

February, 1902.

THE MISSIONARY MAGAZINE

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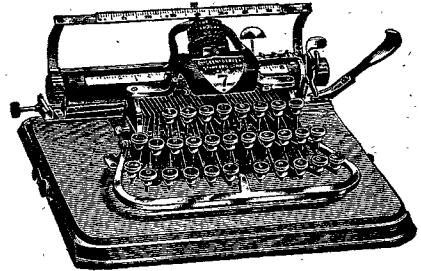
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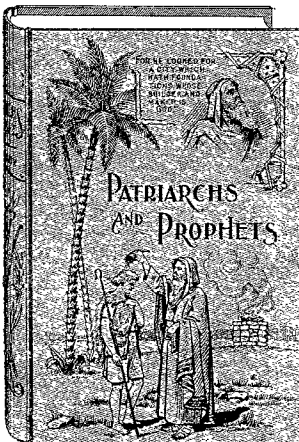
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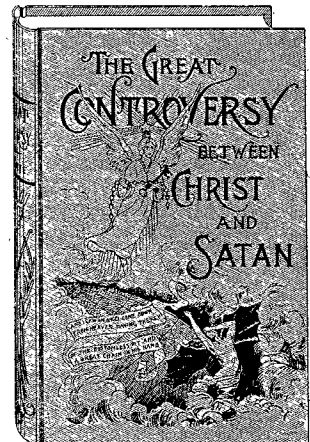
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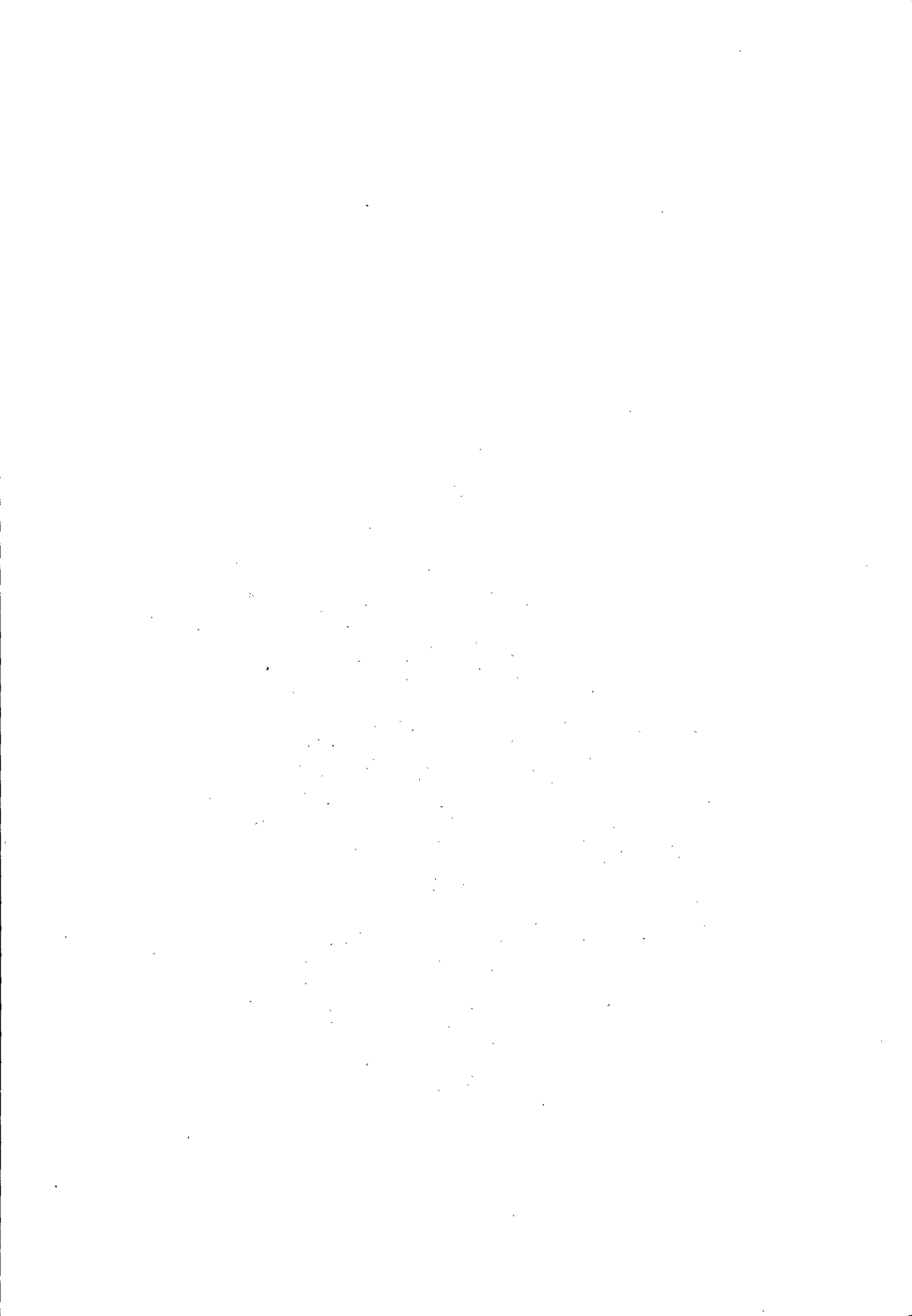
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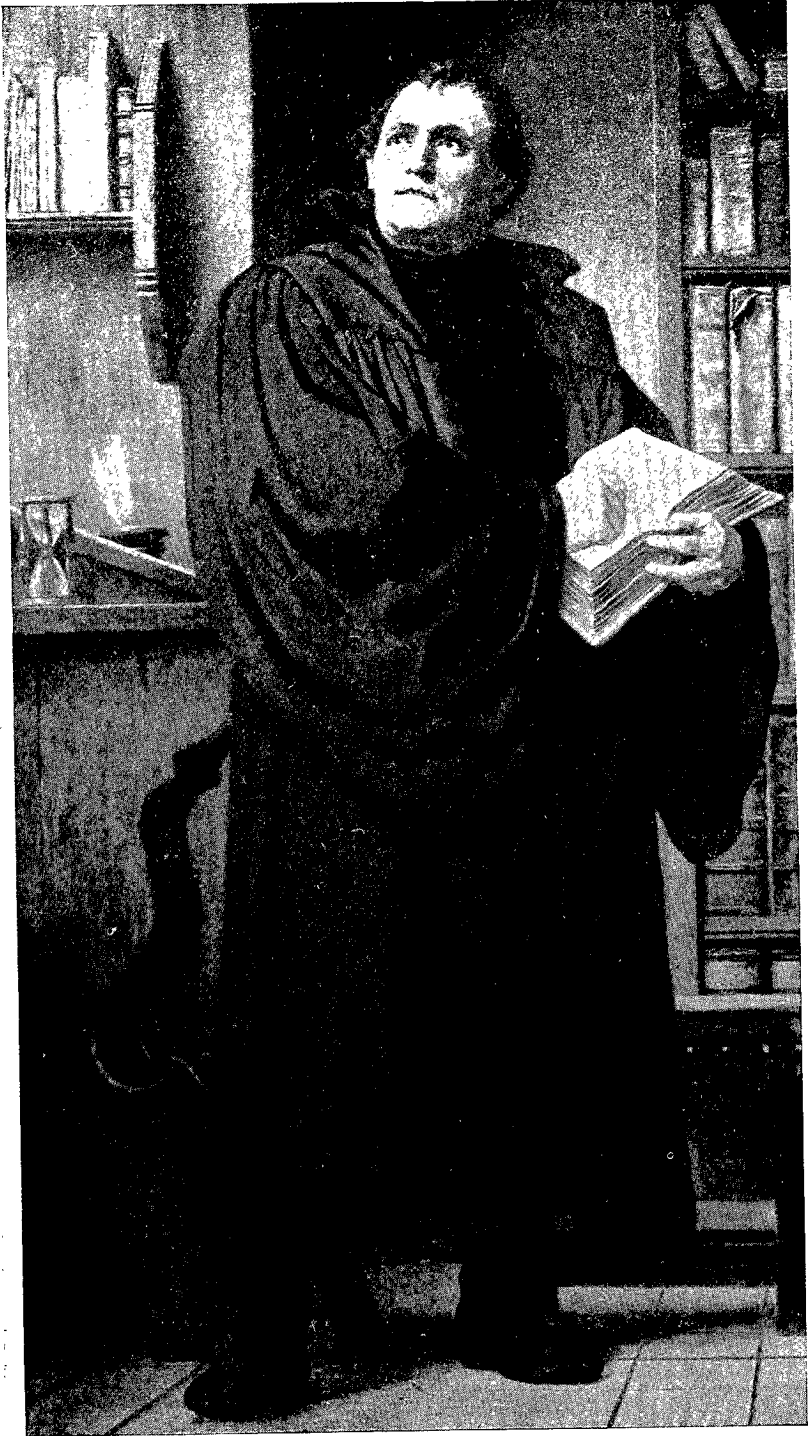


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MISSIONARY MAGAZINE,

WITH WHICH IS COMBINED

THE MEDICAL MISSIONARY AND GOSPEL OF HEALTH

VOL. XIV.

BATTLE CREEK, MICHIGAN, FEBRUARY, 1902.

No. 2.

EDITORIAL

The Hand of God.

There is no shadow of doubt about it. The hand of Providence has been preparing the way for this final message of Reformation to go to all the world in our day.

The Reformation Era.

The generation before the Reformation of Luther's time was one of preparation for it. It was for that age, a period of discovery and intellectual awakening. Then the light broke in upon the papal darkness, and a new era opened in God's work on earth.

The Awakening Word.

When Luther was toiling up the so-called holy stair of Rome on his knees, hoping thereby to get release from his burden of guilt, the Holy Spirit flashed into his heart the words, "The just shall live by faith." A new man rose from the well-worn stair. Luther had often before read the words, but now the fullness of time had come when the Lord was to have a new work in the earth; and in those words of inspiration was enfolded the life and power of the Great Reformation. Soon the word of light

was to be sent by preacher and press and colporteur throughout the whole papal world.

A Thrilling Story.

Those were stirring times. The pressure of the conflict and the urgency of the message developed hardy, manly faith and undaunted courage. God called multitudes into service who cared for nothing save the glorious cause of truth and righteousness. They laid their lives and their all upon the altar, and within a few short years a marvelous testimony was borne to the world. Whose heart among us has not thrilled under the power of the moving story of those eventful days, when men staked everything on the naked Word of God, and won against all the powers of earth?

The Crisis Presses Upon Us.

Not the instructive history, merely, but above all, the inspiration of those times is what we need to-day. The old times are to be lived over again. God has in hand now the finishing of the Great Reformation. Light from the Word has broken forth, and we see that the fullness of time has come for the

world-wide revelation of the complete gospel within the life of this generation, so that "all flesh shall see it together." The past century has been one of special preparation for the issue that now faces us—the call of God to carry this message to every tongue and people on earth. It is not enough to know these things. What is necessary is the inspiration from on high that shall set every believing soul aflame with holy and untiring zeal to do the work.

Delay No Longer.

The distinct message from God at the last General Conference was the call to reformation and to world-wide missionary service that shall close the work. That meeting marked a turning point in the history of this message, and the presence of the Leader and Commander of the people was manifest throughout. The Spirit of God gave special power to Scripture truths that set forth the burden of the Missionary Conference. Very likely nearly every one present had known the Revised rendering of the closing phrase of Rev. 10:6. But sharp and clear, as though newly spoken from heaven, the oath of the angel of that chapter came as an awakening message, "THERE SHALL BE DELAY NO LONGER." It was needed. Some had grown weary and begun to say, "My Lord delayeth his coming." There was in some hearts a settling down to the thought that the work of witnessing must be one of many years to come. There is brighter hope than that. No more delay! Thank God for the word! The set time is come. Some must enter in. The work is to be pushed to a speedy triumph. Let the inspired words that gave birth to the Reformation that day in Luther's heart be taken as the motive power in the life, and the heaven-sent word to us, "There shall

be delay no longer," be the ever-ringing call to instant and joyous service till the work is done. It is a grand thing to be alive to-day. There is but one thing to live for.

Source of Missionary Revival.

The week of prayer has stimulated the already growing interest in the missionary cause. We are receiving offers from workers ready to go, and inquiries from churches and individuals regarding the amount necessary to support individual workers in the field. The last century is called the Century of Missions. It began with a call to prayer for missions. The Wesleyan revival had first warmed the heart of Christendom. Jonathan Edwards sent out his stirring appeal from New England. A ministers' association in Northamptonshire passed on the call to prayer through Old England. Men discovered a world to be evangelized. Then came the organized movement that sent Carey to India to open the new era of modern missions. Thus the world's fallow-ground was broken up. God grant that this week of prayer among us may be followed by a definite and sustained movement into all the world, so wondrously spread open before us for the final seed-sowing.

Kindergarten Helpers.

The little ones of the Haskell Home kindergarten class visited the Mission Board office the other day, bringing their New Year offering to missions, one dollar, mostly in pennies. Little Walter was distressed when the offering was proposed, for he had no money, and was so small he feared he could not earn any. But he and his teacher prayed about it, and the next morning he discovered that he could earn money by ringing the early morning five-o'clock

bell. One mite of a girl worked in the sewing room, and another carried dishes in the kitchen. So, in various ways, the class made up their offering, and their dear little faces beamed as they presented it. There is a strong current of missionary interest in the Home, and God is blessing the work of the teachers. It is a splendid field for any who wish a training in kindergarten and teaching work. The managing committee of the Home offer to take in a limited number who wish to secure such advantages.

In the Land of the Pharaohs.

Elder Conradi writes of splendid progress in Egypt. Sabbath-keepers increase, and the health principles are winning many friends. Brethren are ready to assist in translating literature into the Arabic. The message is sounding in old Egypt in no uncertain tones. Further workers, medical and evangelistic, are urgently demanded.

The Philippines.

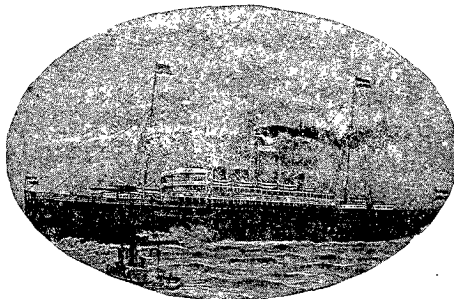
No doubt many are looking toward the Philippines, and wondering when we are to have an effort made for its people. Elder E. H. Gates, superintendent of the Polynesian mission field, is now visiting parts of the East Indies, and expects to spend a little time in the Philippines. We must soon be sending workers to remain there. Dr. Witter, of the Baptist Mission Board, said recently:—

“No more importunate calls ever came from any part of the world for the immediate thrusting in of the sickle and reaping unto life eternal than have been coming for months from our representatives in the Philippine Islands. Rev. C. W. Briggs writes: ‘On a recent Sunday I baptized forty-three at Jaro. We also organized our church and celebrated the Lord’s Supper. There are literally hundreds of candidates. The work is growing daily like the church after Pentecost.’ One of Mr. Briggs’s recent letters was accompanied by a document

containing the full name, age, etc., of 7,934 people, with thirty-five headmen or chiefs who desire to abandon Rome, and go over to the Protestant faith.”

Doppelschraubenpostdampfer.

Our transportation department has just secured an agency with the Holland-American Line, a comparatively new line of fine steamers. The facilities for getting about the world increase year by year, and the rates are cheapening. We



STEAMSHIP OF HOLLAND LINE.

hail this phase of commercial development as a missionary agency. When the early Moravians wanted to get their missionaries to distant fields, they had to wander from port to port, wasting weary weeks or months, seeking chance sailing crafts. Now the work must be quickly done, and the providence of God is multiplying means of quick transit. Our English speech has to use four words to say “twin-screw mail steamers.” Our Holland friends require but the one word printed at the head of this paragraph.

Making the Trail Plain.

The late Bishop Whipple, friend of the Indians, won the hearts of his “men of the restless eye and wandering foot” because he loved them, and talked straight to their hearts. Madwaganonint, a chief of the Red Lakes, said to him: “You are patient, and you make the trail plain. I have your face on my heart.” Would

that every worker for Christ might always remember that lost wanderers from God need to have the trail made very plain.

Helpers in China.

