren, reserve a place in your interest and in your prayers for the Italian field.

Pellice, Italy.



PARIS, FRANCE.

BY ARNOLD ROTH.

LAST year, the year of the Exposition, an attempt at canvassing and colporteur work was made in Paris. But, especially on account of the difficulty and even impossibility to enter the houses, this has been abandoned. Besides, we have not yet the literature suited for the French.

The hardness of the field has not discouraged the workers; on the contrary, every one feels that there must be a way to reach the hearts of this people. Brother Wilkinson has been with us a few weeks, and has had some opportunity to study the field. Help has been asked for, and we hope that it will soon come.

Brother John Vuilleumier is with us again, after a severe illness. It seemed at times that the adversary would succeed in depriving this needy field of a valuable helper; but God has heard the prayers in behalf of Brother Vuilleumier, and he is now feeling much better and is full of courage. The office of *Les Signes des Temps*, of which he is editor, has been moved to Paris, and it is intended to transfer the printing house

and the headquarters also to Paris or to some other French-speaking city. This will be a great help to the work in France.

My wife and I have been engaged in medical and health-food work. It has been difficult to gain a foothold and recognition from the people, and especially the medical profession. We have found the health foods to be an entering wedge everywhere, and through them we have been able to make many acquaintances.

Personally we have no doubts about the proper way to begin the work here. Our experience shows us that in this field perhaps more than elsewhere the words of the Spirit of God can be applied when they say that "health reform principles would form an entering wedge to the introduction of religious principles." We are so sure of it that we feel greatly encouraged to go ahead in this good work.

We can also see what a blessing our health foods are; without them, health reform would be crippled. It is impos-

sible to doubt this where we see people with their bodies stuffed with decayed foods, their blood full of poisons and waste products, their digestive organs wrecked, and their nerves irritated by narcotics, alcohol, and all sorts of exciting foods and drinks.

A visit to the market or to any eating house will suffice to disgust any one with a remnant of natural taste and smell. It seems that nowhere are the tastes so perverted as here.

How gratifying it is then to hear once in a while the earnest cry, "Oh! give us some good, healthful, unadulterated foods! Give us something to take the

place of these horrid drugs! Heal us!" We are glad to be able to give them some advice, and to treat them according to the principles of health reform. The ice begins to melt, the heart is softened and is being prepared for other precious truths. We have already some persons interested in the truth that have been brought to us by the health foods, and we feel that God blesses our efforts.

We hope that some steps will be taken to provide for suitable treatment rooms, that we may answer the numerous calls, and we most earnestly wish that a good doctor might be sent us to take charge of the medical work in Paris and France.

A TRIP TO THE MEXICAN PACIFIC COAST.

BY J. W. ERKENBECK, M. D.

ACCOMPANIED by one of our Mexican brethren, I left Guadalajara June 16. We had scarcely left the city when we overtook a family moving. The outfit consisted of two burros, one with a large, deep basket tied on each side, with a child riding between. The baskets were filled with a few pieces of rude crockery packed between worn-out clothing, representing the full extent of the household wardrobe and dish cupboard.

On the other burro was strapped to one side the flat stone and handpiece on which all Mexicans grind the corn for their bread (*tortillas*). To the other side were fastened the rush mats or beds on which they sleep. The burros were driven by the husband, who was clothed in a suit of factory cloth. Across his shoulder was his folded blanket, which answers as protection from both heat and cold, and is the only bedding for the night. Crowning all was the tall Mexican hat, which is nearly always worn, except when sleeping.

Following him were the wife and other child, with scarcely enough clothing to cover their nakedness, two little dogs, that probably lived on half rations, and a good-sized pig, that followed with the dogs as a part of the family. Probably fifteen dollars would buy all the belongings of the house, and within fifteen minutes after arriving in their new home, everything would be set in order. It contrasted strongly with some of our American homes. Yet these poor people have souls to save, and in their poverty are not unlike millions of the people of Mexico.

From time to time we passed little houses made of sun-dried brick, each with a window opening to the road, and in each of which was something to sell. In all our journey we could have bought cigarettes and alcohol where bread could not be obtained. The road is a rough one, worn by the travel of four or five centuries. The rains come in such torrents that in the course of time a single

wagon road may be worn in gullies fifteen feet deep. They are thus almost impassable for vehicles, except for the large two-wheeled carts.

In a little over an hour, we passed a small village of dilapidated huts, probably built two or three hundred years ago. In contrast with our American



A COUNTRY VILLAGE.

towns, no matter how small the *pueblo*, or village, the streets were named and the houses numbered. The Spanish people are fond of choosing names in some way connected with their religion. As, Jesus Gomez, who lives in The Settlement of Peace, Saint John Street, etc. Passing this little town, we soon came to a large ranch, owned by a general who served in the late revolution. This ranch, though small as compared with some, extends nearly ten miles on every side.

Before reaching our destination for the night, we passed over some quite rugged mountains. As I noticed certain very peculiar markings, reaching even to the summits of some of them, I asked my fellow traveler what it meant. He said the poor people of the town raised corn upon the sides of the mountains. From the color of the soil that cropped out between the stones, and some of the dry

stalks of corn that lay upon the ground, I knew they must reap a very good harvest. This is not done because land is so scarce, but because the land is owned in the form of large estates. A poor man cannot get even a small piece for a garden.

As we passed over a sharp ridge, almost at our feet, in a beautiful valley, lay a small city of about three thousand inhabitants. Being somewhat acquainted with Mexico, I told my friend to take us to the best hotel or *Meson*, knowing that the best would only provide comfortable quarters. He took me to a little inn, the home of a tailor, which he said was the best. We rode the horses directly into the front room of his house, where he was doing his work. There we dismounted and removed the saddles,



OUR MEXICAN BROTHER AT OUR FIRST HOTEL.

and the horses passed to the *corral*, back of the house. The man gave us chairs, and cordially invited us to make ourselves comfortable.

After resting for a short time, we went out to find a restaurant. The room in which we ate seemed to be the sitting-room, parlor, and dining-room of the establishment, and bedroom also, for in

one end of the small room was a pretty little bed. We had a very good dinner of beans, bread, eggs, and milk, for two of us, for thirty-two cents Mexican money, or sixteen cents gold. After a very friendly chat with the members of the house, we went back to our inn, and found people already waiting for medical advice. Others came only to make us a friendly call and to invite us to their homes. One man, who goes by the title of doctor, but who has no diploma, called upon us. After a short visit, he excused himself, saying he had some papers he wished me to see. He said he also was a vegetarian. Among his papers, I found a copy of the *French Signs of the Times*.

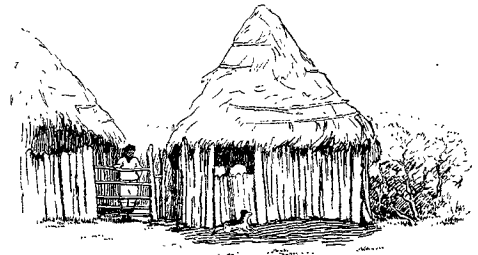
During the afternoon and evening, I was kept quite busy examining and prescribing for the sick. I spent as much time as possible in instructing them, and then turned them over to our Mexican brother, who would further talk with them, and send them away with a good selection of literature. We were so busy that nine o'clock came before we realized it, when we were shown a little room about eight feet square, for the night. Here we slept upon the rush mats which the natives use as beds.

Quite early the next morning, we saddled our ponies, paid the man nine cents for our room, and without breakfast rode out of the town. Wishing to mail a letter, we passed to the post-office, and found it to be a small room, with a few chairs and a small table, on which was spread the mail for the whole city.

About nine o'clock in the morning, we came to a sharp precipice. Looking over its edge, we could see a small village with beautiful gardens, with many kinds of trees and fruits. We could make our way below only by following a path among the rocks in a zig-

zag course, like a flight of stairs. From the base of the great mountain flowed dozens of little rivulets, that were directed to the gardens, and to large fields covered with sugar cane. Here was our breakfast station. After giving out a few leaflets, we rode rapidly on.