The Lord is raising up helpers in China already possessed of the language, and with a fruitful experience in mission work. A line from Brother Pilquist, now working with another society, says:—

"God has richly blessed me in Tien Tsin. From the first of June up till to-day I have, with a few native helpers, sold about 100,000 Bibles or portions. I want to work with the mission of the Seventh-day Adventists as a licensed minister. A licensed minister is a man who can gladly take a load of books on his back, and wander from place to place, preaching and selling books

as he goes along. I wish to fully join your staff of workers, and work in harmony under the guidance of the Mission Board. But I cannot promise to be a self-supporting missionary in China. At home I probably could be, but not here in this land of heathendom and poverty. But still I hope that God's people at home will take care of God's work and his workers in this neglected field of China."

Brother Anderson and party sailed from San Francisco January 4. He wrote: "We are all glad to go, because we think the Lord is sending us, and he will both lead and sustain us. I am persuaded that our God will do great things for us." Oh, it will not take long to go through all these lands when once the Lord gets every soul of us wide awake to our time and its opportunities.

FEBRUARY STUDY OF THE FIELD.

1. DESCRIBE the condition of the people in southern France and Italy. Why is the present an opportune time for carrying the message to them? What have we done in these populous countries?

2. Tell something of the results of the work in Mayaguez, Porto Rico. What success has followed the colporteur work? What is the religious condition of the Porto Ricans? What appeal is made for this field?

3. Locate the island of Newfoundland. Describe its natural features; climate; industries; religious and educational privileges.

4. When was the third angel's message first carried to this island? What progress has been made? Mention some of the needs.

5. How was the third angel's message first carried into Argentina? What

class of workers were the pioneers to this field? What is the present status of the work?

6. Mention the different nationalities that are represented in the churches. Describe the general meeting at Crespo. Tell something of the school. What appeal is made for this field?

7. What items of progress are reported this month? Locate upon the map the different fields mentioned, glean some note of encouragement from each.

8. Locate Austria. Tell something of the area and population.

9. How extensively has the third angel's message been preached in this field?

10. What lines of work are suggested for the self-supporting missionary in these different fields?



A STREET SCENE, PORTO RICO.

OUR WORK AT MAYAGUEZ, PORTO RICO.

BY A. M. FISCHER.

SOON after arriving in this place, I found a gentleman who seemed to be interested in the truth, although a Roman Catholic. I secured his services as a Spanish teacher, and have taken lessons for about two months. I am glad to be able to report that more than half of the lessons have terminated in Bible readings, and just a few days ago he told me he believed with me in everything.

Since coming to this place, I have become acquainted with a number of the people, and at present many of them are investigating the truth.

A Porto Rican shoemaker, speaking to a friend about the literature I had placed in his hands, said: "I find this doctrine more in harmony with the Bible than the doctrine of my church."

Soon after commencing to study Spanish under a teacher, I saw that I should

put practice with theory, so I started for the untried fields near Mayaguez with a sachel containing about a dozen different tracts, "Gospel Primer," "Steps to Christ," and "Christ Our Saviour," a Spanish Bible, and some back numbers of our Spanish paper. Although I have made many steps, and sometimes it has seemed as though I could not go much farther, I have never gone all day without both taking orders and making cash sales.

There are four principal roads leading out from this place; viz., one to the north, one southward, and two to the interior, each of which are dotted on either side with homes, and occasionally a small town.

Many of these homes are very poor, and yet they often buy a few cents' worth of literature. "Gospel Primer" is the

best seller; it is a blessing, too. I am glad the Lord has given us this little work.

At first these country people stared at me, as though I had come down from some other world, but now they greet me with a welcome smile.

One day, as I canvassed on the road running south, I left a back number of *El Amigo de la Verdad* at a little store. In two or three days I came along again, and I noticed a little byway leading out into a mango grove, so I thought I would go in, and perhaps I might find some hungry soul, and as I started up the steps of the last house, I heard some one call from behind. I turned, and found a Porto Rican policeman following me. He held this same paper out in his hand, and asked me if I was the man that left it. I told him I was, and handed him "Steps to Christ." He gave me his order for this book and a Bible. I wish our readers could have seen the smile of joyful anticipation on his face at the prospects of getting a Bible and such a nice book as "Steps to Christ." I have since delivered another copy of "Steps to Christ" near there.

This field affords me a large variety of experiences, and although there are many obstacles which prevent the truth from entering the hearts and homes of the people, the situation has a bright side. There is no reason for not seeing a few faithful representatives of our Lord developed in this island.

The people are Catholic, and divided into three classes. About a third believe in all the Catholic Church; more than a third believe a little in the Roman Church, and much in Spiritualism. They call themselves Spiritists, and follow the writings of Alen Cardec. The remainder are what seems to be a mixed multitude, with little or no belief in anything.

It has been considered a great sin to

read the Bible in Porto Rico, and consequently very few have Bibles. About all there are here have been sold by one agent, and what the missionaries have brought in. These have all been placed since the occupation by the United States.

A well-to-do and reliable lady here told me her experience, which well illustrates the part the Church of Rome has had in keeping this people in ignorance. She came to this island from one of the neighboring islands, belonging to Great Britain, about twenty-five years ago, and soon met a friend of the family, to whom, after a short time, she became engaged. But when preparations for the wedding were being made, she was informed that to be legitimately married in Porto Rico a priest of the Catholic Church must perform the ceremony, and that it was necessary to become a member of the church, as Catholics could not marry outside of their faith. After a while she consented to make an outward change of her faith, in order to get the man of her choice; but the next day after the ceremony was performed, the priest sent for her Bible. She replied that her Bible could not be burned; he sent the second time, but she told the messenger that she would not give up her Bible. She still has it; but the fact that she was a British subject accounts for it.

Sometimes as I enter the homes of the people, telling them I have books, they all gather around me to see. One book after another is examined, until finally I say, Here is a complete volume of the Holy Scriptures. This takes all eyes. For the first time in their lives they take a look at God's Word, and if I take the time to read to them from this Book of books, they listen silently, with reverence, and seem much impressed with what they hear.

These people are not accustomed to

being well treated by their superiors, but when a Christlike interest and love is manifested for them, they are easily won.

I am sure that you are praying daily for these needy fields, and especially that the Lord of the harvest will raise up workers to come here. Hold yourselves in readiness, for the Master may answer your prayers by sending you.

We are not so anxious for preachers

as we are for canvassers and medical missionaries.

Are some of you studying Spanish? I wish I might be able to impress upon you the importance of mastering this language. But do not let the enemy prevent you from coming if you cannot speak Spanish. You can soon master it here. "Come over and help us."

Mayaguez, Porto Rico.



LABORERS ATTENDING THE CONFERENCE.

RIO DE LA PLATA CONFERENCE.

BY J. W. WESTPHAL.

LEAVING New York City, August 28, our company, consisting of Elder A. B. Ogden and wife, Elder H. F. Ketring and family, and the writer's family, reached Buenos Ayres October 1. Two days were spent on Flores Island, near Montevideo, in quarantine. The writer stopped off one week at Rio de Janeiro, Brazil, to counsel with some of the workers of that field. In company with Elder H. F. Graf, I reached Buenos Ayres October 7, and Diamante, the nearest river port to our general meeting, Sabbath, October 12, two days after the meeting had begun.

Our ocean voyage was as pleasant as

it could well be. As there were nine of us in the company, there was little opportunity for lonesomeness, and having but one severe storm on the voyage, we experienced but little seasickness. My wife, who was poorly when we left the States, gradually improved, so that at this writing her health is better than she has been for two years in the past.

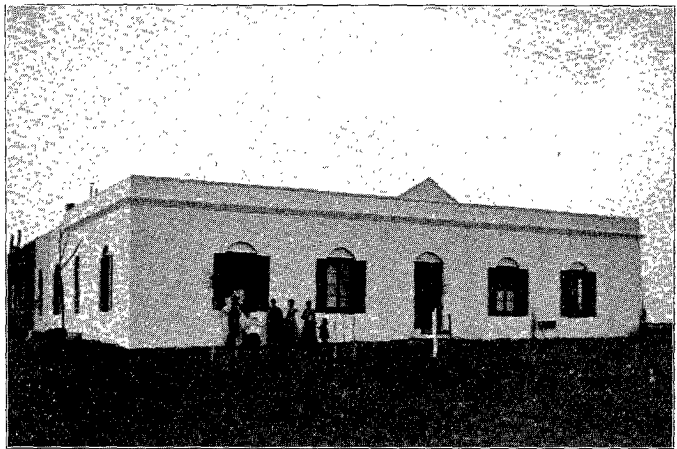
Several brethren moved from the State of Kansas to Argentina about fourteen years ago, which was the beginning of the work in this field. As a result, several more began to keep the Sabbath. Four years later, Brethren E. W. Snyder, A. B. Stauffer, and C. A. Nowlan came

to this territory to canvass for our books. Many pages of our literature were sold, and interests were created which called for the living preacher. In response to these calls, the General Conference requested that my brother, Elder F. H. Westphal, make this his field of labor. Reaching here seven years ago, last September, he began his work. Elder John Vuilleumier and others came a little later. The Lord blessed the labors of his servants, and at this writing there are about four hundred and twenty-five members of thirteen Seventh-day Adventist churches in Argentine, Uruguay, and Paraguay, embracing in their membership Argentines, Spaniards, French, Germans, Russian-Germans, Swiss, Italians, English, and North Americans.

A general meeting had been appointed to be held in the village of Palma, Entre Rios, October 10-22. This is in the vicinity of the Crespo church, which now has a membership of nearly two hundred. Representatives from other churches were present. It was decided by a unanimous vote to organize these churches into a conference. Accordingly, a conference was organized, to be known as the Rio de la Plata Conference. As the conference embraces the three republics of Argentine, Uruguay, and Paraguay, a view of the map will at once verify the fitness of the name. Elder N. Z. Town was elected president.

The conference will not at once be self-supporting. It may take several years to reach this. Especially will it

come far short of self-support this year. A drought lasting nearly ten months is seriously affecting the crops. Much of the wheat is already ruined, and at best there can be but little. Pastures are bare, and considerable stock has died, while the rest is very poor. We have now had a good rain, and the farmers are at work putting in corn, hoping that they may yet raise enough to afford them a living. As far as I can learn, no season like this has ever been experienced here before. The tithe in this field last year



ENTRE RIOS SCHOOL COMPLETED.

was about twenty-two hundred dollars.

The meeting was a very successful one. The Lord was present. Elder Graf rendered valuable help. Twenty-six were baptized, among whom was my son. Others are interested, so that we still look for more fruit. The testimony borne was close. A number decided to lay aside their *maté*, a beverage to which the people of this country are greatly addicted. Elders Ogden and Ketring and families were with us through the meeting, and rendered help as opportunity offered.

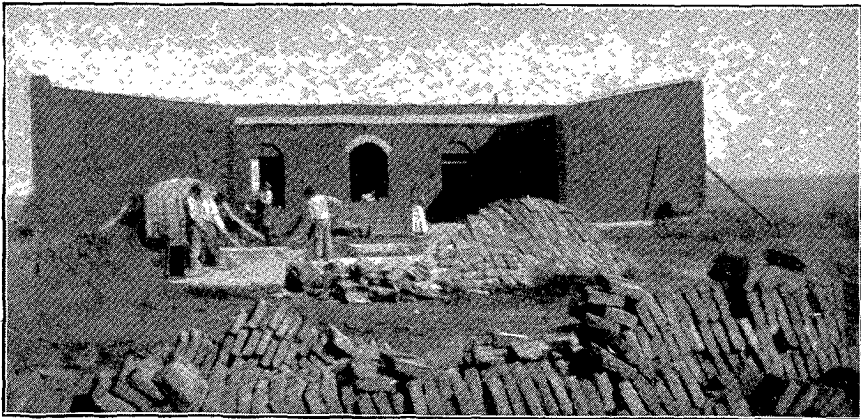
The brethren have erected a very creditable school, known as the Cama-

tero, Entre Rios, School. Its purpose is to train workers for the various branches of the cause. Both the means and the labor have come from our brethren in this field. Forty acres of land are connected with the school, to be used as an industrial farm. Every effort is being made to conduct it on the industrial plan. It will be necessary to add several rooms during the coming school year. Three hours' work are required from each student each day, and during these hours the building will be completed. By this means the expense will be reduced to a minimum. Other facilities will need to be provided in order to make the school productive of the best results. With the present prospects, it will be with the greatest difficulty that the brethren can send their children to the school, and from what source the means for the school building will come we do not know. Perhaps some of the brethren in

the States could aid us a little. A few hundred dollars would be a wonderful help. Thus far when the pledges are all paid, there will be enough to pay all the indebtedness. We do not ask for much. Everything is being built in a modest way.

It is with difficulty that garden farming can be carried on here. The ants are such a pest that crops can scarcely be protected from their ravages. They will even bark the trees that have been set out about the building. Young plants are carried off in a night. On account of the dry season, they are much worse this year than usual. We hope that in the course of time they may be entirely exterminated. Each day their dens are sought out, and they are killed by forcing a poisonous smoke into their nests. The soil is fertile, and can be made to produce well.

Diamante, Argentina.



ADDING ROOMS TO REAR OF SCHOOL BUILDING. (REPUBLISHED.)



Studies in the Gospel Message

A VITAL QUESTION ANSWERED.

BY E. J. WAGGONER.

Christ's Death and Satan's Destruction.

QUESTION: In Heb. 2: 14, 15 we read that, since the children are partakers of flesh and blood, Christ "also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Why was it necessary for Christ to die, in order that Satan might be destroyed?

Although there are many things in the work of salvation for which we may not be able to give a reason, since they are beyond human comprehension, and all things will be better understood as the years of eternity roll by, this is a legitimate question, and one that may with reverence be answered; for the understanding of it is really necessary to our intelligently laying hold of the hope set before us. "The secret of the Lord is with them that fear him, and he will show them his covenant." The question on this text brings us to the study of the very heart of the gospel,—into personal touch with God in his secret place.

Read the verses again carefully, and you will see that the deliverance of the children from bondage is coupled with the destruction of the devil. It is by the destruction of the devil that they are delivered. Christ died that he might destroy him that had the power of death,

and deliver them who through fear of death were subject to bondage. To understand the one is to understand the other. The deliverance from bondage is a present reality to every one who believes Christ, and so accepts him; and to such the devil is already practically destroyed, since he has no power at all over those who are in Christ. Christ has "spoiled principalities and powers." "In the faith" we may steadfastly resist the devil, so that he will flee from us. To the true disciple of Jesus, "power and authority" are given "over all devils." And now let us have a short lesson in the science of salvation.

GOD'S MERCY IS HIS JUSTICE.

God must be just, at the same time that he is "the justifier of him which believeth in Jesus." Rom. 3: 26. He is just in all his sayings, and the judgment will show this. He will be clear when he judges. Ps. 51: 4; Rom. 3: 4. Therefore the judgment must reveal the fact that he has never done anything arbitrary—nothing for which a reason cannot be given which will be understood by every created being, and will be perfectly satisfactory. If a single soul should be punished without the jus-

tice of his punishment being seen and acknowledged by him and by every other soul in the universe, there would be an opening for another rebellion similar to that of Satan. Every secret thing would not have been made known, and there would be room for the doubt to spring up in some mind, which the serpent insinuated into the mind of Eve; namely, that God does things merely to please himself, without any regard to his creatures. But this state of things can never be after the judgment. The revelation of God in the gospel will be so complete that there will be no room in any heart for doubt.

SALVATION BY THE UNIVERSAL LIFE.

It is by the life of Christ that we are saved, Rom. 5:10. He is the Word that was in the beginning with God, and was God, and that was and is manifested in the flesh. The Word of life was manifested in order that we might have fellowship with the Father and with his Son Jesus Christ. 1 John 1:1-3. The gospel is simply the revelation of the life of God in Christ, and the formation of the life in us. Compare Luke 2:10, 11, and Col. 1:27.

Remember now that all things are from God in Christ. He is the life. Without him there is not one thing in the universe. All things, both animate and inanimate, the mountains as well as men, are his offspring, the product of his life. In his hand "is the soul of every living thing, and the breath of all mankind." God alone has life in himself, and it is his life that is manifest in every living creature. Nay, more, it is the power of his life that holds the particles of inanimate matter together, so that all the so-called "forces of nature" are but the varied manifestations of the working of the one life. The highest angel in heaven and the tiniest

creature that finds its whole world in a drop of water, are alike dependent on that life for existence. Nothing has any life in itself, nor any life of its own; every act that is performed, every thought, every breath, every heart-beat, is by the power of the life of him in whom "we live, and move, and have our being."

THE BURDEN OF SIN ON GOD'S LIFE.

This is but a simple fact that must be acknowledged by every one who recognizes God as "the Former of all things," and the Upholder of the universe; yet it furnishes the solution to every question that can arise. Let us apply it to the case in hand. The deliverance of the children from bondage means the destruction of sin, and that means the destruction of the devil, "for the devil sinneth from the beginning." He is the originator of sin, the father of lies. Now we can never know how it was that sin was first conceived in his mind, and we do not wish to (for it was not God's design that we should ever know evil, and the gospel is for the purpose of getting us as far away from it as possible, and making us lose all knowledge of it); but one thing we do know, and that is that the sin that was first committed, and all that has ever been committed since, has been done with God's life. But for the breath that God gives to us every moment, no one could have power to deny him, or to take his name in vain. His life in us actually bears the sins that we commit. So it is a most literal truth that Christ "beareth the sins of the world." God says: "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Isa. 43:24. Therefore he adds: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy

sins." Sin is most hateful and disgusting to God, yet for our sakes he patiently endures it upon his life. "The long-suffering of our God is salvation." But he is most anxious to get the burden of it off from his life, and in doing that he clears it from every one who consents to be identified with him.

GOD TAKES THE RESPONSIBILITY FOR SIN.

You are doubtless familiar with the excuse that people make for their evil habits, when they try to throw all the responsibility for their sins upon the Lord, saying, "I did not make myself; I had no choice in being born, as I was; if the Lord made me thus, how can I help it?" Now God has anticipated all that. It is not true that God has made us as we are, for his handiwork has been marred, and his image defaced; but since it is with his life that all the sin has been committed, he takes all the responsibility on himself. No; that is not quite correct; he had the responsibility on himself from the beginning, since he made man free to sin; we should more properly say that God did not throw off the responsibility for man's actions. He remained with him, going with him down to the depths, and charging no sin against him. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5:19. The same principle applies to all sinners, as to Satan: If God had arbitrarily cut them off, it would not have been a revelation of his love and justice. He has a way of showing his abhorrence of sin, that is altogether different from man's way. Men show their abhorrence of an evil deed, by crying out against the transgressor, and cutting him off; God shows his abhorrence of sin by cutting himself off. If he had at the beginning destroyed the devil, that would have indicated his ab-

horrence of the individual, but some other creature would have taken up the devil's work of sowing discord, and would have said, just as men even now do, "God gave the devil life, and his life was all that the devil had with which to act, and therefore he was responsible for his actions; and now he has cut him off for that which he could not help." But God is love; he is justice; and he cannot deny himself; therefore it was not possible that he could destroy the devil, and still maintain his character before the eyes of the universe, without giving up his own life. In giving up his own life in Christ, he showed how greatly he hated the sin that had been brought upon it. Thereby he showed that he is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

SIN PUT AWAY BY THE SACRIFICE OF CHRIST.

Christ has appeared "to put away sin by the sacrifice of himself." Heb. 9:26. By himself he has made purification of sins. Heb. 1:3. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2. The sins of the world were on him, and he could not have put them off without dying, except by denying himself, which he cannot do. But now, having given up his own life, thus showing not only his hatred of sin, but also the immutability of the law of righteousness, he has a new life, that has not been tainted by sin, to give to every one who will accept it. His grace is as free as the air we breathe, and therefore there is no excuse for any one who does not accept the new life in Christ. Whoever clings to the old life of sin must necessarily go to destruction, suffering the same penalty for sin that God himself suffered.

FORGIVENESS FREE FOR ALL.

You say that this implies that forgiveness was offered even to Satan. Of course it does; who that knows the character of God can doubt it? It is true that the proclamation of the gospel has no reference whatever to him, and that he is not on probation, for the reason that the offer to him was made and rejected, and his place in heaven was forfeited, before man was created. The case of all the angels was decided, and "the angels that kept not their first estate" had departed from the light of heaven into "everlasting chains of darkness," before man saw the light.

In being made flesh, Christ "taketh not hold of angels." But the tender mercies of God are over all his works, and we may be sure that he did not allow "the anointed cherub that covereth" to leave his presence forever, without making every effort possible to save him. That was to offer himself, which was the most perfect and the only way that he could disprove Satan's charge that he was mindful only of himself and regardless of others. It was not, however, merely to disprove Satan's charge, that God made the sacrifice. He did it because he is love, and love cannot be satisfied without the fullest and most perfect manifestation of itself. He did it not merely that certain lost ones might be saved, but that the millions of un-fallen beings might have a sure ground of trust. Righteousness, which means forgiveness (see 1 John 1:9), is the foundation of his throne.

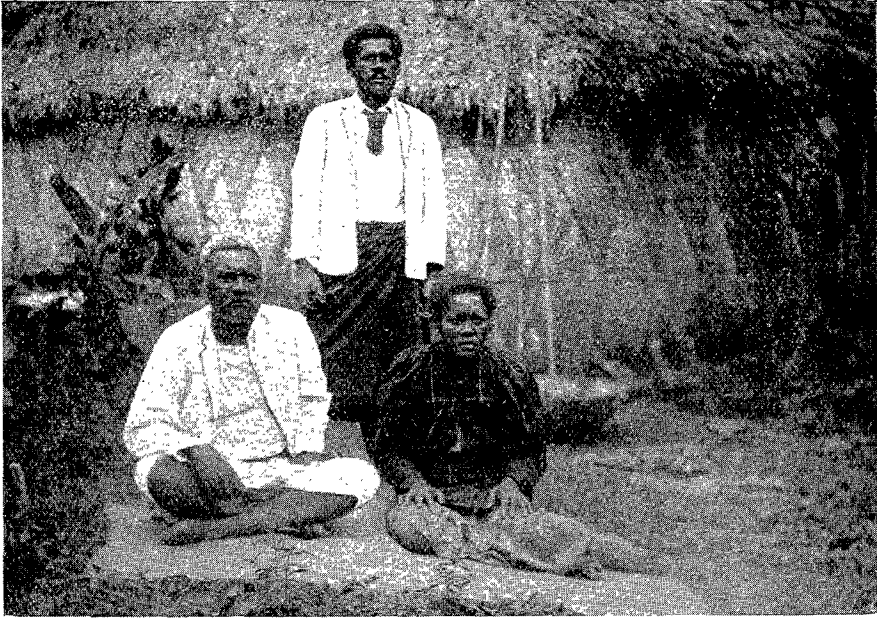
Now the sacrifice has been made, and

God has shown that he has no complicity with sin, and is not in the remotest sense the accomplice of sinners, although all sin has been committed with his life. Now, having taken the responsibility of all sin upon himself, and having given his life as an atonement for it, he can justly destroy the one who originated it, and who has obstinately continued in it. Whoever continues in sin voluntarily chooses the death which the sinful life justly merits, and which God himself suffered. Through death Christ has won the right and power to destroy "him that had the power of death," and at the same time to deliver all who are bound.

A FULL AND COMPLETE SALVATION.

And right here comes in that which lifts this study out of the range of formal theological disquisition, and makes it most intensely personal and practical. Here is our encouragement: He who has won the power to destroy him that had the power of death, has won the power to abolish death itself. The offering was nothing less than the life that upheld the universe, so that the atonement having once been made, whosoever will may come. For his own sake God made the sacrifice, and whoever will consent to link his case with God's, to be identified with him, may share all his gain. Sin must be destroyed; but "he that doeth the will of God abideth forever." The offering "once for all" embraces all. God can save the whole world as easily as one soul. Will you accept as yours by right, deliverance from Satan's power, and take it now?

London.



A FIJIAN FAMILY.

MISSIONARY LABOR IN FIJI.

BY J. E. FULTON.

A Terrible Contrast.

FIJI was an awful place,—not Fiji itself, for all nature here is full of goodness and beauty and loveliness,—but alas! her inhabitants bear such a terrible contrast to the matchless scenery of their homes. God has clothed nature with robes of beauty and gladness. The soft breezes, the refreshing showers, the sunny days, make all the year a summer. The beautiful foliage covering every valley and hill and mountain height, presents a charming scene to the visitor, while here and there burst forth fountains of living waters, which murmur their unceasing melodies as they rush onward to the sea.

Nature has done much to make this a land of peace. The angry waves of the ocean spend their fury upon the wonderful coral barrier which surrounds each island. This makes a lagoon within,

placid and transparent, scarcely ever disturbed by the sullen roar of the tempest which may be distinctly heard as it bursts upon the coral ramparts and spreads its harmless vengeance upon their surface. But here, where nature displays her brightest charms and is robed in her loveliest attire, man, the crowning act of God's creation, made in the image of his Maker, alone is loathsome and debased. He has, as it were, desecrated and sullied the beauty and purity of nature by his horrid crimes and abhorrent customs.

EARLY MISSIONARY LABOR.

This indeed was a field for missionaries. The Master said, "Go ye into all the world and preach the gospel." Obedient to this command, some self-denying, God-fearing men and women came, armed with the sword of the Lord. No

carnal weapons these! Fiji had had enough of clubs and spears. Her beautiful land had been deluged with blood. Her once populous towns had been decimated by war. There was no peace or safety. Anger or revenge filled almost every breast. There was only a very faint and uncertain hope of any hereafter. Love was known only by name. It was plain that another power must operate to bring relief. They were conscious of their wickedness, and many waited for anything that would save them.

When the first missionaries arrived, Fiji was at its worst. A few years before there had been comparative peace, but the missionary found the hostile tribes again engaged in a most barbarous war. It seemed next to impossible to enlist their minds in anything but fighting. But God wrought wonderfully in those days. His Spirit made hard hearts soft. High chiefs who had sworn vengeance upon each other were led to arbitrate their differences and ceased to fight. A better way was found. It is true that with many religion was a formal thing, but others were truly converted, and this had its influence for good.

The missionaries of those days were brave and forgetful of self. They faced many dangers. They had come to a land of wild and savage beings, with whom it took but little to fan their wrath into a burning flame. But God wonderfully protected his servants from harm. Only one white missionary perished at their hands, Mr. Baker, a Wesleyan missionary, who was killed and eaten by the Fijians.

Christianity was opposed by Cakobau, the leading king of Fiji. He said that it interfered with the progress of war. It was a number of years before he consented to have a missionary reside in his

town, the capital, at that time, and the metropolis of Fiji. He finally gave up his fighting and caused the great drums which had formerly been used to summon the people to cannibal feasts, to be sounded on occasions of public religious service. A new era had begun.

THE PRESENT.

Many question the sincerity of King Cakobau's conversion to Christianity. It is known that he had long promised to become a Christian when he had become victorious over his enemies. King George of Tonga assisted Cakobau in his wars, receiving the promise from Cakobau that he would turn Christian thereafter. It appears that there were a good many worldly motives. It is certain, however, that Cakobau fulfilled his promises, and lived a very consistent life for many years. He had associated with him a number of white men, who assisted him in government. His prime minister afterward became the governor of Fiji. It was in 1874 that Cakobau ceded his country to Great Britain. He presented his old favorite war-club to Queen Victoria, indicating thereby that club law, the only law that Fiji had known till the advent of the white man, had now passed away. The queen graciously received the club, and it has, we understand, been placed in the British Museum. Fiji is now a British Colony. The Fijians have been given many minor offices under the new form of government where they have been found capable. Cakobau died in 1883. His son held a prominent position until his recent death. The present government is thought by many to be a very bad one. The native is taxed in kind to about the amount of five dollars. The white people and all natives of other groups are free from taxation. This is now viewed as a

burden by many, and the natives, with many whites, are demanding a change. But good or bad, we are all sure that it is far ahead of the Fiji government under the native kings. Life was then uncertain. There was no real law. Now all this has changed. One is in greater safety as far as his person is concerned, than in a civilized country. I have traveled in the group and been on islands far removed from white people, and yet felt in perfect safety among the sons of cannibals. Schools and churches

are now found in every hamlet all over the group. Most all of the young can read and write, as well as some of the older ones. Education is in the hands of the churches. Two denominations besides Seventh-day Adventists are operating among the natives. These are Wesleyans and Roman Catholics. The former are largely in the majority, but the latter are very active. The natives know nothing of English, and have a very meager literature.

Suva, Fiji.

EDUCATIONAL AND MISSIONARY OPPORTUNITIES IN CHICAGO MEDICAL MISSIONARY WORK.

BY DAVID PAULSON, M. D.

THOSE who have taken the time to visit the different departments of our medical mission in the great city of Chicago, very generally express themselves as having had but a meager conception of what God is accomplishing among all classes through this work.

As only a few of the readers of the *MISSIONARY MAGAZINE* can become personally acquainted with the different enterprises here, an outline of the principal institutions and lines of work will give some idea of the immense educational advantages our mission affords.

A brief history of the development of the work in Chicago has recently appeared in the December and January numbers of the *Life Boat*. Any who desire to know more about it can secure these papers.¹

THE BRANCH SANITARIUM.

Our Chicago branch sanitarium has been full to overflowing almost constantly during the past year. Part of

the time we have had to rent rooms to accommodate some of our patients. This institution has the patronage of some of the best citizens of Chicago, besides many who come from other States. It furnishes employment for a good corps of nurses and workers, affording a splendid opportunity to present God's truth in all its various phases. Besides the daily devotional exercises, our general Sabbath services for all the departments are held in the sanitarium.

THE AMERICAN MEDICAL MISSIONARY COLLEGE.

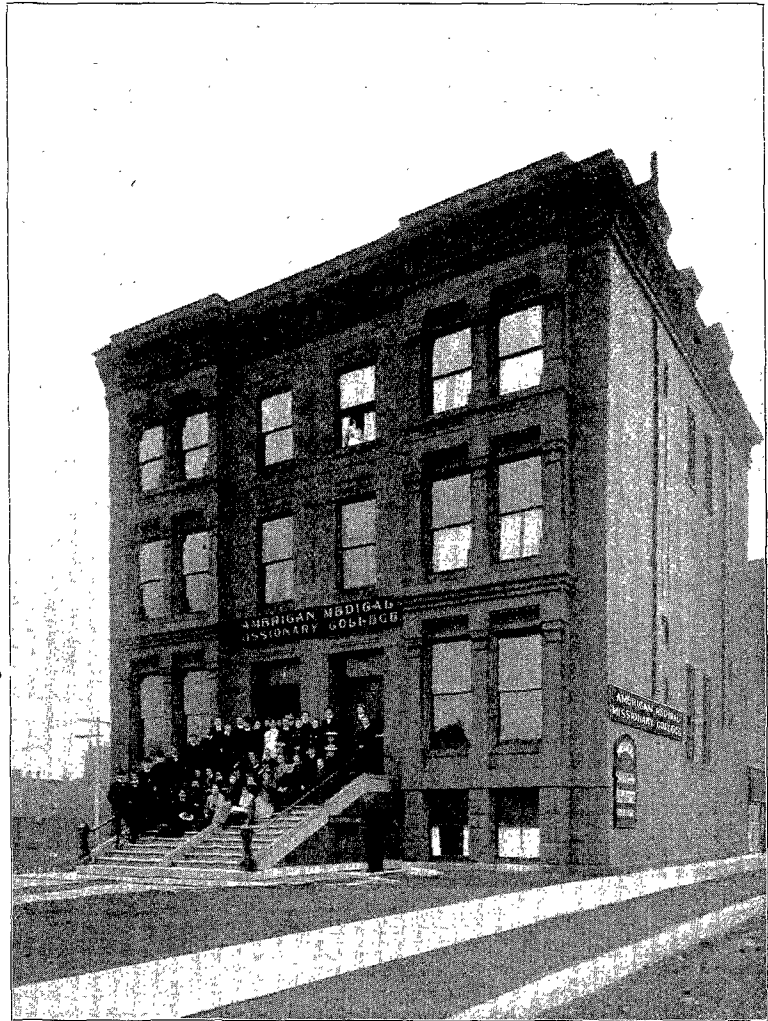
Located on a lot almost adjoining our sanitarium is the American Medical Missionary College. This building has a free dispensary and a dining room in the basement; men's wards, medical offices and class rooms on the first floor; women's and maternity wards on the second floor; and surgical operating room and laboratory on the third floor. Here not only minor operations, but some of the most complicated and difficult, are performed, and God's blessing

¹ Send 25 cents for an entire year's subscription to the *Life Boat*, and these two numbers will be included if so desired. Address the *Life Boat*, 28 Thirty-third Place, Chicago, Ill.

has attended this work in a marvelous manner. Here also our young people have abundant opportunity to learn not only in the regular evening classes, but by practical experience under competent supervision, just how to help suffering humanity.