Passing along the side of a high mountain wall for some distance, we made a short turn and entered a large plain, perhaps seventy miles in length. The soil was dark red in color, baked hard by the burning sun. Not a spear of grass was



OUR BREAKFAST STATION.

to be seen, and the ground seemed a perfect level. I supposed the burnt look to be due to an alkali in the soil, but we soon discovered saltpeter wells along the border of the plain. Water containing the salt is drawn from the wells and poured upon the hard, smooth ground. The water evaporates, leaving behind a crust of the white salt, which is scraped together and put through a second and a third process of purification.

Our breakfast the next morning was at an eating-house along the way,—a little hut of one room. The sides were made of crooked sticks stuck in the ground, with mud between, the roof being thatched with grass. We tied the reins of our horses to some branches of a tree overhead, and sat down near a little window in the hut, from whence we were to receive our breakfast. A woman with a very motherly face passed a chair to my companion, and I sat on a

block of mud made for that purpose. The warm tortillas (cake made from home-ground corn) and beans were extra good that morning.

On leaving, we presented her and her grown daughter with a Bible and some helps, praying God to use them to bring to their hearts a knowledge of the truth.

During the next two days, we passed some nice cities, one of them of ten thousand, and another, Zapotlan, of about forty thousand inhabitants. In these we distributed many thousands of pages of literature, and had many interesting talks with the people.

Leaving Zapotlan, we passed by trail south and west over some very rough country. For a long distance, the rocks seemed to be of volcanic formation, and a little later appeared the volcano of Colima. I thought we must approach it in a few hours, but we had over a day's journey, with many "ups" and "downs," before reaching it. Twice during the day we crossed deep cañons, passing by steep paths, like stairs, down to the bottom, where were a few houses and a beautiful, sparkling stream. In a half hour more, we were at the top on the other side, only a few hundred feet from where we started.

During the afternoon, we could see the base of the vast mountain sending forth its great volume of smoke, that filled the pine forest about its base. At evening we reached a village where we were to pass the Sabbath. The next morning, the change in the atmosphere allowed the smoke to rise high above the mountain and give us a view of the huge oven. The cooled lava covered it half way to its base. The people in the vicinity say that at times great rivers of fire flow down its sides, making a very pretty sight in the darkness of night.

Early Sunday morning, we set out for

the town of Colima, where we were to take the train for the coast. During the day we had many beautiful glimpses of tropical fruits and trees, occasionally refreshing ourselves by drinking the water of a green coconut, and eating the soft meat, which proved to be very digestible. Our brother spent several hours talking with a young Italian who made the day's ride with us. Next morning the young man came to find my companion, saying he promised him some literature and a Bible, showing that a desire was awakened in his mind to know more of the truth.

Colima, the capital of the state of Colima, is a very pretty city, with a system of horse cars built more than twenty years ago, when all freight had to be packed on mule back. Taking the early morning train, in a few hours we approached the ocean. Here we found a small Mexican village, with a few Americans who have charge of the construction of the port. Several million dollars are to be expended in improving the harbor, which will be the terminus of the new railroad from Vera Cruz on the Gulf of Mexico, to the Pacific. All is complete but about forty miles, which will require many millions of dollars and two or three years of patient work, on account of the rugged mountains and deep cañons.

I took a dip in the sea, and as I returned to the dressing rooms, a native asked me if I wished *agua dulce* (sweet water) to remove the water of the salt, bitter sea. Never before did I understand so well the real meaning of the changing of the bitter waters to water *dulce* by Moses in the wilderness.

Returning to Colima and obtaining a good night's rest, we were off for home, 170 miles away, which was reached after three and a half days' riding, having dis-

tributed 15,000 pages of literature, and having had many interesting experiences with the natives.

Surely these poor people need us. They need our prayers; they need our

literature and Bible; and above all, they need thousands of whole-souled Christians to live the Christ-life among them and be their teachers.

Guadalajara, Mexico.

PAPEETE, TAHITI, SOCIETY ISLANDS.

BY MRS. B. J. CADY.

ON the morning of September 19, our party took passage on the steamship *Australia*, bound for Tahiti. After crossing the bar, we found the sea unusually calm for that part of the ocean, and so most of us were spared from seasickness. But the sea breeze off the coast of California is quite cold, so it was hard for us to keep comfortably warm during the first day or so. The atmosphere gradually grew more mild until, when we were five days out, it was very warm. This did not last long, however, for a good wind came up, which continued nearly to Tahiti; and even when we were in the vicinity of the equator, we were not troubled by the heat, but found it surprisingly cool. For the passengers, who had nothing to do and wished to sit out on deck, the wind was a little annoying, but it was a great relief to the firemen, and others who had to work in the lower part of the ship.

We were thirteen days making the trip. It was stated by the officers that such a pleasant voyage all through is quite unusual. Our company of thirteen, including three little ones, was alone in the second cabin apartments, so it seemed quite homelike. When the chief steward learned that we preferred a vegetarian diet, he told us to let him know what we would like to eat, and we could have anything we wanted. So

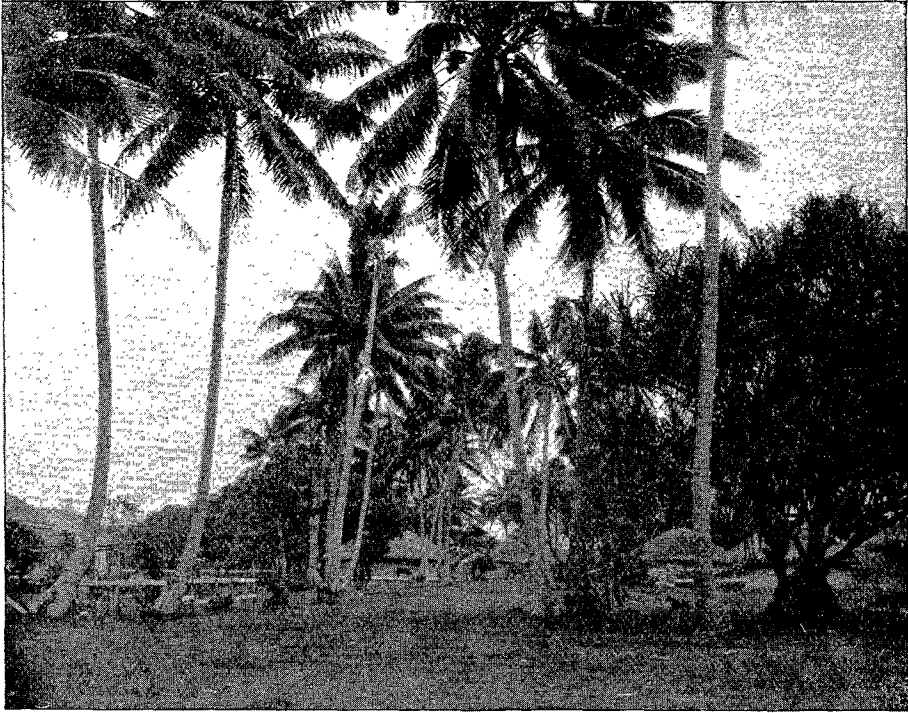
we had a good variety of fruits, grains, and vegetables, and no obnoxious articles of food were placed upon our table. The food was also well prepared and palatable.

After we were well settled on board, we met together morning and evening in one of the cabins, and had worship. We also had Sabbath-school each of the two Sabbaths that we were out at sea, and felt well enough to enjoy the services.

For twelve days, we were not in sight of land; but when we were a day out from Tahiti, we passed among some of the Tuamotu group, and had an excellent view of them. There are many islands in this group, most of which are low and of coral formation.

On the morning of the thirteenth day, we were all on deck at daybreak to see all that we could see, from the ocean, of Tahiti. It is a beautiful island, as all of those say who came down with us. A few days after our arrival, one remarked that we did not tell them the half of how nice it is here. It is indeed gratifying to have them all so well pleased with the island and climate, and we hope that they will be contented and happy in laboring here as long as they may be needed. For my part, I enjoy this climate better than any other I have known.

Brother and Sister Beckner and Sister Anna Nelson will go to Raiatea this



SCENE IN TUAMOTU ISLANDS.

week. Mr. Cady and I are going with them to remain about two months, and help them to get started in their work on the school farm. We expect to erect a school building as soon as possible, and start a Bible school.

Some of our new workers are very energetic in trying to acquire the Tahitian language, and they are making rapid progress in it. We are very glad for this, and thankful that the Lord has sent us such promising helpers.