MEDICAL MISSIONARY DISPENSARY.

We have three dispensaries in this city. They are fully equipped so that, with but few exceptions, almost all of the regular treatments that are given in our sanitarium bathrooms can be given here. The largest of these is in a very needy district, on South Halstead Street. The majority of the people in this neighborhood belong to the Catholic Church, so it is difficult to accomplish much by the ordinary missionary efforts. A large number of patients visit these dispensaries daily. Those who are able to pay small sums do so; those who are not are treated without charge. These institutions furnish a rare opportunity to receive an excellent experience in caring for the poor, both spiritually and physically.



MEDICAL MISSIONARY COLLEGE, CHICAGO.

VISITING NURSES' WORK.

This is under the supervision of one of our oldest and most thoroughly trained nurses. Two graduated nurses are constantly employed, and others who are in training assist them. They go from home to home among the poor, wherever they are called, and by the use of natural remedies are able to accomplish much good. One of these nurses recently had five cases of pneumonia under her care at one time. She would

pass rapidly from one home to another, giving the necessary treatment, and we are glad to say that every patient recovered. One who has spent six months or a year in this work has not only accomplished more actual good for humanity than the average person succeeds in doing in an entire lifetime, but has had an experience the value of which cannot possibly be estimated. Calls for nurses are constantly coming in from the wealthy classes, who pay for such services. Several of our nurses recently spent considerable time in the homes of some of the most influential citizens in this city, and have been able not only to live the truth among them, but to teach it.

THE WORKINGMEN'S HOME.

This institution accommodates about 262 men each night. A night's lodging is furnished for either ten or fifteen cents, and a substantial meal, over the lunch counter, for two or three pennies. The men also have the privilege of the free laundry in the basement. It is an interesting sight to go down there, and see from twenty to forty men washing a part of their clothes and drying them, then putting these on and washing the rest. Every evening a gospel meeting is held in the general reading-room. Brethren Mackey and Van Dorn have charge of these services. Although some do not seem to be especially interested, the majority will lay aside their papers or books and give the closest attention. There are many who thus hear the gospel who perhaps could never be induced to attend the regular religious services, and almost every night some definite results are seen. For some time this institution has needed half a dozen Christian young men to help in the various departments, using their position to come close enough to this needy class of humanity to inspire them to lay hold of the gospel.

Other departments of the work will be mentioned next month, but from what has been thus briefly outlined, it must be evident that our Chicago work affords an unparalleled opportunity for missionary experiences and training of the most practical character; but no worker who comes to Chicago simply for the purpose of getting an experience, will secure it. God's work cannot be done in that way. This is a lesson that some do not easily learn. A genuine missionary experience can only be attained by those who are overlooking entirely their own advantages, and are simply prompted to do what they are doing by a genuine love for humanity. It is amazing how many workers there are who are willing to go through the treadmill of their missionary duties in a merely perfunctory manner, hand in their reports, collect their salaries if they receive any, and then imagine they are really missionaries, when, as a matter of fact, as they often discover later in their experience, their souls have never been really warmed with the love of God, and their lips have never been touched with the live coal from off the altar. Such workers occasionally drop into our Chicago work, and are surprised, especially when they bring excellent recommendations showing that they are church members in good and regular standing, that they seem to make no advancement in this work.

Our large cities are altogether too difficult a field for unconsecrated hands and hearts to make even a *show* of success. The seed for this work was planted by self-sacrificing efforts on the part of noble and God-fearing men and women, and just to the extent that it is to attain still greater success, it will have to be carried on by a similar class of workers. I am glad to say that our present corps of workers in Chicago is made up of consecrated and devoted young people.

God is blessing their efforts, and they are receiving a training as they are working for others, as well as in the classroom, the real value of which eternity alone can reveal, yet there are far greater attainments to be reached.

It is a constant struggle to supply our young people with opportunities whereby

they can be self-supporting, and it would be well for those who come to spend only a short time with us to be prepared to defray at least a part of their expenses. By the closest economy, however, we have succeeded in reducing actual expenses to a surprisingly low figure.

Chicago.

A NEW FIELD OPENED IN ICELAND.

BY DAVID OSTLUND.

I AM glad to say, to God's glory, that his blessings rest upon our efforts to bring the message before the people of this ancient island of the north seas.

Since I last wrote, I, with my family, have moved from Reykjavik to Seydisfjord; that is, from the west to the east part of the island.

Most of my work heretofore has been in Reykjavik, the chief town and capital. A small company of Sabbath-keepers are left there as the result of the seed sown. That town has a population of nearly six thousand, and, of course, further efforts must be put forth there at a later time.

Seydisfjord, where we now begin work, is a town of about eight hundred inhabitants. It is nicely situated. The people are sustained mainly by the fisheries. Some Norwegian merchants have their residences here, and we have a better connection with Norway than is to be found in any other part of Iceland.

The people of this place come out freely to our lectures, and are attentive hearers. A few seem to be genuinely interested in studying the truth. One woman has already begun to keep the Sabbath of the Lord with us. Several are thinking seriously of the question that the Sabbath truth sets before them.

I am sorry to say, however, that the people here, as in all the island, are very

rationalistic in their religious views. There are few, alas! in Iceland who are really interested in seeking God for personal salvation. This out-of-the-way land is not well advanced in spiritual matters.

Most of the Icelanders think that all men will be saved. Forgetting that God's goodness and mercy forbid his compromising with sin, they argue that because he is good he cannot reject any. They believe only partially in the Bible. It is therefore amidst difficulty that the truth is presented here. Nevertheless, I believe that the work done shall not be in vain in the Lord. This is a part of the Lord's world in which this glorious message must be sounded ere the Lord comes.

I was glad that at the European General Conference in Germany, last summer, it was decided to send a Bible worker to Iceland to help us. I hope he will soon come. Though the population is not so great, the island is a large one, and it is only at great inconvenience oftentimes that the people can be visited. For instance, in the wintertime—and our winters are long—it takes six or seven weeks to send a letter to Reykjavik from this place, and receive a reply.

I hope the friends will remember Iceland before the throne of grace.

Seydisfjord, Iceland.

SOUTHERN FRANCE AND ITALY.

BY B. G. WILKINSON.

THOSE parts of southern France where the Albigensians and their successors, the Huguenots, lived and endured for the gospel, are still open for the reception of the truth. In some parts the old spirit remains, though not everywhere. The people are surrounded and overburdened by the great weight of militarism. Catholicism has lost its hold, and a general state of uncertainty in religion exists.

Just now is a favorable time to enter that country with the proclamation of the truth. The third angel's message will have as good an opportunity to gain the attention of the people as will any other religion. As yet the other Protestant denominations have not made any great showing; while to tell the people about the errors of Catholicism is to lose time. They know all of that too well already. They now wait to see something better. The numbers who are Catholics are no better than idolators. They know not the Bible. In spite of the assertion much proclaimed by the Catholics in America, that their people have the Bible, it is not so. The Catholics do not have the Bible. It is forbidden. And if, in rare cases, acquaintance with it is desired, the priests know how to kill its influence at the first explanation. These poor misled people do not even know the simple truth concerning the change of heart. What the people wait to see, is Christianity. I will make this statement: *The people of these countries have never seen Christianity.* They have heard of it. The history of it has reached their ears. They have seen a few stray examples of it down through the ages, but Christianity has never yet entered these lands.

They wait for the truth. Therefore, the opportunities for work are good.

At Nimes, southern France, where public meetings have been recently opened, the attendance has been as good as could be expected. And it certainly has been as good as is usually given to



MEETING HALL, VALENCE, J. BADAUT IN CHARGE.

Protestant meetings under such circumstances. Wherever we have held meetings in our passing trip through southern France, there has always been an interest on the part of the outsiders to hear. Compared with my experience in America, I have found in many places as good an interest to listen to the Word, and in some instances even a better interest, than there. It will take time to gain the confidence of the people. But that once gained, conversions will follow. This country is in need of consecrated workers. With such there will be a good work accomplished.

Southern France is the garden of the nation. The country is beautiful and rich, especially along the Riviera. Here it was at Nice, where Queen Victoria was wont to spend a portion of her winters. Nice is a great winter resort, and consequently much given up to pleasure. Close by is Monte Carlo, the famous city for gambling and suicides. We have a couple of medical workers at Nice. When I passed through, I had the privilege of baptizing in the blue billows of the Mediterranean one dear soul who had accepted the truth.

If there are poor people in this section of the country, it is not due to the soil, but to ignorance or transgression. The products are many and varied. Among these are grains of all kinds, the ordinary fruits, figs, and pomegranates, vegetables in abundance, nuts, especially the English walnut and the chestnut, and the usual raising of live stock. The grape is cultivated in such abundance that this year the quantity of wine was so great that it was necessary to spill much of it on the ground. The abundance of olives supplies the needed oil for cooking and other uses for which Americans use lard. In the fall of the year, both in southern France and in northern Italy, the chestnut forms a delicious article of food. It is roasted, boiled, made into soup, and from the chestnut flour baked into cakes. It is fried like fritters, boiled in milk, and also grated to be served with cream. The unfermented grape juice, for which Americans pay fifty cents a quart, is sold here for from six to twelve cents, according to locality.

So God has greatly blessed the land. And he has also arranged things that the truth may have free progress. Religious liberty exists here as much as it does in America. The calls for labor and laborers are more than we can fill.

We lack both the means and the men. The great cities of France, with their teeming population, have never yet been touched. We pray God that he will put it into the hearts of his people in America to remember this unentered field. It has long been neglected. We have looked to the islands of the sea. We have cast our eyes to far-off countries, but we have looked right over the great nations of



ITALIAN PEASANTS, NEAR MILAN.

France, Italy, Spain, and Portugal. Is it not time that these nations should have strong, experienced workers?

Even little Protestant French-Switzerland, where God has already begun a splendid work, we have not yet commenced to touch. And what shall I say of Italy? The Waldensian valleys in the north, to whom we owe so much for their fidelity to the truth in past ages, are calling for the preacher. The Ital-

ians are not infidels. They carry a deep reverence for God, which, unfortunately, is abused by the priests. And for this they despise Catholicism. The whole peninsula of Italy is filled with millions, many of whom will give to the truth a simple and attentive hearing. In visiting some of the Protestant missions in Rome, I have heard the deep responses from the people to the preached Word; and the brethren here in Rome anxiously

await the coming of the workers voted for this city.

There is also the large and important island of Sicily, where, I am told, the religious sentiment is even more strong, yet it has not one worker. Wherever we lift up our eyes, there is a great work to be done. The fields lie unreaped, waiting for the workers. Brethren, remember the Central European Mission in your prayers and donations.

A MEDICAL MISSIONARY IN THE "BUSH."

DR. LAURETTA KRESS writes from the Health Retreat at Avondale, N. S. W.: "It is green here the year round. Most of the forest trees hold their foliage all the year, and instead of shedding their leaves, shed their bark. Some are often very irregular and ill shaped, while others are very tall and straight. About us here there are many varieties of ferns and flowers. The flowers are very gay, but have no perfume. The *navatah* is a beautiful red flower as large as a peony. The flannel daisies which are in bloom now are quite beautiful.

"The woodland, or 'bush,' as we call it here, is full of venomous insects, centipedes, tarantulas, scorpions, and poisonous spiders and snakes of great variety. I have attended several cases that have been bitten by some of these. A few weeks ago a young man about eighteen years of age came to me with his arm terribly swollen from a black-spider bite. Later I was called to see a little boy away up on the mountain side, who had been bitten by a scorpion. His arm was much swollen when I arrived, and though we did everything possible for the child, he died in four days.

"I usually drive my horse with a two-wheeled cart. It is called a sulky here, but it is not like an American sulky.

There is a floor to the bottom for my bag, and a dash board and whip socket — also place for lamps at the sides. We manage to climb the mountains, but as I had to make the trip twice a day during my attendance on the child, I used to tie my horse at the foot of the mountain and walk up. I have a side saddle now so I shall go horseback most of the time.

"I sometimes have to drive miles into the country, off the main road and over very rough paths in the bush. When I reach the house, I find a cottage of two or three rooms, with the walls just boarded up, through which the daylight can be seen anywhere. There is only one fire in the house, and that is in the kitchen. This is in a large fireplace into which one could walk — several large logs can be rolled into it. At one side a little oven is built of brick or iron, under which they build an extra fire for baking, putting fire or coals on top also. Some use the camp oven — which is made like a large, flat, covered kettle with four legs under it. They put their bread in this, set it over coals, and place ashes and coals on top of the cover. These they brush off when they wish to open it or take out the bread. The people are quite intelligent, even in these little 'bush' houses. Tea is used everywhere; the people live on it.

“Christmas is usually a hot day here. Ripe apricots, peaches, cherries, plums, tomatoes, new peas, string beans, potatoes, and cucumbers are in the market at that time. We have a nice orchard. Our lemon trees are very fine. We have nectarines, peaches, apricots, and apples coming on. Our orange trees are also doing well. We have the finest oranges here in September, October, and November for six cents a dozen, that I ever ate. This is a land of fruits when people take pains to cultivate them.

“I often meet a team of bullocks drawing logs from the mountains to the station when out visiting my patients. They have usually fourteen to eighteen bullocks in a team. They are very slow, and the drivers usually ride horseback beside them, carrying a whip with a long lash which they crack so that it sounds like a pistol shot. These bullock drivers are rather rough and sturdy men. They usually camp out in tents in all kinds of weather. They smoke, drink, and eat everything. I wonder how they live. Quite a number have been to me to have teeth drawn. They are very respectful. Some time ago a bullock-driver, who drives a team of eighteen bullocks, came to me with a crushed finger. I took it off and stitched the flap over nicely, dressed it, and told him to return two days later to have it dressed. It healed beautifully, and when I removed the

stitches he paid me more than I asked him, because he was so well pleased with the way it had been doing. He has advertised our institution all along the way.

“Our patients in the Retreat are mostly from a distance. We have a gentleman and wife here who heard Dr. Kress lecture at the Victoria camp-meeting, and came up to stay three months. A lady who had an operation in June, and remained four months with us, has accepted the truth and joined one of the churches in Sydney. Her sister is now with us, and is much interested. We ask an interest in your prayers, and shall be glad for any donations to our medical work. We are putting up a new building at Wahronga for the sanitarium, and we shall need means to furnish it.”

Mrs. Kress also speaks most encouragingly of the health of her husband, Dr. D. H. Kress. He seems to be quite restored, and is actively at work.

In another communication she speaks of the very primitive appliances and furnishings with which they have been carrying on their work at the Retreat. To those who are accustomed to the conveniences of one of our larger institutions it seems almost a wonder that so good success can attend their efforts. It is surely a striking testimony to the vitality of the principles which the institution represents, and the consecration of the workers.





A WINTER SCENE IN NEWFOUNDLAND.

NEWFOUNDLAND MISSION FIELD.

BY H. J. FARMAN.

NEWFOUNDLAND is England's oldest colony, and was discovered by John and Sebastian Cabot in 1497, during the reign of Henry VII, and in August, 1583, was formally taken possession of by Sir Humphrey Gilbert, in the name of Queen Elizabeth.

LOCATION, NATURAL FEATURES, CLIMATE.

The island is situated in the north temperate zone, between parallels $46^{\circ} 36' 50''$ and $51^{\circ} 39'$ north latitude, and between the meridians of $52^{\circ} 37'$ and $59^{\circ} 24' 50''$ west longitude, forming the eastern boundary of the Gulf of St. Lawrence, and lies in the great highway of navigation between the Old and New Worlds.

It contains 42,200 square miles of territory, almost equal in size to that of Maine and New Hampshire combined. It is an irregularly shaped triangle, deeply indented all around with magnificent bays and harbors. In each of these are many small islands. The island has a coast line of 2,000 miles, with a population of about 200,000. Add to this Labrador, with a coast distance of about 600 miles, peopled with about 5,000

settlers, and from June to October with about 10,000 more,—fishermen from different quarters who go there to gather in their store from the sea.

Its surface is very broken, much of it being mountains and hills of solid rock. It is intersected with many lakes, ponds, marshes, and barrens; but, besides these, there are large tracts of fine timber land, which are now being utilized.

Newfoundland is not a frozen-up region, as some suppose. During the long winters, the thermometer seldom falls much below zero. Winters consist of a great deal of mild, foggy weather. Spring is late. Summer weather does not begin until the latter part of July. From that time on until late in the fall, the weather is usually pleasant.

INDUSTRIES, PEOPLE, RELIGION, EDUCATION.

Fishing is the chief industry of the island. Of late copper and iron mines have been discovered and worked to good profit. Lumbering is beginning to be carried on quite extensively, and promises to be a good business. Potatoes, turnips, cabbage, and a few other

vegetables are raised in small quantities. Hay and oats grow well; cattle, sheep, and horses thrive; pigs and goats abound.

The people are nearly all of English descent. While there are a few wealthy and well-to-do people, most of them are poor, and a large number are extremely so. The fisheries, being uncertain, and only occupying a small part of the time, give opportunity for an abundance of idleness, which is not productive of good to any one. A miserable system of beggary and dependence prevails among a certain class.

A large proportion of the people belong to the Catholic, English, and Methodist Churches; a small proportion are Presbyterians and Congregationalists. All are strongly intrenched in their church creeds.

Church schools are the only means of education. They are supported in part by the government. Each school receives some government money, regulated by its membership, and the remainder is made up by subscription or tuition. As a result, many have no education. There are many good church schools, and these build up the churches. Each denomination has one or more high or graded schools, and there are students going from these schools yearly to colleges in Canada and elsewhere. Some of these are found among the first ranks in these higher schools. With an equal chance, there are as many promising youth here as anywhere else, and it is from these that we may hope for workers in God's cause. But to accomplish this, we must introduce a different plan of education, whereby manual training may be combined with mental and spiritual knowledge, so that the students may possess physical power and moral strength to face the "fiery furnace" or the "lion's den" if need be. It is this kind of men for whom God calls at this

time,—men of strong faith, with courage that is unconquerable, and strength of will that cannot be broken. The third angel's message demands this kind of an education, and our watchword must be, "Educate, Educate, Educate."

OUR WORK AND ITS NEEDS.

Only a beginning has been made. About eight years ago our work was started in St. Johns by canvassing and Bible readings. Later a minister was sent there, and a small church was raised up, which now numbers thirty-five. A church building was erected, and our work has become a fixture in that place. During the past two years, meetings have been held in several out-harbors, but the work is not yet established. Last year the canvassing work was taken hold of with a commendable zeal, six persons engaging in it for a time, selling about sixteen hundred dollars' worth of books. This season only one individual has worked steadily,—two others have canvassed for a short time. This work is very difficult here, because of so many poor and uneducated people, and the fact that they live so far apart, and that traveling is expensive and board high.

Our first need is the establishment of treatment rooms in St. Johns, with competent helpers. It would seem necessary that a physician be placed in charge of the work, and for this the church has made application. In addition to this, if a health restaurant could be started, as a practical demonstration of healthful living, we believe it not only would soon be self-supporting, but would publish a knowledge of health principles. Our faith in this is so strong that a fund is waiting to start the enterprise. It is our mind to have our literature on sale and for free distribution in these rooms, that the people may be better, physically, spiritually, and mentally. This would give

opportunity for the fishermen who come to St. Johns in the spring and fall from all parts of the island to take home some knowledge of present truth.

Again, our canvassing work must receive material help in order to keep any one in the field. A boat, costing from two to three or perhaps five hundred dollars, should be secured. This would provide our canvassers with a means of conveyance and a home in which to live. In this way the truth may be quickly carried to all parts of the island. Otherwise, it would seem next to impossible to ever reach the people. One thing we must have to meet the demands of the poor, and that is, the cheaper books. If another minister could be sent to this island, we would then feel that our work was well begun. Otherwise it will be much hampered.

But few can realize or understand the difficulties to be met and overcome in this field. Because of long-established

customs, and a certain kind of servitude, which has robbed the people of their God-given independence, they are almost as much church-bound as in the days of Luther. Besides this, starvation seems to face those who would keep the Sabbath, and it appears almost impossible to change. But those who do step out on the side of truth, will in most cases prove to be devout Christians. It will be by a long-continued, prayerful effort that we may hope for much fruit. But in the end I believe we shall see as many proportionately from this field as from any other. If a few Christian families could come in here, and set up in business, and live out the truth, they would be doing the best kind of missionary work. Laundry work and lumbering might be carried on successfully. Only a small capital would be required at first. Should any desire information, address the writer.

St. Johns, Newfoundland.

MEDICAL MISSIONARY WORK IN MEXICO.

BY C. P. FARNSWORTH, M. D.

THE mission work which was begun some eight years ago by Elder D. T. Jones and other workers, has done much to remove the prejudice of the people for miles around, and is a beacon light to the benighted people in this land of superstition and ignorance.

For years Dr. Swayze and his wife carried on the work for the poor without remuneration and almost without facilities, doing what they could to relieve suffering humanity. After Dr. Swayze was unable to continue longer, Brother Dock for ten months did the work which should have devolved upon a doctor, and Brother Newcome also worked till his health broke down. During this time thousands have received treatment, and

have found that Protestants are kind, and care for their bodies as well as their souls.

At the present time we rent a house of four rooms, a short distance from the Sanitarium. A few benches have been improvised as treatment tables. A tank which holds about ninety gallons of hot water, a brazier, or small charcoal stove, and a tin for heating fomentation water, five or six fomentation cloths, two chairs, a table and a few old instruments which have, in some cases, to be tied together with strings, comprises the sum total of the appliances.

Those who had charge of the work thought it would be much better to make a small charge for the treatments, for

we have learned that things received gratis are not as well appreciated as when even a small equivalent is rendered; consequently a full examination and first treatment is given for twenty-five cents silver, and regular treatments twelve cents Mexican money. This is equal to twelve and six cents respectively in United States money. We have from two to twenty patients every day. One of the

teaching, and lifting with a tender touch the veil of superstition and misery from the eyes of her more unfortunate sisters.

We have an intelligent Mexican who gives the men treatments.

Just now we are working at a disadvantage, for I have not been able to study the language long, and so cannot do justice to the people. I find many who have come hundreds of miles to be treated.



IN THE STREETS OF GUADALAJARA.

helpers has been with us four years. She is a Mexican woman with four young boys to support. Previous to her conversion she had a comfortable home, with servants to wait upon her, and every want supplied. As she could not live at home in the way she knew God wished her to, she took her four little boys, and came to work for her poor sisters in the mission, receiving fifty cents a day Mexican or twenty-five cents United States money. For four long years she has stood faithfully at her post, cheering,

One poor paralytic came from Aguas Calientes, a station three hundred miles away. He walked every step with the aid of a cane, to receive the healing touch of the kind people he had heard of.

Another poor woman, with a little child, came four hundred and fifty miles. Think of it. A poor mother, with her little babe wasting away from dysentery, hears of a wonderful place where they would cure her child. So, taking him in her arms, she sets out to make the journey on foot. Imagine, if you can,

the burning heat of a Mexican dry season, the weary miles which her loving feet must pass, though blistered and aching. Think of the heavy burden on her heart, as she carefully watches that tiny spark of life, and worries lest it go out before she can reach the help she desires. Think of her joy when she reaches the place, and sees the treatments applied, and her darling relieved. Will she ever believe the story the priest tells her of the Protestants' cruelty?—No, never.

One day, a short time since, two men came in from the mines forty miles away; one was suffering from rheumatism and valvular disease of the heart. His friend, like the Samaritan of old, had brought him to a haven of refuge. Noticing that the friend seemed desirous of talking while the sick man received his treatment, I spoke to him. He at once grasped my hand, and said, "God will reward you. I wish to learn English. I love you, and I thank you for your kindness to us." Then he broke

down, and cried like a child. Think of it; these people are ready to suffer and to sacrifice that those who are dear to them may have a chance for life.

What we need is better facilities for treating them. Hundreds come for many miles, and have nowhere to go to stay while under treatment. Poor creatures come to us every day who need surgical attention, but we have not the means or the accommodations to care for them. Now while you are donating to home needs, think of us who have so much to do and so little to do with. Think of the millions here who live and die like cattle, for the need of a few words of love and a kind act. Will you not, dear reader, help us with a little of your bounty? We wish to establish a hospital for the poor who cannot be accommodated elsewhere. We need a cheap lodging house for those who come miles for help. Who will aid these who are blindly groping for light?

Guadalajara, Mexico.

PNEUMONIA AND ITS TREATMENT.

BY C. E. STEWART, M. D.

PNEUMONIA, or lung fever, as it is frequently called, is a disease in which there is an acute inflammation of the lungs, accompanied by constitutional disturbances of varying intensity. It is caused by a specific germ, and is communicable from one individual to another, several members of the same family frequently suffering from the disease at the same time. The disease prevails at all ages, children being quite as susceptible as adults, and it is known as the special enemy of old age.

It occurs most frequently in those individuals whose occupation associates them with conditions which lower their vital-

ity. Persons who are addicted to the use of alcohol, and those whose resistive powers have been weakened by disease, are very susceptible to it. Contrary to the rule in most infectious diseases, one attack does not make the individual less susceptible to a second. On the contrary one attack predisposes to another, and it sometimes happens that a person may have half a dozen or more attacks.

Climate does not seem to exercise any particular influence on the occurrence of the disease, as it prevails as frequently in hot as in cold climates; however, it seems to be more virulent in some hot climates than in cold. It is particularly

so in Mexico, where it is more dreaded than smallpox.

Pneumonia occurs most frequently from December to May, or during those months in which the temperature is most variable. Of all the predisposing causes of pneumonia, cold is probably the chief. The germ which causes the disease is widespread, and is frequently found in the mouths of healthy individuals. When one contracts a cold, the vitality of the lung tissue is lowered, thereby furnishing a favorable soil for the growth of the germs. Once a suitable soil is furnished, the germs multiply and produce their poisons with remarkable rapidity, and the poisonous material readily gains access to the circulation, by means of which it is distributed through the system, giving rise to the constitutional disturbances accompanying the disease.

During the course of the disease three stages are recognized in the diseased lung. These stages are designated by terms which represent the condition found in the lung; the first is called the stage of engorgement, during which the lung is engorged with blood and the air cells filled with blood-corpuscles and cells from the lung tissue; the second, called the stage of red hepatization, in which the lung tissue is solid, firm, and void of air, and the red color of the first stage has given place to one of brown. During this stage the lung tissue is very friable and is easily torn. The third is called the stage of gray hepatization, the brown color of the preceding stage having changed to grayish white. During this stage the solid condition of the air cells found in the stage of red hepatization has given way to a more fluid condition, and the air cells, instead of being filled with red blood cells and fibrin, contain large numbers of white blood cells. The stage of gray hepatization indicates that

the inflammatory process is subsiding, and that the lung tissue is being cleared of the inflammatory products, and if no complications arise from this time on, recovery is usually rapid.

The symptoms of pneumonia are usually quite clearly defined, coming on suddenly or after one or two days of slight indisposition, there is a severe chill lasting from a few minutes to half



COLD MITTEN FRICTION. FIG. I.

an hour, after which the temperature rises suddenly, pain soon develops in the affected part, accompanied by a short, dry, painful cough, the respiration is increased in frequency. On the second day after the chill the patient usually presents an appearance characteristic of the disease. The breathing is rapid, the cheeks are flushed, and he lies on the affected side; there is a short cough which causes a great deal of pain. The temperature is high, ranging from 103° to 105° . The expectoration is extremely tenacious, and is tinged with blood.

If the lungs are examined, the diseased area will be found consolidated. The crisis usually occurs on the 7th or 10th day, after which the temperature rapidly falls, and the patient feels much more comfortable. About one fourth of those who suffer from pneumonia die. Such a large percentage of mortality neces-

sarily causes one to look upon the disease as very grave. In the case of elderly persons suffering from pneumonia, the chances for recovery are not very good, while in children and in healthy adults, the prospect is quite favorable.

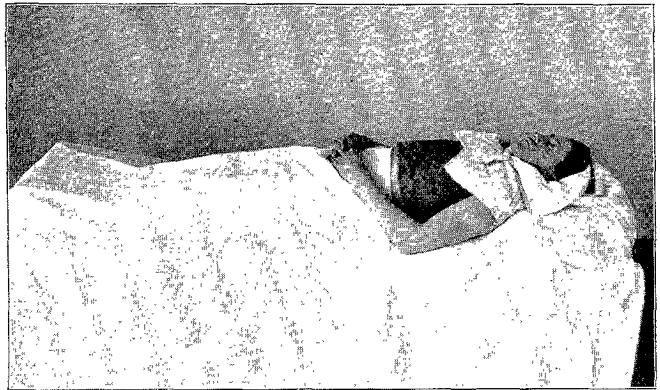
The gravity of the disease makes it imperative that the treatment should be thorough and carefully directed. In this disease perhaps as in no other are the beneficial effects of careful and scientific nursing observed. The course of the disease is not influenced by the use of drugs. Of all forms of treatment employed in the treatment of pneumonia, hydriatic measures, or treatment with water, give the best results. Great care, however, must be exercised in the use of water in the treatment of this disease, as a great deal of harm may be done if it is not used judiciously.

Every effort should be put forth to maintain the general vital resistance of the patient. This can best be done by employing the cold mitten friction two or three times daily immediately following hot fomentations to the chest and back. This consists in systematically rubbing small areas of the skin one after another until the whole surface has been covered. The mitten used is made of some rough material such as coarse mohair. It is dipped in very cold water, and applied to the surface with friction. (Fig I.)

The symptoms in pneumonia to be combated are cough, pain in chest, fever, congestion, and weak heart. The cough is best relieved by fomentations applied to the chest and back for fifteen minutes every three hours. During the interval between the fomentations the heating compress is used, consisting of several

thicknesses of linen or cheese cloth wrung out of cold water, and placed on the chest. This is in turn covered by one or more layers of flannel. If greater heating effect is required, the whole may be covered with some impervious material such as oiled cloth. This is renewed every fifteen to twenty minutes. Inhalations of steam are also useful in relieving the cough. Great care should be exercised in keeping the shoulders and neck well covered. (Fig. II.)

For the relief of the pain the revulsive compress gives satisfactory results; this consists in using alternate applications



HOT AND COLD CHEST PACK. FIG. II.

of heat and cold to the chest and back, the hot applications being left on four or five minutes, while the cold, which immediately follows the withdrawal of the hot, is only allowed to remain from one fourth to half a minute; this may be repeated two or three times, or until the pain has been relieved.

The fever in pneumonia is usually readily controlled. The neutral bath at 96° from half to three quarters of an hour usually reduces the fever satisfactorily. The cold enema is also effective; water at a temperature of 100° is first introduced slowly, and this is rapidly cooled to 65° or 70° .

The congestion is best relieved by the

alternate compress. This procedure is the same as the revulsive compress, with the exception that the applications of cold and heat are of equal duration.

The weak heart, which is evidenced by a feeble and rapid pulse, is best overcome by the application of a cold compress or ice bag over the heart, and cold mitten frictions, already referred to, following the hot applications. A cold compress or ice bag should be kept over the heart when hot applications are being made.

If the patient is troubled with headache or delirium, an ice compress to the head will usually give relief; if not, apply a hot blanket pack to the thighs and legs at the same time.

The diet should consist of highly nourishing and easily digested food. The patient should be allowed to partake liberally of fresh fruit and fruit juices. Malted nuts and toasted wheat flakes are also excellent. After the fever has subsided, poached eggs and protose, with other nutritious foods, may be allowed.

WORD FROM AUSTRIA.

BY GUY DAIL.