A MISSIONARY GOSPEL.

THE first message at the birth of Christ was a missionary message. Luke 2: 10.

The first prayer Christ taught men was a missionary prayer. Matt. 6: 10.

The first disciple, St. Andrew, was the first missionary. John 1: 41.

The first message of the risen Lord was a missionary message. John 20: 17.

The first command of the risen Lord to His disciples was a missionary command. John 20: 21.

The first apostolic sermon was a missionary sermon. Acts 2: 17-39.

The first coming of Christ was a missionary work. Luke 4: 18-22.

The second coming of Christ is to be hastened by missionary work. Matt. 24: 14.

Christ's great reason for Christian love was a missionary reason. John 13: 35.

Our Saviour's last wish on earth was a missionary wish. Matt. 28: 19.—*Present Truth.*

THE CHICAGO STUDENT VOLUNTEER UNION MEETING.

BY DAVID PAULSON, M. D.

At regular intervals, the student volunteers that are found among sixteen different educational institutions in the city of Chicago meet together, at some convenient place, and hold a missionary rally. The last gathering of this character was held in the chapel of the American Medical Missionary College. It was a most pleasant and profitable occasion.

Earnest young men and women gathered in from the various institutions in the city to listen to the address of that veteran missionary evangelist, William E. Blackstone, whose voice God has used very frequently to arouse the languishing missionary spirit in so many human hearts.

Our medical students had taken special pains to have the room appropriately decorated with missionary banners, mottoes, and flowers. The large lamp upon the speaker's stand was in itself a missionary sermon. There was painted upon the huge globe shade a map of the world, and upon one side were written the words, "Our Field," and upon the other the gospel admonition to "heal the sick, and preach the gospel of the kingdom." The picture of a wedge, labeled, "Medical Missionary Work," was just cleaving the dark, unlightened portion of the map.

Mr. Blackstone gave one of the most telling missionary addresses that it has ever been our privilege to listen to. His theme was, "Our Missionary Responsibilities." He showed unmistakably that the great Christian bodies of to-day were simply playing with this mission question. He cited statistics to show that more than half of the individual churches of the leading denominations did not donate a dollar per church each year to

the support of the only work which the Lord left for the church to do when he ascended on high. He showed very clearly that whenever the church neglected its missionary opportunities it began to languish and die. A very encouraging part of his talk was a plain and clear recital of what had been accomplished by the comparatively few who had really taken hold of this work in a thoroughgoing manner.

After this missionary service was over, the students repaired to the dining-rooms of the Chicago Branch Sanitarium, where a wholesome banquet had been prepared for this occasion. This was the first opportunity that many of these students had ever had to sit down and partake of a meal prepared in accordance with hygienic principles. To many of them it was a great surprise that such a banquet could be served without the use of animal flesh and various unwholesome food products.

When the dinner was over, various ones were called upon to give short missionary addresses upon topics which had been assigned them. Dr. W. B. Holden was asked to speak upon "The Relation Between Science and Religion." In a most clear and lucid manner, he pointed out the great fundamental truth that science and religion both originate in God, and therefore cannot be contrary to each other. He stated that a blood corpuscle was so small that five million could easily be contained in a drop that might hang suspended from the point of a cambric needle, yet each one of them revealed to the trained eye of the scientist more wonderful things than are displayed by the human ingenuity required to construct the most magnificent ocean

steamer afloat. True science, when rightly viewed, becomes simply a study of God, and tends to increase devotion and spirituality in the mind of him who has the opportunity to scale its greatest heights.

Miss Erhardt, of the Methodist Missionary Training School, responded to the topic, "Why I Am a Student Volunteer." In a most interesting manner, she traced the various circumstances that had led her to devote her life to foreign missionary work. She is at present corresponding secretary of the Students' Volunteer Movement in Chicago.

To me was assigned, "The Beauties of Medical Missionary Work." If I had been given an opportunity to select my own subject, I could not have chosen one which I should have been more pleased to talk upon. I attempted, by the help of the Lord, to make it clear to all that when a Christian accepted the view that God gave to Paul of the human body, he could not be a true and

consistent Christian, and not be a medical missionary; for he was under obligation to help the body as much as to benefit the soul. The wonderful opportunities that medical missionary work unfolds to the Christian worker were dwelt upon at some length, the same being illustrated by the relation of several incidents that have come under my own observation.

Missionary addresses on summer campaign work, city mission work, etc., were given by students from some of the other institutions. The students, as they bade us good-by, expressed their deepest appreciation of the effort we had made to make this a pleasant and profitable occasion. We felt that we had received a blessing, as we had attempted to come into close contact with these young people whom God was stirring up to work in his vineyard, and we trust that eternity will reveal that some permanent good was accomplished as a result of this effort on our part.

SOUTHERN RUSSIA.

BY L. R. CONRADI.

ALTHOUGH we had two general meetings in the Russian Empire this year, yet each one was larger, and the churches were more fully represented, than on any similar occasion previously enjoyed by our people in that country.

Our southern meeting was held October 7-13, in the German settlement of Fürstenort, at the foot of the Caucasus mountain range, which separates Europe from Asia. Three years ago some of our brethren began to settle here, and there are now forty families, nearly all of our faith. They have erected a nice meeting-house, and, although its capacity was increased by the temporary use of a

canvas roof, yet the additional seating-room thus afforded was tested to the utmost, as over three hundred were present. The land around is owned by a member of the imperial family, and on a recent visit to the colony, he seemed gratified with its growth. Our people here enjoy full liberty.

On the two Sabbaths previous to the time appointed for the conference, twelve had followed their divine Master in baptism, and when Elders J. T. Boettcher and D. P. Gaede arrived, they continued the good work already begun. Personally, I reached the place October 9, after being four nights *en route* from St. Pe-

tersburg, where we had been blessed with good services the previous Sabbath.

As Elder H. J. Loeb sack, although well enough to attend, was hardly able physically to conduct the business meet-



RUSSIAN PEASANT WOMEN.

ings, I took charge of them, and everything passed off harmoniously.

It is now fifteen years since we began work in southern Russia, and although hundreds have emigrated, still there are to-day more than seven hundred German Sabbath-keepers in this part of the harvest field. Their churches are scattered from near the Rumanian border on the west, far into great Siberia on the east. Last year their tithes and offerings amounted to about \$1,900. We all felt that the time had now come when our churches here should assume greater personal responsibility in sustaining the work in their midst — and this the more, as we had not only freed them from the great North-Russian mission field, but had also organized, into a third division, the work among the Russians proper. Many circumstances demand that the native Russians should form a separate mission field. They number

some four hundred, although they have actually received very little direct attention; but now one who has already given proof of his efficiency will have special oversight of our missionary operations among them, and we expect to see a more rapid growth. The German Union Conference also freed this eastern field from an indebtedness of \$1,000, which remained after our settlement with its laborers. In view of all this, the brethren unanimously favored the organization of a conference in southern Russia, and pledged themselves henceforth to support all their workers, the president (H. J. Loeb sack) included.

Sabbath, October 12, was the best day of our meeting. Our Sabbath-school had to assemble at two different hours, to accommodate the old and young. After the morning service, Elders Boettcher and Gaede baptized twenty-two souls in the Kuma, which flows close to the settlement, and in the evening a young native was baptized by their elder. In the afternoon, Brethren H. K. Loeb sack and J. Ebel, who had given proof of their ministry, were set apart to this sacred work, the Lord witnessing his approval. Sunday forenoon fifteen backsliders were



RUSSIAN LABORERS.

received into church fellowship, making a total increase of fifty. Many testimonies of praise and courage were borne, and all were filled with new zeal to work for their Master.

The needs of the educational work received considerable attention. Over forty-five dollars were given toward bearing the expense of manufacturing "Christ's Object Lessons," and all promised to help in its circulation. Six promising students of mature years will attend our school at Friedensau, Germany. Our people appreciate the financial assistance rendered them, and the additional help sent them in the person of Elder J. T. Boettcher.