THE majority of our readers will remember that one of the fields to be permanently entered, in accordance with the resolutions adopted at the Friedensau meeting last July, was Austria. Although we have now a small company of believers in Prague, yet very little has been done to develop the work in the western division of the Austria-Hungarian monarchy. This is quite a large field, as the territory embraced in what is known as Austria, contains about 116,000 square miles, and has a population something like 24,000,000. While only about two per cent of the total number of inhabitants in 1890 professed the evangelical religion, yet there are certain sections where Protestant influences are quite strong, and it is reported that there has been considerable falling away from Romanism the last year or two. In 1890, almost eighty per cent of the people were Roman Catholics, while there were over eleven per cent of Greek Catholics, and four and a half per cent of Jews. The city in which our most vigorous efforts will for the present be put forth is Prague. The following let-

ter from Elder Lorenz speaks for itself:—

“After our return from the Friedensau camp-meeting, we started another series of lectures in Breslau, and brought them to a close September 30. We had baptism, and celebrated the ordinances of the Lord’s house before we left. The church there now numbers twenty-eight believers, who are earnest and active, four having entered the canvassing work.

“Leaving Breslau early in the morning, October 1, we arrived here [Prague] at four o’clock the same day. We went at once to our empty dwelling, where we remained until in the evening, when one of our brethren who had been hindered from meeting us at the depot, called, and took us to his home in a suburban town. We have a nice and comfortable home, and Mrs. Lorenz and the little one are happy and contented. We have fixed up our large room for the purpose of holding Bible studies, of which we have had four, with a good attendance and interest. The law here permits such studies to a limited extent, although they must be announced at the

police station. I was called up and asked to give the reasons of our faith, the extent of our work, our purpose and our intentions, before the highest official of a district police station here. The officer was very mild, and wished me Godspeed.

“Prague is a city of about 350,000 inhabitants. It is an old, historic place. The reformers, Huss and Jerome, both sprang from here. We are thankful for the privilege of bringing the last message of mercy to this people. We are enjoying the best of health.”

As we have said very little about this field in the past, it may not be out of

place to suggest that those who are interested in the workings of God among the inhabitants of this part of Europe in former times, and the relation which Bohemia sustained to the Reformation, will find a very good account of the subject in “Great Controversy,” chapter VI. No matter if you have read the book once, a second perusal of this dramatic epoch of church history cannot do you any harm, for by a diligent study of the past we gain a better insight into the present. We trust our people will ever remember the infant cause in Austria.

Hamburg, Germany.

Incidents in the Mission Story

PREPARING THE WORKMEN.

In the last *Missionary Review*, Dr. A. T. Pierson puts together a few incidents which illustrate the way in which the Spirit prepares men for the work. If we are but yielded to God for service, every experience that he gives us will some day count somewhere. Dr. Pierson says:—

“His presence is also seen in the selecting, preparing, and sending forth of laborers into his harvest. Often these selected workers have not gone to the field to which they expected to go. Carey inclined to the South Seas, because he had become so interested in these islands through Cook’s voyages; but he went to India. Livingstone planned to go to China, but he went to Africa. Judson planned to go to India, but he went to Burma. Some manifest reason has only afterward been seen why God directed them to some other field than that which they had selected.

“In modern missionary history there appear remarkable evidences of pre-adaptation. In nature this is one of the great arguments for a God. In a cocoon the legs, antennæ, and wings of the future butterfly are all folded up within the skin of the caterpillar. The caterpillar could know nothing about its future, for it was born as a worm and lived on refuse; but at a certain point in its history it enfolds itself up in this covering, and passes through a change, coming out no longer to crawl, but to fly, henceforth to feed on honey—an entirely different creature; yet all the preparations for this future life in the air are to be found in the caterpillar when it could have no forecast of what was to come.

“So in missionary history there is a divine preadaptation of men for their work. John Williams was an iron-monger. When he first went to the South Seas, he found there a ship which

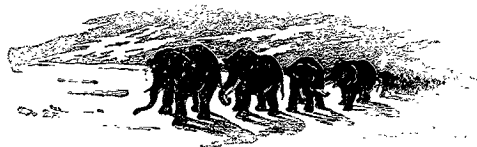
three years before had been laid on the keel, but had never been completed, because no one understood how to work with metals. This vessel was necessary to his evangelistic and itinerating tours, and he was the man to complete it. He did not know why he was trained as an ironmonger, but God did, and all this previous preparation came into play.

“The century past furnishes no more conspicuous instance of divine foresight and election for service than Verbeck, of Japan. Just at the crisis of its history, Verbeck was sent to this island empire. He was a man of no country; born in Holland, and trained in the United States, he was ready to be identified with Japan. He had no political alliances, and could be accused of no political ends or aims, and could identify himself as fully with Japan as if born and bred there. Had he allowed his good deeds to be proclaimed, or the work that he was quietly doing to be trumpeted, it would have come to the ears of the Japanese inquisition, and his voice would have been silenced, and his work stopped, and his converts persecuted, if not beheaded; but he was so modest and retiring that he would neither tell his own deeds nor let anybody else. Then, again, he was singularly versatile. He could talk in five languages,—a born linguist and translator,—and could therefore contribute to the translation of the Bible and of necessary books. He had singular tact, was an educator, a scientist, and an engineer. At this particular crisis there was probably not another man in the world equally adapted for the work

that was put before him. He did not know of his own fitness, but God did. The Potter had prepared a particular vessel for his uses.”

BIBLE BUYING IN UGANDA.

A LETTER from Mrs. Fraser, Uganda, quoted in *The Church Missionary Intelligencer*, gives a touching glimpse of the value set upon the Bible by the teachers. She says: “The new Bibles have come, and are selling like wildfire, and in spite of the almost prohibitive price, the first edition is almost entirely exhausted. The Muganda has a keen appreciation of good print and binding, and to see him handling his books or bandaging them with strips of calico when he has finished using them would delight a book-lover. In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the bishop determined to reduce the price of the cheapest to *two months' wages* for those teachers who had already taught for a year, and to three months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was given out, a great crowd of teachers fairly danced down to Mr. Miller's house to have their names written down for a ‘Holy Book,’ shouting and singing with such beaming faces. They came as we were walking along from the prayer meeting, and crowding round the bishop, kneeled at his feet, crying, ‘Joy! joy! God be praised!’” — *Missionary Review of the World*.



Notes from Our Missionary Sanitariums

THE BATTLE CREEK SANITARIUM AND HOSPITAL.

THE closing month of the old year, with its holiday pleasures in the busy world outside the Sanitarium walls, brought little change within. The amount of Hospital work during the month was 171 patients, receiving in all 3,900 treatments. There were but 18 surgical operations performed, owing to the absence during a portion of the month of the head of the staff. Ten of these were free.

Our space does not permit an extended report this month, but a few of the cases of special importance, typical of others of more or less interest, might be mentioned.

Mrs. ——— had been suffering for several years with a disease of the blood which was making steady progress. The laboratory analysis showed a serious degeneration of the life current, there was great swelling of the glands, and to even a casual observer, the seriousness of the patient's condition was evident. Two months' treatment wrought a remarkable change. The blood had resumed its normal condition, and the swelling of the glands had nearly disappeared. The patient went home practically well.

A PATIENT, who had been passing through severe nervous strain and was greatly broken down, was suffering when she came with constant headache and sleeplessness. She went away, after several weeks' stay, looking well, and able to sleep. The headaches had entirely disappeared, and she had gained about fifteen pounds in weight. A test with

the dynamometer showed a doubling of her muscular strength. She was very enthusiastic over the matter of diet, and deeply interested in spiritual things.

ANOTHER patient was subject to frequent fainting, suffered greatly from gastric trouble with severe pain, and was very pale and breathless on the slightest exertion. Six weeks later when she left, the symptoms had all disappeared, and the fresh glow of health was returning.

MEXICO.

FROM Guadalajara, Dr. J. W. Erkenbeck, who, with pastor J. E. Leland, is conducting the medical mission there, writes that they have secured a very suitable building for the mission in a good locality, and are fitting it up for their work.

Meantime the work has more than doubled since he went to Mexico a year or more ago. He adds:—

“Elder Leland spends his time with the people. Every one that comes into the house gets some attention from him. Of course this lessens the numbers treated, but this personal effort is an important feature of the work. Before coming from Mexico City, I made arrangements with the American Bible Society, so that we can give every person that comes into the mission a portion of the Word of God. This we endeavor to do. Our meetings are increasing in interest. There were forty-seven at Sabbath-school last Sabbath. We had one of the best sermons and meetings I have attended in Mexico. Five raised their hands for prayer.”

Speaking of suitable help for nursing and treatments, he expresses the desire that those who enter this work be not only able to give the treatments, but to give spiritual help to the patients also. The work seems to be opening not only among the very poor, but also among a class who are able and willing to pay something for treatment.

MELBOURNE, AUSTRALIA.

THE Helping Hand Mission in Melbourne, Australia, is now self-supporting, and is doing excellent work. Different choirs, one made up of boys and girls from the church school, and a missionary brass band of thirty pieces, composed of workers in the Echo office, assist in the services. There are also two trained nurses in the city. These forces combine to carry on the missionary work in its various features. Services are held in several places. Members of the mission and also of the church are doing personal work with individuals as they find them. Every week there are some good results reported; some people have been benefited and others converted. The nurses are kept very busy.

The church school is doing a good work. Many outside of our churches are pleased with the plan of education, and are glad to send their children. Instruction is given in healthful living and the care of the sick by the nurses, and an interest in these subjects is thus started that extends to the parents.

The band plays sacred music altogether, and is in constant demand, not only for our own services, but by the temperance societies and others. A good work is done in rescuing many who are sunken low in degradation and sin.

MISSISSIPPI.

THE readers of *Medical Missionary* for several years past will remember the

school at Gitano, Miss., which Miss Anna Knight established, purchasing the land and building the schoolhouse with her own hard earnings and money solicited from personal friends. Miss Knight cleared and cultivated the land largely herself, besides her day and night schools and two regular Sunday-schools, which were several miles apart. In addition to this she did much work among the families whose children were in school, teaching them how to raise and prepare fruits and vegetables, to can fruit, to care for themselves in health and sickness, etc., besides a steady effort for the spiritual elevation of the people among whom she lived.

When the call came for Miss Knight to go to India, Mr. and Mrs. Parker Atwood took up the work which Miss Knight would hardly have been willing to lay down otherwise.

Mrs. Atwood, who was Miss Julia Luccock, of the Sanitarium nurses' class of 1897, writes that she can see much improvement in the people of the settlement in the two years since she first visited Miss Knight. They have given Mr. and Mrs. Atwood a cordial welcome, and the latter hope to continue the good work already begun. Some of the crops were good last year; but few of the people have raised enough to feed their stock through the winter. Sweet potatoes, corn, and peanuts seem to be the staples on which those who do not use meat have to depend.

Mrs. Atwood says: "The children want to learn, and do very well, considering their lack of home training, the use of tobacco and poor diet, and also the lack of desks, and many of the usual accessories of the schoolroom.

"Snuff dipping, chewing and smoking tobacco are almost universal among old and young, and are difficult to break up, among the children, who begin the use

of tobacco at an early age. They have, however, sufficient respect for the feelings of their teachers to abstain in their presence, but some use it when out of sight. They hope in time that they will become more fully convinced of the evil of the habit and will leave it off entirely. They are affectionate children, and highly prize words of approval.

"We use 'Best Stories,' Kellogg's Physiology, Sutherland's Arithmetic, and 'Gospel Primer,' and from the reading I get material for composition, language, and spelling. In the morning we sing from 'Gospel Hymns,' and then read 'verse about' the Scripture for the day. Our lesson to-morrow is about Lazarus. They care for their books quite well, and seem especially to enjoy reading the Bible."

THE STAR OF HOPE MISSION, BATTLE CREEK.

THE work here seems to be growing steadily. The greatest drawback is lack of room. The lodgings accommodate twenty-five men; all are engaged by noon, and a number are turned away every day. The lunch counter has room for but six men at once, yet about sixty-five lunches are supplied daily. Much more could be done if the capacity were increased. The sitting room is much used by homeless men who are glad for some place besides the saloon.

There is a large class of working men without homes who patronize the mission. The matron says of them, "We have no tramps. When such men come to us, we give them a bath and send them to bed, and in the morning set them to work, and they are no longer tramps. All of these men have been drunkards, but, with one exception, they have not drank since coming to the mission. This one has not given up, but is repentant

and striving to overcome." A physician from the Sanitarium has been giving health talks in the mission.

THE CHICAGO MISSION.

GOOD reports come from the Chicago missions. In the Workingmen's Home the meetings are held in a large room, and it is well filled. From twelve to fourteen hands are raised for prayer every night. The men were not asked to take off their hats, but after the second or third service did so voluntarily. It is refreshing to see how those who profess Christ brighten and cheer up.

At the Life Boat Mission there is fair attendance, and the results are grand. Sixty-nine meetings were held in thirty-two days recently, not only at the Mission, but in other places as well, and the average attendance was eighty-eight.

Some of the converts work in the meetings and elsewhere, and are a great help.

A man came into the Life Boat Mission and was taken care of overnight. The next day he left, and was gone about a week, when he returned and gave his heart to the Lord. He related his experience in the Star of Hope Mission, and a wealthy man who was in heard him, investigated the matter, found his story true, and bought a quantity of gospels for distribution in the mission as evidence of his interest in the work. Thus an interest is awakened among those who would hardly be reached otherwise.

The rescue work is progressing. The Life Boat Rest and the Star of Hope Mission are full all the while. The medical part of the work is also greatly blessed.

Brother Mackey tells of meeting a brother at a general meeting who claimed that he had found the Saviour at a meeting held by Brother Mackey in a distant city. Thus the gospel seed is scattered

beside all waters, and the angels of God watch its development.

ALASKA.

A BROTHER in Juneau, Alaska, is taking the Nurses' Training Course by Correspondence, and writes to the secretary:—

"You ask if we are holding up the standard of truth alone in this far-off field. At the California State camp-meetings, held at Oakland, last June, it was decided that Brother T. H. Watson and family and I and my family should open up the work in this field, and here we are. Brother Watson is at Ketchikan, about one hundred miles south of here. We found one Sabbath-keeper in this part still true to the message. She is much strengthened now, and we have been God's instruments to induce two others to join the ranks of the remnant people. It is an exceedingly hard field, and you may be surprised to know that prejudice closes as many ears here as elsewhere.

"I began with house-to-house work with Bible studies. In this work God is greatly blessing. We have exceedingly interesting studies and cottage meetings.

"Last Sunday, when we had a study at our own home, three gentlemen came in for the first time. They were much interested, and remained to study an hour with us after the regular lesson closed. After they passed out one of them returned and said, 'God impressed me, when I stepped up to this door, to make you a present, but I did not care to give it to you before the rest.' He handed me a five-dollar gold piece. The money was especially acceptable.

"I have more and more realized since coming away from brethren and friends to a far-off place, that ours is a definite message, and that God is wondrously

working with all who will co-operate.

"We have felt the need of a better knowledge in medical missionary lines, and so are glad to take up this study."

PALESTINE.

PASTOR CONRADI, writing to friends of his recent visit to Palestine, says:—

"We went down to the Dead Sea, and then from there to the Jordan, where we baptized one sister. There are few places where the river is accessible, there being so much marshy, miry land, and even where we baptized, it was quite miry. We took a bath in the Dead Sea, the water of which, on account of the great quantity of salt it contains, easily bears one up. The water feels very oily. Jericho is the only little village to be seen near or far. Only a few lone monasteries are in sight.

"From Jerusalem it took us over six hours by team on a steady, steep down grade to the valley of the Jordan. Yet, from Jerusalem one can easily see the Dead Sea, and it seems only two hours distant. The country is very barren, and after Bethany, behind the Mount of Olives, one sees only two inns on the road, no villages whatever. On our way back by moonlight we saw a large hyena feeding on the carcass of an animal.

"Jerusalem itself is a very dirty city, and reminds one constantly that the judgments of God are still upon it. While one is interested to see the country, where our Saviour lived and died, it is a glorious thought that we do not need to go there to find him, but that he is desirous to dwell in each of our hearts, and to fit us to dwell with him in the New Jerusalem through all eternity."

BROTHER J. S. JOHNSON, of New York, a Sanitarium nurse, who supports himself at his profession, using all his

spare time in medical missionary work, writes of a medical missionary meeting held not long ago in that city, at which Elders W. C. White and J. E. Jayne and others, including a number of doctors and nurses, were present. Interesting experiences were related. The work is onward in that city. Brother Johnson often meets those who have been patients at the Battle Creek Sanitarium, and retain their interest in the institution and the principles represented there.

OUR missions in Philadelphia have made several improvements in their facilities, and are doing a good work.

A NURSE going out to labor for another race, says: "As I was nearing my field of labor, the thought came to me, 'What if you are not able to love the people to whom you are going? They will feel it, and you cannot reach them.' For a few moments I was almost crushed by the thought, then I said, 'Lord, I

have no power to love them, but you are the Source of love.' 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' Oh, I can't tell you how thankful I felt for that promise. I grasped it, and knew that it came in answer to my cry for help, and the darkness fled.

"I have excellent opportunities to work for souls, and it is the greatest desire of my heart to know how to do just this work."

MRS. D. T. JONES and daughter Edna returned to Guadalajara early in December.

DR. CLEVELAND reports progress in Honolulu. The work is meeting with good success.

DRS. W. L. and Eva M. Gardner are located at Salt Lake City, where they have opened a branch sanitarium.

FINDING it necessary to leave Paris, and seek a climate favorable to his health, Elder Jean Vuilleumier has recently arrived in this country. After a few days in Battle Creek, he went on to Colorado.

A CARD, dated Marseilles, Dec. 22, 1901, reported the company en route for India, well and happy. They had spent Sabbath in Paris, and were expecting to sail for India from Marseilles on the evening of the 22d.

SISTER DORA HENTON writes from Skagway, Alaska:—

"We have had a delightful winter so far. The lowest the temperature has

registered is 20° above, and that only a few days. We are now having our shortest days. Lamps are lighted at 2:30 P. M."

DR. R. H. HABENICHT and family have arrived safely in Buenos Ayres, Argentina. The Doctor writes that they take up labor in their new field with hope and courage.

A START has been made on the church building at Tunapuna, and also at Indian Walk, Trinidad. The canvassers continue successful in taking orders, and a few have already commenced making their deliveries.

Gleanings from Our Post Bags

BOCASDEL TORO, COLOMBIA.

THE officials here seem to think that the war question is nearly at an end, so we begin to breathe easy for a time. A Jamaican, who is a teacher and a preacher, is attending our meetings, and acknowledges the truth on every point so far as we have taught him. He takes part in all our meetings. I am hoping that we can have a school here, and that he will be ready to teach it. He says his wife is prepared to teach the kindergarten department. He is a very fine man, and is well liked by the people.

We expect to have a baptism of about five in a few days. We see evidences that the work is onward. Dr. Eccles's illness causes us great anxiety.

F. J. HUTCHINS.

MARITZBURG, NATAL.

I HAVE had the privilege of dedicating a Seventh-day Adventist church in Maritzburg, our first church in this district. It is a very neat little building eighteen by forty feet in size. One of the leading high-court judges of Natal, who was present at the dedication services, called on me, and urged that I hold a series of meetings in the church at once. He said that himself and family were our friends, although they did not understand the Bible exactly as we do. He gave fifty dollars toward the church building. He speaks not only the English language, but also the Dutch and Zulu, fluently.

I have begun a series of meetings in our new chapel. The interest and attendance are truly encouraging. I do not remember of ever having held meet-

ings in America where the interest from the outside was so marked.

We need Bible workers very much. We have more to do in giving Bible readings in Durban alone than we can possibly attend to, and there is urgent demand for this line in other centers of European population. Only this morning I received a letter from a brother who is in the employ of the Imperial Railway people of Johannesburg, urging me to come there and hold meetings. He stated that there were some who desired baptism, and a number of others were interested in the truth. As yet, so far as I know, a sermon has never been delivered there by a Seventh-day Adventist minister, and the city has a population of over one hundred thousand when it has its normal population. The number is less now on account of the war.

G. W. REASER.

DIAMANTE, ARGENTINA.

SINCE I wrote to you last, we have had a general meeting in the northern part of Argentina, not far from Paraguay. The Lord blessed us much. While many were revived and received much help from the meeting, one aged lady began to keep the Sabbath. Another lady arose for prayers. The outside attendance was small. It took us five days to reach the place, and as many to return. Seventy-five miles of the distance had to be made by team. Each way, three nights had to be spent in hotels. And this, they tell me, is the ordinary experience. One accustomed to traveling in the States is inclined to

chafe, especially when he is in a hurry.

Next Sunday I will start with Elder Town for Uruguay, via Buenos Ayres, to remain a month or six weeks. About the middle of February, I expect to go to Chile. The Chile brethren have pushed the work up into Peru. The Spanish minister has gone up there to labor.

J. W. WESTPHAL.

LONDON, ENGLAND.

WE had a very pleasant voyage across the Atlantic, and received a most cordial welcome. We at once held a Conference meeting, and decided to open the school January 6 and hold it for sixteen weeks. We have been very busy getting ready for the school. I have just returned to London from a trip among our northern churches. I found a real interest in education everywhere, and every church I visited is planning to send some one. The outlook is hopeful.

H. R. SALISBURY.

BASLE, SWITZERLAND.

IN our trip through Russia, Elder Conradi and I found the people everywhere ready to listen to the truth of God. In Riga, we went to one of the churches. We saw the people come in, bow down to the floor, kiss images, burn candles, and make the cross before each one of them. My heart almost sank within me. These people seem to be in earnest, but one could see that they went as they came. Nothing for the inner man was given them. Very many are receiving the truth, and in southern Russia a German brother was ordained for the work among the natives. The German brethren appreciated the work that was done for them. A number came one hundred and seventy-five miles to attend meetings, and although some of them were not of our faith when they

came, before they left they took their stand for the truth.

Our work in Switzerland is doing nicely. At present, we are holding meetings in Basle. The Lord has given us a good attendance thus far. When we presented the Sabbath question, we had the largest congregation, and we believe that a number will take their stand for the truth. We have had Catholics come to our meetings who had never seen a Bible until they saw us use it, and now we are holding Bible readings in their homes once each week, when they call in their friends and neighbors. If we only had another good young man who could work in Switzerland, we would be much pleased.

J. T. BOETTCHER.

TOKIO, JAPAN.

You will be interested to learn that five more members were received into the little church here by baptism on Sabbath, December 7. Brother Okohira administered the ordinance.

F. W. FIELD.

FRENCH SWITZERLAND.

I JUST received news that ten have taken their stand for the truth in one place in French Switzerland. The work in these Catholic fields, for some time, must be truly missionary.

My visit to Italy has been very profitable. I can see that the field is ripe, and it ought to be entered at once. The language is not difficult, nothing like the French, and the people are open to hear the truth.

B. G. WILKINSON.

ELDER GEORGE TEASDALE and wife, of Queensland, Australia, have accepted the Board's invitation to join Elder Munson in Sumatra. They will doubtless open a new station on that great island.

Fourth Sabbath Reading

MEASURE THE TEMPLE OF GOD.

Reading for Sabbath, February 22.

BY G. C. TENNEY.

FROM our point of view, no chapter of prophecy is susceptible of more clear and satisfactory demonstration than is the tenth of Revelation. It is thrown in between the sounding of the sixth and seventh trumpets in the same manner as the seventh chapter, with the work of sealing the servants of God, is interjected between the sixth and seventh seals. It relates to the opening of the sealed book of Daniel, and resulted in a mighty message and world-wide agitation to the effect that time had reached its limit, and that Jesus would come in 1844. Many thousands embraced the message with gladness. It was sweet to the mouth. The confident expectation of seeing the coming Saviour at the time appointed brought untold sweetness in the anticipation.

But a failure rightly to interpret the import of Daniel's prophecy brought disappointment and bitterness. The termination of the prophetic periods did not bring the returning Jesus; it brought, instead, the final act of the gospel work in the form of a grand reformatory movement, so universal and complete in its character as to accomplish the great work of bringing out from every nation and tongue, a people prepared for the coming of the Lord.

After their disappointment, this now comes to the people of God: "Thou must prophesy again before many peoples, And there was given unto me a reed

like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." To prophesy is to teach. What the people were to teach is placed before us in Rev. 14:6-12. The measuring rod placed in the hands of God's people is the divine standard for measuring character or moral quality. This is the Word. The first thing to be measured is the temple of God. The temple is the sanctuary, or dwelling-place, of God. The prophecy which led to the message that time shall be no longer, said, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." A misapprehension of the meaning of the word "sanctuary" led to the disappointment. How appropriate, then, was the act of placing a measuring standard in the hands of the people, and placing upon them the injunction to "rise and measure the temple of God." Soon after the passing of the expected time this work began. The sanctuary became the object of close study, and since then light and truth have been shining forth from the Holy Word. Since 1844 the work of cleansing the sanctuary has been going on, not only in heaven, but upon earth as well.

There is a temple, or sanctuary, on high, "which the Lord pitched, and not man." There Jesus, our High Priest, carries on the great work of canceling sin. There is also an earthly temple,

from which Jesus purposes, with our consent, to expel every evil thing. In order to understand the work of our High Priest in heaven, we must needs measure, by study, contemplation, and comparison, the character and work of the heavenly temple. In order to comprehend the work of cleansing the earthly temple, or sanctuary, it is essential to study this temple,—to measure, or consider it well.

What this temple is we are plainly told. Our Saviour said to the unbelieving Jews, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body." There must be, therefore, a very close relation between the temple, or sanctuary, and the human body. Again we read: "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." And, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" There are other texts as explicit as these, showing that our bodies are the temple of God. Then when we are given the rod for measuring right and wrong, with the injunction to measure the temple of God, we should at once apply the standard to our bodily habits and practices. We should become intelligent in regard to the principles upon which bodily strength and purity

are promoted. We should seek to bring our bodies into conformity to the laws of health and sanctification. In harmony with this truth are the words of the apostle, "Now the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." To this prayer he adds the comforting assurance, "Faithful is He that calleth you, who also will do it." Sanctified wholly; preserved blameless in spirit, soul, and body to the coming of Christ—such is the plan of God concerning his people now. Is it not timely, then, that we arise and measure this temple of ours? God expects it of us. Into what sad neglect they have fallen! How dilapidated have these dwellings of the Holy Spirit become! The word comes to rise and build in harmony with the heavenly Pattern.

There is a great testing ordeal through which we must pass. Every point of our physical and moral character will be tried. Nothing will pass that searching test but the most perfect quality. God stands ready to work for us, to enable us to attain to this standard, when we are ready to co-operate with him. The message to us is to "rise and measure."

Summer Hill, N. S. W.

CONTRIBUTIONS FOR THE QUARTER ENDING DECEMBER 31, 1901.

RECEIPTS OF THE MISSION BOARD.

Annual Offering.—Colorado, \$3.00; Dakotas, 12.00; Florida, 1.00; Illinois, 106.18; Indian Territory, 30.00; Iowa, 1.00; Idaho, 2.50; Individuals, 9.00; Minnesota, 9.00; Massachusetts, 4.00; Michigan, 2,473.58; Nebraska, 5.00; Oklahoma, 160.30; New York, 2.00; Tennessee River Conference, 123.65; Utah, 5.00; Vermont, 1.50; Wisconsin, 44.41. Total, \$2,993.12.

First Day Offerings.—Atlantic Conference, \$118.14; California, 107.01; Cumberland Conference, 34.03; Colorado, 200.00; Chesapeake, 1.00; England, 49c; Florida, 13.46; Georgia, 11.24; Iowa, 327.82; Illinois, 181.04; Kansas, 44.97; Kentucky, 6.20; Louisiana, 99c; Maine, 34.67; Michigan, 162.84; Maryland, 100.00; Montana, 34.83; Massachusetts, 5.20; Nebraska, 51.75; New York, 65.90; North Pacific, 111.92; Okla-

homa, 307.47; Ohio, 100.00; Ontario, 23.22; Pennsylvania, 163.71; South-western Union Conference, 107.28; Southern California, 144.44; Tennessee, 109.34; Upper Columbia, 315.70; Vermont, 67.63; Wisconsin, 177.85. Total, \$3,130.14.

Mission Board Fund.—Arkansas, \$5.00; Arizona, 7.80; Colorado, 70.29; China, 11.10; Cumberland, 11.17; Central European Mission, 24.79; California, 54.14; Dakotas, 23.00; England, 5.95; Florida, 28.96; Georgia, 5.00; Iowa, 1.00; Indian Territory, 2.10; Illinois, 240.76; Indiana, 206.82; Kansas, 10.50; Kentucky, 6.94; Louisiana, 19.80; Michigan, 413.22; Minnesota, 1,163.09; Montana, 83.57; Maine, 3.00; Maryland, 5.37; Manitoba, 9.27; Missouri, 4.00; New York, 142.94; North Carolina, 2.00; Newfoundland, 10.61; North Pacific, 190.08; New Brunswick, 38.02; New Zealand, 42.40; Nebraska, 4.00; Ontario, 91.32; Oklahoma, 158.51; Ohio, 182.55; Pennsylvania, 185.00; Quebec, 25.00; Texas, 21.18; Tennessee, 7.98; Utah, 75c; Vermont, 47.51; Wisconsin, 348.33; Washington, 65.00; Sale of boat in Central America, 200.00. Total, \$4,179.82.

Scandinavian Relief.—Atlantic, \$32.19; Brazil, 6.67; Cumberland, 10.46; California, 30.00; Colorado, 255.00; Dakotas, 22.00; Delaware, 7.80; England, 8.41; Florida, 7.50; Iowa, 129.62; Illinois, 46.92; Indiana, 48.30; Kansas, 36.50; Michigan, 83.92; Minnesota, 49.55; Maryland, 17.94; Montana, 139.51; Massachusetts, 220.26; Manitoba, 10.00; Nebraska, 10.00; North Pacific, 1.30; New York, 23.70; Ohio, 1.25; Oregon, 10.00; Oklahoma, 255.12; Pennsylvania, 33.11; Quebec, 12.50; Southwestern Union Conference, 10c; Tennessee, 111.55; Texas, 1.00; Upper Columbia, 395.58; Vermont, 60.95; Virginia, 5.00; West Virginia, 15.00; Washington, 5.00; Wisconsin, 181.24; Mrs. E. G. White, 878.68. Total, \$3,163.63.

Skodsborg Sanatorium.—Atlantic, \$88.94; Arizona, 8.65; China, 5.00; Colorado, 5.00; California, 171.48; Cumberland, 16.87; Dakotas, 12.50; Florida, 24.20; Georgia, 70c; Indiana, 88.09; India, 15.00; Illinois, 154.84; Iowa, 473.11; Jamaica, 3.00; Kentucky, 1.00; Kansas, 133.28; Louisiana, 2.35; Maryland, 120.77; Minnesota, 325.06; Michigan, 480.94; Maine, 33.63; Massachusetts, 275.98; Montana, 42.00; Manitoba, 39.10; North Pacific, 87.01; New York, 170.16; Nebraska, 212.78; Newfoundland, 3.51; Nova Scotia, 1.00; New Brunswick, 24.37; Ohio, 150.35; Oklahoma, 73.58; Ontario, 48.52; Pennsylvania, 164.50; Quebec, 12.50; Southern Califor-

nia, 19.98; Southwestern Union Conference, 78.73; Tennessee, 46.71; Utah, 22.10; Vermont, 53.28; Virginia, 24.11; West Virginia, 17.86; Washington, 6.50; Wisconsin, 414.10. Total, \$4,153.14.

Second Tithe.—Atlantic, \$266.44; Kansas, 469.38; Massachusetts, 6.66; Wisconsin, 942.60. Total, \$1,685.08.

Sabbath-school Donations.—Arkansas, \$26.06; California, 431.08; Colorado, 391.73; Cumberland, 20.51; Georgia, 4.03; Kansas, 202.02; Louisiana, 21.23; Montana, 52.93; Michigan, 539.03; Wisconsin, 65.70; New England, 156.84; North Pacific, 248.38; Oklahoma, 160.66; Southern California, 51.93; Tennessee, 7.12; Upper Columbia, 67.91; Wisconsin, 258.26. Total, \$2,705.42.

Argentina Mission.—Nebraska, \$19.14; New York, 50.00. Total, \$69.14.

Brazil Mission.—California, \$15.00; Miscellaneous, 331.30. Total, \$346.30.

China Mission.—China, \$110.00; Germany, 24.04; Indiana, 10.00; Minnesota, 1.50; Michigan, 19.00; Nebraska, 2.00; Oregon, 5.00; Upper Columbia, 1,000.00; Wisconsin, 100.00. Total, \$1,271.54.

Fiji Mission.—California, \$15.70; Germany, 2.02; Illinois, 5.00; Ontario, 2.00; Washington, 6.00. Total, \$30.72.