It has been my privilege to attend every general meeting in this field, and I can truly say that this one was the best and most profitable. There are now over thirteen hundred Sabbath-keepers in the vast Russian Empire, with only five ordained ministers and as many more licentiates, among its one hundred and

thirty-five millions of people. More help is surely needed, and while some young people from here are at Friedensau, and others are going there to prepare for work (and so there is a prospect of an increase in our force of laborers), what is most needed now, in a material way, is financial aid for their support.

In general, our brethren in Russia, although they have not had full crops, are not suffering for the necessaries of life. In no less than nineteen provinces, the Russian government is obliged to aid its people because of the drought. Our literature must be increased, and our faithful canvassers, who sold over two thousand dollars' worth of books last year, should be encouraged. Who will here lend a helping hand, and invest at the very best interest?

Personally, I feel grateful for the Lord's special protection and blessing during this trip of four thousand miles: to Him be all the honor.

Constantinople.

CHILE.

BY A. R. OGDEN.

WE reached Valparaiso Thursday, November 7, just eleven weeks from the time we left our home in Kansas. We were forty-eight nights on the water. We remained in Argentina four weeks, and enjoyed meeting the laborers there and getting better acquainted with the work. After so long a journey, we were glad to reach our field of labor. Although far from the homeland, we know that the Lord is just as near us here as in any other place on earth.

We find this a very different field of labor from that which we left in Kansas. Our first task will be to learn the language. I hope our schools will teach a

course of Spanish so that many of our young people may be prepared for labor among the millions of Spanish-speaking people in both North and South America, as well as Spain itself. How much better it would be to get a start in the language at home, and not have the embarrassment of landing in a field unable to speak the tongue.

We must have some canvassers for this field. We need German workers for the southern half of Chile. Brother Davis, our only canvasser, will soon be compelled to return to the States on account of his health. We must push the book work and other lines into Peru,

Ecuador, and Bolivia. But one or two men cannot carry the work to ten million people. Our cry is, "Come over and help us."

There is one other, and I believe most successful, manner of working. If families could be encouraged to come to these fields as farmers, or tradesmen, more es-

pecially the former, and show the people what can be brought from the earth, and at the same time live the truth among them, I am sure much would be accomplished. These families would form centers around which to build up the work. We need stable believers in this field who can lead out as church elders.

LA GRIPPE AND ITS TREATMENT.

BY C. E. STEWART, M. D.

La grippe, or influenza, as it is frequently called, has become so widespread and of such frequent occurrence, that very few individuals have been so fortunate as to escape it. It is no respecter of persons, and the individual who is successful in keeping his vitality in such a vigorous state that the germs which are responsible for the disease cannot gain a foothold, is fortunate indeed.

Like other diseases produced by germs, it is readily transmitted from one individual to another, from one locality to another, and even from one continent to another, the ocean being no barrier to its progress. Many of the great epidemics of *la grippe* had their origin in Russia, and because of this, the disease has been called Russian fever. In the great epidemic of 1889, the disease was quite general in St. Petersburg during the month of October. During November and December, France, Germany, and western Europe were visited, and before Christmas, of the same year, this continent was familiar with its deadly work.

The symptoms of the malady are extremely variable. In a typical case there is great prostration, together with the usual symptoms of a "cold in the head;" there is a catarrhal condition of the mu-

cus membranes of the lungs and intestinal tract. There is also a rise of temperature, headache, pain in the back and limbs, and a feeling of general soreness, as though the muscles had been pounded. In severe cases the heart may become very feeble, and a severe bronchitis, which not infrequently terminates in pneumonia, is not at all an uncommon occurrence; pleurisy may also follow this disease.

TREATMENT.

Cases of *la grippe* should never be considered lightly. The disease frequently runs a normal course and terminates favorably. However, a very large percentage of the cases terminate unfavorably, and all cases should be considered serious and treated as such. The patient should be put to bed until the fever has entirely disappeared. By pursuing this plan, serious complications are much more likely to be avoided. The bowels should be thoroughly evacuated and cleansed by injecting into them two or three pints of water, at a temperature of 100°. This should be retained for ten or fifteen minutes, and then evacuated. After this is thoroughly done, a pint of water, at a temperature of 70°, should be injected and retained for a few minutes, and then evacuated. This leaves the bowels in a normal state.

If the proper treatment is instituted when the disease is in its infancy, it can frequently be cut short. One of the best measures which can be used to bring this about is the hot leg bath, fomentations to the spine, cold compresses to the head and neck, followed by a pail pour and vigorous friction. If a spray is accessible, it is better than the pail pour.

The leg bath consists of immersing



LEG BATH.

the legs in water as hot as can be borne, at the same time applying fomentations to the spine, and cold compresses to the head and neck. The cold compresses can be applied by wringing towels out of ice water and placing them snugly about the head and neck. They should be changed every three minutes. The pail pour consists of pouring over the patient, while standing, three pails of water; the first at a temperature of 104° , the second, 90° , and the third from 60° to 85° , according to the vigor of the patient. These should be ready all at

once, that there may be no delay between them. This should be followed by friction to the surface until the skin glows. During this course of treatment, the patient should be given hot water or hot lemonade to drink.

THE BLANKET PACK.

In case one does not have the conveniences for giving the above treatment, the hot blanket pack can be used with equally good results. This consists in wrapping the patient in a blanket which has been wrung out of very hot water, preferably 170° . Besides the blanket which is wrung out of hot water, it is necessary to have four or five others spread out on the cot or bed, covering also the pillows.

As soon as the patient is undressed and ready for the treatment, the one blanket is dipped in the hot water, and wrung as dry as possible through a clothes-wringer. This is then placed over the other blankets, and the patient placed in the center. The upper part of the hot blanket should project about four inches above the shoulders. The arms of the patient are then raised and one side of the blanket is drawn snugly across the patient and tucked in along the side. It is also snugly tucked around the leg of the same side, the other leg being still uncovered. The patient's arms are now lowered and the other side of the blanket drawn across and tucked in a similar manner to the first.

The upper end of the blanket should be folded over each shoulder so that as each side is drawn across it will fit about the neck snugly, and thus prevent the access of air to the chest and back. The remaining blankets are one by one wrapped about the patient in a similar way, with the exception that they are not tucked between the legs, but cross the same as over the chest. The lower ends of the blankets are drawn down and

snugly tucked about the feet. If additional heat is needed, hot-water bags or bottles may be placed at the sides or feet of the patient.

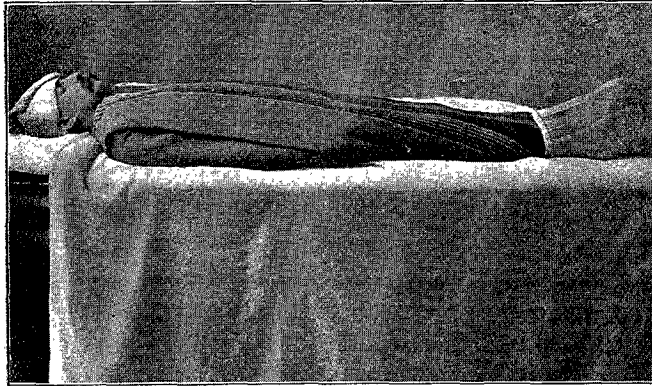
In using this form of treatment, in order to make it effective one must work expeditiously, and lose no time in getting the patient into the pack and properly wrapped. While in the pack, the patient should be given hot water or lemonade to drink. A drinking tube is necessary in this case. The treatment following the pack is the same as after the hot leg bath.

If there is a cough or soreness about the chest, fomentations two or three times daily are useful.

Care should be exercised in selecting a proper dietary in such cases, during the period when the temperature is highest. A diet consisting of fruit juices and malted nuts is excellent. As soon as the fever subsides, toasted wheat flakes, protose broth, protose, and other highly nutritious and easily digested foods can be added to the dietary.

If protose or other nut food cannot be obtained, poached eggs may be used instead. The great prostration and weakness which accompany *la grippe* make it necessary that the dietary be one which is highly nourishing and easy of digestion.

Sanitarium, Battle Creek.



BLANKET PACK.

Notes from Our Missionary Sanitariums

THE BATTLE CREEK SANITARIUM AND HOSPITAL.

THE holiday season brings a lightening of work at our institutions generally. Thanksgiving and Christmas have a strong hold on people, and draw many even of the ailing back to the home hearth for family reunions. Some of these go with minds full of new and wholesome ideas to impart to others, giving them new and higher conceptions of life and the joys and privileges of the holiday time.

Others go to repeat the same mistakes that sent them to the Sanitarium for relief in the first place, and such often return to take over again the steps which had started them on the road to health. Such experiences show plainly the strength of appetite and the power of custom over the human race, when for an hour's indulgence one voluntarily faces days and weeks of penance or perhaps throws away entirely the chance for restoration and life. Surely Esau is not the only one who has valued his mess of red pottage above his birthright of one kind or another. But the seed sowing goes on, and no one once a patient at the Sanitarium goes away without some idea of what brought him to his present physical condition and the principal waymarks of his path out of it.

THE number of patients at the Sanitarium for November were between four and five hundred. There were 148 hospital patients who received 2,831 treat-

ments. Twenty-five surgical operations were performed, of which ten were free.

A CASE which was typical of a large class of patients was Miss —, who came with badly disabled stomach. She had suffered for weeks from sleeplessness, and was getting exceedingly nervous, besides the distress and pain after meals. At the end of the first week she was sleeping well, is improving steadily, and will be able to discontinue treatment in a week or two.

ALTHOUGH delicate for several years, Mrs. — had been actively engaged in an important place in the Lord's work. She failed in health so completely that she had been practically an invalid for eight months, suffering from a malady that usually lingers for months and even years, steadily draining the patient's vitality. She had become very anemic, and was altogether in a precarious condition. She responded to the treatment, and the change which took place in a month was very marked, the increase in weight and color being very gratifying. She left with earnest expressions of gratitude, and has since continued to improve.

ANOTHER patient had been an invalid for several years, and had not been able to walk for a year, much of the time being confined to her bed. A surgical operation removed the principal cause of her condition, and she is making remarkable progress. She had practically lost the power to walk, and has had to learn

again, practicing a few steps at a time till she is able now to walk a number of rods, enjoys a plunge in the swimming pool, and would hardly be recognized as the same person who came some weeks ago.

A PATIENT came to the Sanitarium some time since who had not retained food for a week, and who could not sleep nights without medicine. She and the nurse who accompanied her feared that she would not sleep without medicine for the purpose, but a neutral bath and some other light treatment were given her, and she slept all night. She began immediately to gain, and in two months gained twenty-three pounds in flesh. She and her friends are anxious to have some one sent to their home to enlighten their friends and neighbors on the subject of healthful living.

A PATIENT came to the Sanitarium about his physical condition, finally said with an effort, "I have not told you the whole story, but I will—I am thoroughly disgusted with my life. I am ashamed of it, and I want to turn over a new leaf." He had been drinking and smoking heavily, and was a thoroughly dissipated man.

The physician, seeing that he needed more than physical help, and was ready to receive it, took up his Bible and read Job 33:27, 28: "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light."

"That is just my case," said the man.

They knelt in prayer, and the man prayed earnestly for help to lead a new life. He was still young, and was not

entirely broken down in health, but his habits of life had taken a strong hold upon him, and would soon have ruined his health completely. He found much comfort in the thought drawn from the text, that it was the Lord who put the desire to reform into his heart, and that he was able to complete the work he had begun. He was also greatly impressed with the thought in Ps. 27:1: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

THE FRIEDENSAU SANITARIUM, GERMANY.

TIDINGS from this institution tell of good patronage and successful work. They have added an out-of-door gymnasium to their other facilities, the nurses assisting when off duty in digging the place for the swimming-pool. The dedicatory services were largely attended by people from the surrounding country, who seemed highly pleased with the Sanitarium.

A JAPANESE SANITARIUM.

THE *Pacific Union Recorder* tells of a Chinese brother who graduated at the California Medical College in 1900, Dr. Law Keem. Doctor Keem has become associated with another Japanese brother, S. E. Tatsuguchi, and they have started what is known as the Fresno Sanitarium. It says: "We were surprised to see the work done in this house. About sixteen patients, all Japanese, were receiving medical attention within, while carpenters and painters were busily engaged preparing rooms for as many more. The principles of health reform are taught in this new institution, and as soon as we stepped within the door we felt a heav-

only influence welcoming us there. Doctor Keem said to me: "We have the blessing of the Lord with us in this work. Every morning and night we call all our helpers together and worship the Lord, and we never perform an operation but what we first call upon God, in the presence of all the helpers, for his guiding hand to aid us, and he does help."

The Lord has blessed in this institution from the moment it started. It began paying its way from the very day it opened its doors, so that they were able to pay each bill as it came due. They expect to extend their capacity so that they can accommodate about sixty patients. They ask the prayers of God's people.

THE NEW ENGLAND SANITARIUM.

THE building was more than full during the summer months, and offices and outside rooms are still being used for patients. A laundry and electric-light plant have been added, and more recently an adjoining building purchased, for a nurses' dormitory, but still an addition to the main building is greatly needed.

THE SPOKANE SANITARIUM.

THE medical missionary work is proving to be the right hand of the message in Spokane, since the establishment of the Sanitarium here. By the use of lectures and practical demonstrations in simple treatments, the church is being awakened to the opportunity given us to shed forth those life-giving principles which the Lord has intrusted to us. The Helping Hand Mission has volunteered to employ a nurse to give her time wholly to attending to needy cases in the homes of the people. Thus, while the Sanitarium is extending the call to the highways, it is designed that the hedges shall not be neglected.

Not long ago a gentleman in a neighboring town, who was suffering with a severe case of erysipelas, upon being told by his attending physician that his case was a very critical one, insisted that his friends should remove him to the Mount View Sanitarium. He said he knew if there was a chance for him, he would get it there. He made an excellent recovery.

J. R. LEADSWORTH.

To Doctor Leadsworth's report we would add that much of the time the demands upon the Sanitarium have been beyond their facilities. A new building is now nearly ready for use, providing offices, treatment rooms, class rooms and rooms for patients, doubling their present capacity, besides the cottages they are renting.

ALASKA.

MRS. DORA HENTON writes from Skagway, Alaska, that she and her husband, besides their daily occupation, in two and a half years have distributed 1,680 periodicals, 28,991 pages of literature, given fourteen Bible readings, and written thirty-two letters. They have placed a full set of our bound books in the Y. M. C. A. library, besides other similar work. Mrs. Henton has taught a class of young people in the Sunday-school for nearly two years.

There is a growing interest in rational treatment of disease, and she is often called upon to treat the sick. Speaking of their work she says:—

"The field is different from many, the population being shifting, as so many go there simply to get money as quickly as possible and return home. The natives are of a low class, and contaminated with the vices of the whites. The Catholic Church and the Salvation Army are about all that appeal to them in a religious way, the first because it gives

them nothing to do, and the second because of its noise and display.

"There is a blessing that comes from being alone with God, and if our people could only realize, for one week, the joy and comfort that comes from getting out into places where the truth is not known and letting their light shine, they would not be content to remain congregated in large churches in careless indifference."

THE STAR OF HOPE MISSION, BATTLE CREEK, MICH.

THE superintendent says:—

"We have been having wonderful blessings in our meetings lately. There have been real, earnest conversions every night, and many interesting experiences. I never felt the horror of intemperance as I have of late. Saloons are springing up all around, and the people do not seem to realize their danger. The chief of police told me that two thirds of the arrests were the results of drunkenness. We have a man with us who was a hard drunkard. A few weeks ago he gave his heart to the Lord. He drove an ice wagon, and this took him to the saloons. After he left off drink this contact with the saloons made him almost insane, he said; and as his employers would not release him from delivering ice to the saloons he gave up his situation, and came to the evening service and gave himself earnestly and completely to the Lord. He found work elsewhere, attends service on the Sabbath, and comes to the mission to spend the rest of the day. He has not drunk since he took his stand. Some one has made him a present of a nice Bible.

"There are others who do not get hold of the Lord and hold fast till they are helped. One man told us that he would give himself to the Lord, and was deter-

mined not to drink any more, but the craving for liquor was strong, and he could hardly restrain himself. He was passing along the street near the saloon where liquor had been sprinkled on the walks, so that the fumes of it would tempt the passers by, and though he stopped and asked the Lord to help him, he finally went in, and so fell again. But he renewed his resolution, and next time prayed the Lord to keep him out of the saloon, and suiting the action to the word, turned and ran the other way. So he gained the victory, and has stood firm since. These poor men seem to have no will power at all when the appetite comes on as a sort of mania. They sometimes ask to be locked in their rooms, for if they leave the building, they will go into the first saloon they come to."