German Mission.—Iowa, \$5.00; Michigan, 2.00. Total, \$7.00.

India Mission.—Australia, \$4.87; California, 424.41; Colorado, 25.00; England, 95.57; Iowa, 106.83; Illinois, 3.45; Kansas, 25.00; Minnesota, 25.00; Missouri, 5.00; Michigan, 12.25; New England, 42.50; Nevada, 20.00; Oklahoma, 12.97; Southwestern Union Conference, 12.40; Texas, 34.00; Vermont, 27.00. Total, \$876.25.

Matabele Mission.—California, \$50; Germany, 5.53; Illinois, 1.35; Minnesota, 50c; Michigan, 6.25. Total, \$14.13.

Mexican Mission.—Louisiana, \$5.00; Mexico, 8.89. Total, \$13.89.

Natal-Transvaal Mission.—New York, \$200.00.

Norway School.—Minnesota, \$75.

Polynesian Mission.—Wisconsin, \$2.00.

Russia.—Washington, \$6.00; Michigan, 1.00. Total, \$7.00.

Samoa Mission.—Germany, \$72.

South American Field.—California, \$45; Michigan, 21.00; Nebraska, 10.15; New York, 150.00; Washington, 40.00. Total, \$221.60.

Uitenhage Church, South Africa.—\$50.00.

Tahitian Mission.—California, \$9.50; Iowa, 76.35; Michigan, 2.49; Minnesota, 13.55; Oregon, 14.43; Wisconsin, 365.05; Miscellaneous, 60.00. Total, \$541.37.

Trinidad Mission.—Mississippi, \$6.00; Michigan, 10.00. Total, \$16.00.

GENERAL SUMMARY.

Annual Offerings.....	\$ 2,993	12
First Day Offerings.....	3,130	14
Scandinavian Relief.....	3,163	63
Mission Board Fund.....	4,179	82
Skodsborg Sanatorium.....	4,153	14
Second Tithe to Missions.....	1,685	08
Sabbath-school donations.....	2,705	42
Argentina Mission.....	69	14
Brazil Mission.....	346	30
China Mission.....	1,271	54
Fiji Mission.....	30	72
German Field.....	7	00
India Mission.....	876	25
Matabele Mission.....	14	30
Mexican Mission.....	13	89
Natal-Transvaal Mission.....	200	00
Norway School.....		75
Polynesian Mission.....	2	00
Russia.....	7	00
Samoan Mission.....		72
South American Field.....	221	60
Uitenhage Church of S. Africa..	50	00
Tahitian Mission.....	541	37
Trinidad Mission.....	16	00
	<hr/>	
	\$25,678	93

ANNUAL SUMMARY.

Annual Offerings.....	\$30,497	38
First Day Offerings.....	14,665	51
General Fund for Missions, including Sabbath-school offerings.....	39,968	48
Scandinavian Relief Fund.....	26,704	93
Skodsborg Sanatorium.....	6,523	20
Second Tithe.....	1,685	08
Specific donations to various Missions.....	7,292	53
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Total for 1901.....	\$127,337	11
Total for 1900.....	89,740	78
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Increase over 1900.....	\$ 37,596	78
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Increase over 1899.....	\$ 60,575	46

The Annual Offerings for the past quarter include \$2,787.32 that was paid in December on the last Week of Prayer offerings and therefore properly belong to the next year's report, but coming in and getting on our books in December, we report with last year's offerings.

We are pleased to show such a good increase in the offerings for the past year over the previous year, and more especially of the increase over two years ago.

We have nearly doubled on the 1899 collections, and this shows what we may do and ought to do on the next year. The same rate of increase will make our offerings for 1902 reach \$175,000, and why not? That would not be over one-half what we ought to make. One thing I would like to note is the offerings from those who send the widow's mite. If some of our well-to-do and wealthy brethren could know of the sacrifices some of our poor people are making, it seems to me there would be a melting down to a more liberal condition. Lord save us from ourselves.

H. M. MITCHELL.

RECEIPTS OF THE INTERNATIONAL MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.

Maintenance Fund:

Lars Anderson, \$2.00; Mrs. W. P. Allen and daughter Pansy, 1.00; Ann Adamson, 1.00; C. G. Atterholt, 1.00; Sam and Ann Adamson, 2.00; Mrs. Amperse, 1.00; Eliza Bronson, 2.00; Mrs. A. F. Bigelow, 1.00; Mrs. A. E. Baird, 1.25; Sophia Brown, 2.10; John Biron, 20.00; Ole T. Bue, 1.00; Alice C. Bush, 1.00; Ada C. Brigbee, 1.00; Wm. and M. A. Brain, 2.00; Elizabeth Brown, 2.00; A. W. Bell, 50c; F. Braasch, 15.00; Annie Brown, 3.00; John Cross (J. W. H.), 5.00; D. K. Cornwell, 50.00; Emma Carney, 5.00; Dr. and Mrs. E. E. Coulson, 2.00; H. A. Covington, 10.00; Monroe Commel, 10.00; Mrs. M. A. Child, 1.00; Mrs. S. B. Craig, 1.00; J. A. Carson, 2.00; J. Christensen, 2.00; Edmund Crawford, 10c; Mrs. L. A. Chase, 60c; Mrs. W. M. Clement, 2.00; Francis Curtis, 1.00; W. H. Cronk, 2.00; Mrs. Emma Crissy, 1.00; Mrs. J. W. Crawford, 50c; Lee Coleman, 50c; G. A. Cushing, 3.00; Mrs. E. M. Comstock, 1.00; Chas. Chamberlain, 10.00; Sara Cofey, 1.00; Mrs. S. E. Dodd, 10c; Mrs. L. J. Dime, 2.00; Mrs. A. S. Davis, 50c; Mrs. Louisa Dallas, 25c; Mrs. A. M. Davis, 1.00; Mrs. Darwin Dingman, 1.00; Mrs. S. L. Dodge, 1.25; Frank Dilley, 1.25; Mrs. Laura Emery, 1.00; Mrs. Ellen Ellsworth, 2.00; Mrs. Viola Evans, 1.59; Mrs. L. I. Felton, 75c; friends, 22.74; Ernest Fenner, 2.00; L. W. Felter, 1.00; Martha Filloon, 1.00; Lottie Farrell, 59c; J. R. Fisher (J. W. H.), 1.00; J. Q. Foy, 1.00; Mary B. Gibson, 2.00; Jacob Ghering, 2.00; Amanda Grove, 25c; D. B. Heckert, 1.00; Mrs. J. P. Hall, 3.60; Frances Huntley, 25.00; Mrs. Cordelia Hicks, 1.00; Wm. G. Hull, 3.00; Phebe H. Hamp, 1.00; A. E. Harris, 4.00; Maren Hansen,

1.00; H. L. Hahn, 50c; A. T. Hilton, 2.00; Mrs. N. A. Hills, 2.00; Mrs. A. L. Hanson, 1.00; I. Hilde, 4.75; Anna Holmquist, 5.00; Mrs. John S. Jones, 80c; Wm. Johnson, 3.00; Peter Jensen, 2.00; Marie Johnson, 1.00; Ruth Johnson, 25c; Augusta Johnson, 50c; Josie Johnson, 25c; Mamie Johnson, 5c; Etna Johnson, 5c; Verne and Margaret Kelsey, 30c; J. P. Kelley, 50c; Louise Lawrence, 2.00; Willie B. Lester, 5c; Mrs. C. W. Lester, 50c; Henry and Walker Lester, 50c; A. R. Lester, 50c; Mrs. O. E. Lashnet, 1.00; O. A. Logreide, 1.50; Electa Moore, 1.00; Mrs. B. McDermott, 5c; T. W. Manchester, 5.00; Mrs. Peter Moffit, 25c; John Mackin, 10.00; Anna Blanche Mahiew, 5.00; Mrs. E. Metcalf, 1.00; Mrs. J. A. Munger, 1.00; Peter Olson, 1.00; Ena and Alma Olsen, 50c; Mrs. M. W. Powell, 50c; Mrs. A. S. Pugh, 1.00; T. C. Park, 7c; J. Peterman, 4.50; Mrs. L. E. Pohlman, 1.00; Mrs. Myrtle Phillips, 46c; Mrs. S. C. Peterson, 25c; Mrs. John Pugh, 50c; Hans Petersen, 5.00; Henry Pieper, 5.00; A. L. Rickert, 1.35; Sarah Russell, 3.00; Maggie Robinson, 5.00; F. Riffel, 5.30; Mrs. L. L. Scott, 50c; Andrew Schmidt, 23.00; Adolph Steiner, 2.00; H. M. Smith, 50c; Ella R. Shafer, 5.00; Mrs. Perry Sherman, 1.00; C. C. Sand, 3.25; Mrs. J. M. Sampson, 2.00; J. R. Sikes, 10c; Mrs. Rose Sutfin, 25c; Margaret Scott, 2.50; D. J. Sellard, 25c; Mrs. H. B. Smith, 1.00; Mrs. Wm. Simmons, 1.50; Alexander Sherno, 1.00; Thomas Thornton, 5.00; Abner Thompson, 5.00; Mrs. J. S. Thompson, 50.00; Mrs. Carrie Thompson (J. W. H.), 50.00; Mary Teters, 25c; Mrs. Lydia J. Todd, 50c; J. P. Utley, 10.00; Wm. G. Wilcox, 25c; Mary Ann Watson, 1.00; George West, 1.00; Roy Washburn, 1.50; Mrs. F. H. Wendell, 1.00; Mrs. R. A. Wheeler, 50c; Mrs. F. Worthing, 71c; Mrs. Mary A. Warner, 3.50; J. C. Winslow, 10.00; Myrtle Wiswell, 1.10; Mrs. L. R. Wetherly, 10.00; Mrs. Ed Wyatt, 25c; Wm. C. Whitney, 35c; Mrs. M. S. Yelland and Mrs. L. Hurd, 1.57. ALABAMA.—Birmingham church, 50c. ARIZONA.—Brisbee Company, 9.50. CALIFORNIA.—Garden Grove church, 3.25; Tract Society, 12.71; Tract Society (J. W. H.), 7.70. CHESAPEAKE Conference, 27.64. COLORADO.—Trinidad church, 18.47. CUMBERLAND Sabbath-school Department, 3.25. CUMBERLAND Tract and Missionary Society, 9.48. FLORIDA.—Orlando Sabbath-school, 1.84; Fort Ogden S. S., 4.02; Terra Ceia church, 5.81; Punta Gorda, 7.44; Barberville church, 1.35. MISSION BOARD, 237.71. GEORGIA.—Alpharetta Sabbath-school, 22c; Atlanta S. S. 1.70. HONOLULU Tract and Missionary Society, 13.70. ILLINOIS.—Princeville Sabbath-school, 2.70; Oakland S. S., 1.00; Tract Society, 92.26; Tract Society (J. W. H.), 20.25. INDIANA.—Homer church, 4.75; Farmersburg S. S., 1.75; New Marion church, 1.30; Honey Creek church, 1.20; Logansport church, 1.82; Etna Green church, 40c; South Milford church, 50c; Walkerton church, 2.70; Indiana Conference, 85.51. INDIAN TERRITORY.—Colgate Sabbath-school, 1.30. IOWA Conference Missionary Department, 345.17. KANSAS.—Moline Sabbath-school, 1.85; Logan Sabbath-school, 80c; Pomona church, 3.63. LAKE UNION Conference, 100.00. LOUISIANA.—Shreveport Sabbath-school, 2.93. MAINE Conference, 38.73. MICHIGAN.—Battle Creek Sanitarium S. S., 20.50; Bedford church, 6.25; Gaylord S. S., 4.26; Ceresco church, 8.50; Battle Creek church, 114.98; Hartford S. S., 1.00; Berrien Springs S. S., 3.23; Ithaca S. S., 2.50; Alpena S. S., 90c.; Burlington S. S., 73c; Ormer S. S., 3.00; Watrousville church, 3.00; Mesick church, 1.87; Tract Society, 276.12; Palo church, 70c; Convis church, 5.85; St. Louis church, 4.95; Battle Creek S. S., 21.42; Toquinn S. S., 86c; Mecosta S. S., 1.75; Chase church, 75c. MINNESOTA.—Rochester Company, 50c; Wasecca S. S., 2.00; Bricelyn S. S., 3.75; Navau S. S., 2.50; Sherburne S. S., 1.25; Clinton church, 5.25; Minnesota Conference, 213.96. MISSOURI.—Washburn S. S., 2.02; Half Rock church, 88c; Winston church, 3.09; Missouri Tract Society, 107.08; Ironton Society, 1.00. NEBRASKA.—Blue Springs S. S., 2.00; Boelus S. S., 1.90. NEW YORK.—Richburg church, 2.50; N. Y. Tract Society, 196.81. NORTH CAROLINA.—Waynesville S. S., 26c; Reidsville S. S., 1.50. NORTH PACIFIC Conference, 146.38. OHIO.—Mansfield S. S., 2.00; Bowling Green S. S., 8.19; Mendon church, 4.00; La Grange S. S., 66c; Locust Point church, 2.20. OKLAHOMA TERRITORY.—Stillwater S. S., 3.00; Jennings S. S., 60c; Tract Society, 82.59. ONTARIO.—Chatham church, 4.10. OREGON.—Mountain View S. S., 1.19. PACIFIC UNION Conference, 19.65. PENNSYLVANIA.—Coryville S. S., 1.00; Hawley S. S., 65c; Pennsylvania Conference, 123.30; Pennsylvania Tract Society, 19.37. SOUTH DAKOTA.—Montrose S. S., 1.00. SOUTHERN UNION Conference, 97.66. TEXAS.—Waco S. S., 1.50; Hutto S. S., 11.28; Brenham S. S., 3.25. UPPER COLUMBIA Conference, 164.46. VERMONT.—West Enosburg church, 1.88; Bane S. S., 80c; Conference Tract and Missionary Department, 29.34. WASHINGTON.—Pataha S. S., 2.35; Kettle Falls church, 5.80. WEST VIRGINIA.—Chester church, 2.25; Wheeling S. S., 1.00. WISCONSIN.—

Bloomville S. S., 50c; Pine Grove S. S., 76c; North Lake S. S., 6.00; Green Bay church, 6.60; Darlington S. S., 1.40; Stoughton S. S., 2.50; Lena church, 6.20; Baldwin church, 1.25; Tract and Missionary Society, 166.77; Conference, 95.45. Total, \$3,557.05.

American Medical Missionary College Fund: Ernest Aycock, \$3.00; Mrs. Emma Blosser, 5.00; Donations from camp meetings, 209.47; B. Dresselhaus, 5.00; Caleb M. Etson, 5.00; Ruth Evans, 1.00; Mabelle Evans, 1.00; Mrs. Amanda Fetter, 2.00; Inga Forsvik, 3.00; Christiana Frederickson, 5.00; Reuben Ford, 5.00; Matt. Haughey, 2.00; Harlan (Iowa) Society, 1.45; Metto Hubert and Florence Swartout, 3.00; Mrs. N. A. Johnson, 75c; Swen Johnson, 10.00; H. N. Jensen, 25c; Olive La Fave, 2.50; Mr. Lindblom, 5.00; Uriah Miner, 5.00; Matilda Miner, 2.00; Mrs. M. L.

Poole, 5.00; Florence Percival, 5.00; Bessie J. Slaton, 1.00; Mike Shaskey, 1.00; Mrs. E. A. Strode, 5.00; Charles and William Swartout, 8.00; Wm. Wood, 3.50; Mrs. Woodman, 5.00; Lucy West, 2.00. Total, \$311.92.

Skodsborg (Denmark) Sanatorium: G. A. Cushing, \$3.00; Honey Creek (Ind.) church, 4.00; Logansport (Ind.) church, 1.80; proceeds of entertainment given by J. M. Muck at Battle Creek, Mich., 8.75; Solomon Sellers, 2.00; Wm. Simmons, 5.00; Dana P. Smith, 1.25. Total, \$25.80.

Gitano (Miss.) School: Mrs. S. M. Ross, \$2.00; Second Primary Department Battle Creek church school, 4.00; Mrs. M. D. Shively, 10.74. Total, \$16.74.

General Fund: Foreign Mission Board, \$5.00; Tract and Missionary Society Wisconsin Conference, 30.00. Total, \$35.00.

Grand Total, \$3,946.51.

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