CHRISTIAN HELP MISSION, OMAHA, NEB.

A NURSE from the Battle Creek Sanitarium, now in Omaha, writes:—

"Another hard winter is before us. Already many are calling for help. We found a place for one family yesterday, and moved another family of six this morning. It is quite pitiful to see a great, big man sit down and cry, but when he has children crying for bread one cannot wonder at his emotions. So much distress is but a sign to us that the long-looked-for hope of ours is soon to be a reality. I rejoice over every fulfilment of prophecy that points to his coming. The terrific heat last summer played sad havoc with my babies, so many were sick, but there were very few deaths. One poor little alley baby nine months old died. It was the saddest funeral I ever saw. No minister, no hymns. I offered a prayer, and the little one was taken away. Such heat was

never experienced in Omaha as during the last summer. The poor horses were prostrated all along the street. The street car handles were all wrapped in cotton, or the hot brass would blister one's hands. There was no relief night or day.

"My little cottage home that I wrote you of has been such a blessing to many people. The girls all come back to spend Sunday afternoons with me, and attend our meetings Sunday evening. I am so thankful for it. I have added to my winter's work five industrial classes, two to be held at the Child Saving Institute, and two at a Presbyterian Chapel located in 'the bottoms.' We never speak of 'slum work' here. We always call work among the very destitute 'bottom work,' as most of the poor in this city live along the banks of the Missouri River.

"The children all know me, as they come here for old clothing. I held two classes a week among them this summer.

"We have one case in the house now, a poor girl whom I have tried to befriend in her great time of need. I took her to camp-meeting, and she has experienced the joy of salvation."

THE CHICAGO MISSION.

THE work in general seems to be going on prosperously. The medical mission recently fitted up on Halsted Street has from twenty to thirty patients a day. The visiting nurses, of whom there are three, are making twenty to thirty calls daily. A dispensary is being fitted up at the Workingmen's Home. The effect of the action of the municipal authorities in closing the jails as lodging houses has been to increase the number of applications at the Workingmen's Home.

The Life Boat Mission is full every

night. Brother Mackey, Brother Williamson, and others are working earnestly there and at the Workingmen's Home, and are of good courage. The spirit of the work in all its branches is excellent.

MOLINE, ILL.

THE work at this place, conducted by Dr. J. E. Froom, is taking a more permanent form. There is now a prospect of a suitable building soon, with room for thirty or more patients.

GOOD reports come from the Portland (Oregon) Sanitarium. The medical mission at that place is refitting its rooms to enlarge its capacity.

THE Madison, Wis., health food restaurant has a daily patronage of one hundred and fifty.

AN INTERESTING EXPERIENCE.

A MEMBER of the Nurses' Training School Faculty came before his class recently, to conduct the regular lesson; but when he arose, the goodness of God in giving us such wonderful principles so impressed him that he prefaced the lesson with an expression of his feelings. Tears sprang to the eyes of several students, and the presence of the Spirit of God in the room was felt in so marked a manner that he invited others to speak, and one after another in a quiet way told of personal experiences. The class hour was wholly spent in this way. It was an entirely spontaneous meeting, an outburst of enthusiasm concerning the principles, which was entirely unexpected, but it was a most refreshing meeting. Reports from the class afterward told of the

comfort and help it had been to some, and of the new heart and courage others had taken.

THE educational campaign of the Battle Creek Sanitarium began this year with the month of November. The conviction that the health work is an important part of the message has led the physicians, medical students, and nurses to go out in field work year after year, with results always more or less encouraging. These efforts have been made wherever doors were open, among our own churches when opportunity offered, at Chautauquas in the summer, and in the winter in cities and towns where the Sanitarium work was known or *Good Health* had been circulated. This year the committee has corresponded with some thirty or forty churches in the counties immediately surrounding Battle Creek, appointments have been made, and some work has already been done.

AT the request of representatives of the University of Chicago, a restaurant representing Sanitarium principles has been established near the University in South Chicago. It opened with eleven patrons. Twenty-seven came the second day, thirty-seven the third, and one hundred and forty-eight the fourth. It has now been in operation several weeks, and is patronized by members of the University faculty and a good class of students. The efforts made to supply them with a pure, healthful, and nutritious dietary seem to be appreciated. They recognize that they are able to do better work when living upon such food than when attempting to subsist upon ordinary food.

THE Chicago Branch Sanitarium recently gave a banquet to the delegates

who were attending the National Purity Convention. It was attended by 112 persons. It brought the question of diet and its relation to character before the delegates as nothing else could have done. Doctor Geisel and Doctor Paulson addressed the convention, and a paper from Doctor Kellogg was also a feature of the program of the convention. Colonel Hadley, who had been a patient at the Battle Creek Sanitarium during the summer, also gave an address, with a strong appeal in behalf of healthful diet.

A REPRESENTATIVE of the Sanitarium work reports that at a recent medical convention in the southwest there was a marked attitude in favor of vegetarian diet in various diseases, and disuse of alcoholic stimulants in medical practice. Out of eight papers read, five contained a direct and favorable reference to the Sanitarium and its principles. This was encouraging, as showing that the principles of rational treatment and correct physical living are gaining the attention and respect of the best minds in the medical profession.

BROTHER J. E. FULTON, in an address at the Union Conference in Australia, told of a Fijian tribe that practice what some think is a relic of the old Moloch worship, passing through the fire. They appear to do it now for display, however, we judge, from Brother Fulton's account. After heating a number of large stones in a pit by building a fire over them, they walk back and forth over them with bare feet, saying that it does not hurt them. They profess to be able to lead others without injury over the stones.

WE mention with deep regret the death, October 30, at Iola, Kan., of Mrs.

Kate Ross-Marchisio, connected for some years with the Medical Mission in Guadalajara.

are to connect with the treatment rooms at Rockhampton.

BROTHER AND SISTER F. L. CHANEY, and Brother and Sister A. A. Robie, all nurses of the Battle Creek Training School, who have been laboring in New South Wales, have been transferred to Queensland. Brother and Sister Robie

DOCTOR J. W. ERKENBECK and Elder J. A. Leland are in charge of the medical mission among the poor in Guadalajara.

BROTHER F. L. MEAD, who recently died in Matabeleland, was a nurse at the Sanitarium some twenty years ago.

Gleanings from Our Post Bags

ASUNCION, PARAGUAY.

WE are glad to report that the Lord is working in this country. Two weeks ago, previous to leaving the national colony, I had the privilege of baptizing five precious souls, and on my return, we look for others to follow in this ordinance. What seems to be needed there most at present is a school in which the Bible may be taught. E. W. SNYDER.

DURBAN, NATAL.

THE view from our front veranda of the lagoon, and the sea, and the lighthouse, with the verdant homes on the slope between, is one of loveliness. I never expected to have such a pleasant home as this in Africa. Just to the right of our house is a lovely grove of trees and green shrubbery. Here the wild monkeys play, coming up to within a few feet of the door.

Our family consists of four canvassers, Elder Reaser's family of four, and myself. We hold our Sabbath meetings in our home, as we have no organized church in Durban. We are located at

the end of the hill of Berea, where the most beautiful homes of the Europeans are situated. Durban is a pretty place, and quite a business center. The population is about forty thousand. Of these about seventeen thousand are Europeans, and the remainder are mostly native Zulus, and Indians from India, although there are a number of other nationalities represented. There are a number of first-class stores here, which are run by Europeans, besides a number of Indian drapery stores. There are two large markets, and a number of fruit stands and small market places which are kept by the Indians. Then many of the Indian market-men come to the door with their baskets of fruit and vegetables. Living, however, is very high. We are told by one of our workers from America that it costs on an average just about double what it does in the United States. It is now the close of winter, and thus far the climate is delightful.

The Indians and Zulu women dress in their native costume. Besides the street-car lines here, there are hundreds of jinrikishas drawn by Zulus. These

wear a costume of two garments, made of white and trimmed with red braid. The loose pants come just below the knee, and they go with bare feet. They wear horns fastened on their heads, and sometimes an abundance of feathers and decorations of various kinds. As they run along, they seem to imagine they are the animals whose horns they are wearing. I long to tell the neglected souls of the Christ who died for them; but as they cannot understand English, I will have to wait until I can speak Zulu.

We secured a Zulu teacher from one of the missions to instruct us in the language, and have now taken our third lesson. The language is said not to be very difficult; but there are some clicks that are very difficult to make. When the clicks are acquired, I think we will be able to make rapid progress. In the meantime, I expect to labor among the Europeans. Please remember the work and the workers here in your prayers.

MINNIE A. CORNWELL.

UTILLA, BAY ISLANDS.

THIS is a beautiful little island, much nicer than we expected. The people are all kind-hearted.

The weather has been very rough for us; with but few exceptions it has rained every and all day since we came. This is the rainy season here. To-day is a beautiful, dry, sunny day. From our window can be seen the island of Ruantan, twenty miles away. Beyond this, and to the right, can be seen a range of mountains along the coast of Central America. There are two peaks seven thousand feet high. They are sixty-five miles away, but are well outlined against the sky. They are fringed all around with coconut trees. Within the borders of the island are many more coconut trees, besides many other kinds, among

which are the banana, orange, plantain, lemon, bread-fruit, and mango. We make milk from the coconut, which we like as well as cow's milk, and we know it is much more healthful. We are well pleased with our situation.

We began school Monday, October 29, and have an enrolment of sixty-five. The other school on the island will close soon, and will not run for a year probably, and many, we have heard, are coming to our school. We are expecting to enlarge the building by one half soon. It is now 18x30, and will not accommodate all by the first of the new year.

L. O. CORWIN.

TEGUCIGALPA, SPANISH HONDURAS.

WE have secured a room in town now, and although only one room with a brick floor that sends up clouds of dust, we are glad to be closer to the people. I expect to have a Bible study and a little song service almost every evening.

A priest, who often visits us, has begun to take an interest in a Spanish Bible that lies on our table. We have talked religion together, avoiding controversy.

Our little knowledge of rational medicine has won friends for us. We greatly need a place where we can utilize the city water for baths and treatments. Friends here offer to help us build a small cottage with conveniences for simple treatments. This would not only be life-saving to ourselves, but would be the means of much good to others.

One item of encouragement to us is that here and there we find some one who has kept a Bible instead of burning it, as ordered by the priests about a year ago.

Mr. Verdi, of whom we wrote, comes nearly every night to study, and during our recent illness, he was very much help. His interest increases.

We are growing in strength, and we trust "in favor with God and man."

H. A. OWEN.

ENGLAND.

IN this field we have set our minds to go forward as rapidly as the Lord opens the way. We have adopted an aggressive policy, and see indications of God's opening providence in many ways already. Our people here show a willingness to take hold. The last quarter's tithe, about three thousand dollars, was the largest yet received in any one quarter.

We are pushing the sale of "Christ's Object Lessons," and meeting with good success. I am laboring among the churches and scattered Sabbath keepers.

The *Good Health* is taking well with the public, and our people are very glad that the health work is being renewed.

O. A. OLSEN.

MAYAGUEZ, PORTO RICO.

WE are working as the Lord opens the way, and almost every day we have some experiences that make us very glad that we are here.

I am canvassing for the small books "Steps to Christ," "Christ Our Saviour," "Gospel Primer," and some tracts, and I never canvassed in a field where I enjoyed the work as I do here. This is an entirely new field for the canvasser, as nothing of the kind has ever been done.

I have canvassed but little in this city, but I have several reading the truth, and some have given me very tangible signs for hope. The adjoining country is thickly settled, so I am canvassing out just as far as I can walk; and as I become better acquainted with the language and people, I will be better prepared to prosecute the work in this city.

I am becoming acquainted with the Protestant element, and am making many friends, which I hope to use to the glory of God. The most important thing I see is to get our books and tracts before the people. It is true they are poor, but I can sell as many books and tracts for cash in a day as I could in the States.

It is a grand good thing to be in the army of the Lord.

A. M. FISCHER.

CALCUTTA, INDIA.

THE message is onward in India, and although there is much opposition, yet the seeds of truth which have been planted are taking root, and we are continually hearing of some one who is interested, and desires to learn more about the Word.

I am now at Mussoorie, in the confines of the Himalayas. I came up here with Mrs. Shaw about two weeks ago, and as Brother Robinson has been working for the paper in this part of India, he joined us here, and we have been having a profitable time studying the Word of God with those interested. Day before yesterday we had baptism, and two were baptized. We made application at different churches for the use of their baptistry, but met with a refusal all around. The Lord had something better; and as we wended our way down the mountain side to find some provision of nature, we came to a beautiful stream, and a place was soon found available for baptizing, which far surpassed the inventions of men.

The Himalayas at this season of the year are grand; away in the distance some sixty miles can be seen the snowy caps of mountains still higher above the sea than Mussoorie, and they help to make the weather very cool and pleasant. After spending several hot months in

Calcutta, the change is very pleasant, and I think we shall get a toning up while here.

There is an interest in the truth, and our books and papers have been preparing minds for the living preacher.

I hope that a man and his wife can come up here next year, and spend some time giving Bible readings and talking to the people.

Mrs. Shaw has been holding a cooking school with very gratifying results. The attendance has been good from the first, and she has had all that she could accommodate in attendance at the classes. A favorable impression has been created, which will act as a means of preparing the ground for something else later on.

Brother and Sister Robinson have been having very good success in working for the paper, and their work leaves a favorable impression behind them.

Before leaving Calcutta, we organized the church, and I think there will be between forty and fifty members when all the isolated ones are accepted. We endeavored to do quite thorough work in visiting them and instructing them on all points of the truth.

J. L. SHAW.

BALACLAVA, JAMAICA.

WE have now been on the island about two months. We are becoming familiar with many of the mountain paths. We have to go where a horse cannot pass. But in these mountain fastnesses we find a zeal for the message that many in other fields would do well to imitate. When they receive the light of present truth, they are eager to take it to others, and to build a house for the Lord; and they make sacrifices in so doing, carrying the stone on their heads, and sawing the lumber by hand.

Last Sunday morning we had a baptism at Milk-river Spring Plain; about

fifty were present. Thirteen were buried with their Lord. The baptism took place just at sunrise. All had come from nine to twenty miles. Two sisters had walked twenty miles barefoot to obey the Lord; two young men eighteen miles, and several nine miles. All had to return on foot again. Six of these were the result of the work of the church at Grove Town without a minister; one by reading, and the other six under the labor of Brother W. J. Tanner.

It is very evident to me that a school for the fitting of native workers would be very profitable to the work, if it could be located on the island. There are many bright, intelligent young men and women whose hearts are yearning for an opportunity to fit themselves to labor for the Master.

We are happy in our work here, and glad to see so many going to other lands.

J. B. BECKNER.

CHARLOTTE AMALIE, ST. THOMAS.

OUR baptism is a thing of the past. It went off well in the presence of about five hundred, who came to witness the ceremony, as it is an uncommon one here. There were twenty-four boat loads of people on the water. On the shore they thronged the beach, climbed the trees and rocks, and were in every place where they could see best. We went out of town about a mile and a half to a quiet little bay. Twelve went forward in baptism, and we expect five or six more in a very short time.

MRS. A. J. HAYSMER.

SAN FERNANDO, TRINIDAD.

THE majority of our canvassers are doing well. One brother, who has never had any experience in this work before, took over forty orders for "Story of Redemption" last week. Another has

taken twenty-six thus far this week. If they continue to take orders at this rate, it will trouble us to get the books in time for their delivery. We now have over twenty-five persons out in the canvassing and colporteur work. Brother P. Porter has taken the oversight of the canvassing work, and acts as the general agent. This lifts quite a heavy burden from me.

W. G. KNEELAND.

THE church at El Mamo will be dedicated soon. It has been built by the brethren of that place almost entirely without help. They had one barrel of cement and some lumber given, but will pay it all back soon in donations. They will make a strong company.

The church building at Indian Walk is still in prospect, and the brethren at

Tunapuna are planning to purchase land for a church building to-morrow.

R. P. CROWTHER.

BOCAS DEL TORO, COLOMBIA.

AT Sharkhole, ten miles down the lagoon, where we have been holding a few meetings, we had an excellent service last Sunday morning. The spirit of the Lord seemed to be working upon every heart, and every soul in the house, but one, arose, expressing a desire to live a better life. Some wept aloud while standing.

Here in Bocas we expect to have a good company soon. Several have signed the covenant in the past week or two. There is nothing at the present time to hinder us in our work here.

F. J. HUTCHINS.

Fourth Sabbath Reading

SOME NEEDS OF THE CAUSE OF MISSIONS.

Reading for Sabbath, January 2.

BY MRS. A. E. ELLIS.

THIS cause needs *missionaries*—“*born, not made.*” To make true the oft-repeated statement that “we are a missionary people,” every one of us must have a genuine birth into the spirit and work of the third angel’s message. This message is distinctly and essentially a missionary message. “To every nation and kindred and tongue and people” is the Lord’s own description of its scope. The simple directness of this scripture puts to shame all “policy” talk. We need a baptism which will lift us above the clamor of our own selfish

interests; which will unstop our deaf ears, and bear in upon them with insistent force the keynote of our message.

It is time we heard and heeded. The world-wide work is the present phase of the message, because we have neglected it heretofore. In our unskillful hands, the beautiful work which God planned has been developed in an unsymmetrical and unsightly way. The multitude of home interests have almost blinded our eyes to the blackness of darkness in the “regions beyond,” and closed our ears to the cry of the millions who have

"never yet heard," and to the voice, the *voice* — "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In our view of the world-field, we need to get a true perspective; then things will appear to us in their proper relationship and proportions. A good look from God's viewpoint will transform the most commonplace of missionary plans into living ways to reach hearts; and better still, will transform us into living instruments for this work.

A true baptism of the missionary spirit will bring with it a revelation of our own ignorance as to the real condition of the world, and will give us something more than a passing interest in *missionary study*. Instead of merely giving a thoughtless assent to the statement that "all intellectual laziness is sin," we shall realize the enormity of the sin and be willing to co-operate with God in the cleansing work. Can the Lord cleanse us from the sin of "intellectual laziness," if we refuse to use our minds in becoming acquainted with his Word, his purposes and work in the earth? It is not alone the book of the prophet Daniel which is in a special sense *open* to the people of this generation. Now, as never before, is laid bare the mighty book of the world's life, wherein the intricate problem of the destiny of the race is being carried forward to its final and correct conclusion. The unmistakable meaning of the missionary history of the last century forms one of the most striking and solid bulwarks of our faith. Can we be guiltless if we fail to gather up and use the strong testimony within our reach that the Lord has indeed gone out with power before the messengers of his truth?

This true conception of our work

brings with it, also, the real spirit of *missionary giving*. Unselfishness is the crowning evidence of God's power in a human heart. Unselfish giving does not lead an individual to make himself comfortable first, and then consider what little odds and ends there are left to drop into the missionary collection. Neither does it lead churches to supply themselves with commodious houses of worship, and all possible accessories for the help of "me and mine," before considering the needs of the world beyond. "These ought ye to have done and not to leave the other undone," is an exact statement of the truth in Scripture language. It is surely right that the work at home should receive liberal support. The home churches are, under God, the "base of supplies," and should be kept in a healthy and prosperous condition; but God's way of keeping them so is that they share, from the first, with those more needy than themselves.

A few days ago I read of a church whose short history seemed like a miracle of blessing all the way. These few words at the close of the sketch explained the situation:—

"The secret of that church's success is to be found in the fact that it undertook to obey Christ's command to go into all the world and preach the gospel, and thus secured the fulfilment of his promise to be with them with his almighty power. The first offering the church took was an offering for foreign missions; and this, too, before it had a substantial roof over its head. It enjoyed an almost perennial revival. It had something to live for apart from self, and that something was the very thing Christ has set before every church. It had the spirit of missions which stirred all with the living fire of God.

But there are churches which cannot

show so bright a record; where even the missionary reading and collection are excluded in order that the *work* may become *established* before means is *diverted* from the home treasury. What wonder that they are weak and ready to die? Is there a principle in these things? and is it safe to follow God's way? The one great object is stated by Christ himself in John 3:17—"that the world through him might be saved." And all these things which we call home interests are important in proportion as they contribute to the one great end.

Another vital need, and one closely connected with all the others, is that of *missionary teaching*. What subtle quality it is which gives to one laborer and not to another the distinction of being a "missionary man," I will not try to define; but the quality as well as the term is recognized by missionary officers in every conference. I have talked with many mission secretaries, and rarely do I fail to hear some such expression as this: "Brother A is a missionary man. It is so easy to work with him. Churches which he organizes are ready to work. Proper officers are placed in charge, and every officer is thoroughly instructed and trained in his duties, and is also placed in communication with the State officer who is to look after his kind of work. The members are alert and active, and all I have to do is to encourage, direct, and keep moving, the work already well begun." Just as surely, too, comes this other remark: "Brother B is a dear, good brother, but he is not a missionary man. It is next to impossible to get anything done in a systematic way in companies which he has brought out." I usually find out through the State paper that a church has been organized, and write to find out the address of the librarian. If there chances to be one, the

very first letter from that officer says, 'I have no idea what I am to do. If you can inform me, I shall be so thankful.'" If I could only be there to note the situation, and open up some of the blessed privileges of the work, I would gladly do so; but all my enthusiasm must be strained through a pen point, and it is so hard to work at arm's length. In fact, the work never seems to get going properly.

MISSIONARY OFFICERS.

But on this point, I had more especially in mind the constant teaching and training needed in every church. Who shall give this? Who shall portray with vividness to which none can be blind, the need of the world and the remedy? Who shall rescue our established missionary services from a cold, dead formality, and make them living feasts to the waiting flock? Who, indeed, but missionary elders? I believe the statement that whoever leads out in the Lord's work at home needs a double portion of the missionary spirit, lest his interests become self-centered and fossilized. "Fail to provide him with the world-wide interest, neglect to teach him how to lift up his eyes and look upon the white harvest fields of the world, omit to conquer him with the missionary idea, and his work will be a failure. He requires it for himself that he may become a man of vision, a man of large and powerful conception, a man of capacity to inspire others." Such a leader will, through the power of God, move the church and move the world as surely as a pebble thrown into the water sends a ripple upon the beach.

Happy the elder who has, in this work, the help of a faithful librarian who never grows weary in well-doing, but who will patiently instruct the people in all nec-

essary details, and who will assist both in planning and executing missionary enterprises.

Neither can we too strongly emphasize the fact that the cause of missions needs, in *every Conference*, an earnest and capable mission secretary; one who is fortified by broad ideas and fervent convictions upon missionary subjects, as well as an unflinching courage to move on when God commands; who will dig deep, and lay broad and strong—in individual character and organized work—the foundations of a sublime missionary faith *which works*.

Individual consecration to God, pure-hearted fidelity to right principles, zeal which is “according to knowledge,” an all-embracing love—these will help to make us truly a “missionary people.”

“The restless millions wait

That light whose dawning maketh all things new.

Christ also waits, but men are slow and late.

Have we done what we could? Have I? Have you?

Minnesota.

JANUARY STUDY OF THE FIELD.

1. WHAT good tidings come from South Africa, Paraguay, Jamaica, England, Porto Rico, Colombia, Utilla, Trinidad, Spanish Honduras, St. Thomas, Japan, Mexico, India, and Chile? What appeals?

2. What has been done to give the people of Italy the third angel's message? With what success?

3. Describe the work in Southern Russia. How many Sabbath keepers in that part of the empire? How many in all Russia?

4. What can you say of the work in Paris, France?

5. Describe the medical missionary trip through Mexico.

6. What appeal comes from the Zambesi district? Why is this an important center?

7. What condition in Paraguay makes it a most needy field? What effort is being made to raise the standard of education? How is this received?

8. Mention some lines of work that could be taken up with profit.

STATISTICS show that thirty-two per cent of all deaths in Japan are due to tuberculosis. Its prevalence and the frequency of rheumatism are attributed largely to the fact that the Japanese always live in one-story houses built upon the ground, with inadequate ventilating and heating arrangements making their homes, cold, dark, and damp.

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