

April, 1902.

THE MISSIONARY MAGAZINE

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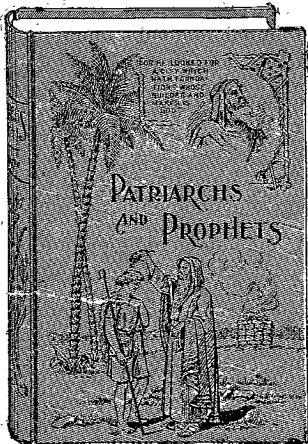
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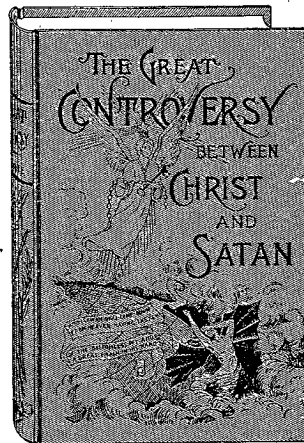
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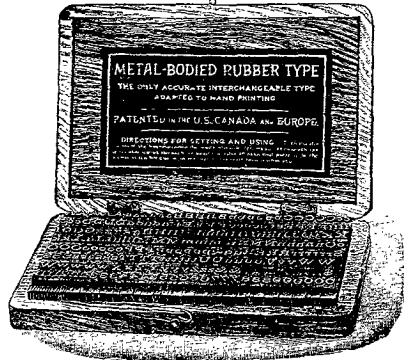
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VOL. XIV.

BATTLE CREEK, MICHIGAN, APRIL, 1902.

No. 4.

EDITORIAL

Test of Apostleship.

"And He saith unto them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it." Luke 9: 23, 24.

Bearing the Cross.

It is too often assumed that taking up the cross means doing disagreeable things as a matter of duty. In the cross of Christ the very power of God is revealed. Denying self is but acknowledging Christ Himself as the Lord of the life. This is a confession that must fill the heart with enthusiasm and joy, and make the feet swift to follow Jesus into the world's dark places, wherever the need is greatest.

Whole-Hearted Service.

The divine grace of enthusiasm is one to be cultivated in the work of God to-day. Great opportunities face us. It does one good to surrender absolutely to the cause of truth, bringing every interest of the life into subjection to the one overmastering motive. This is just the experi-

ence that the cross of Christ stands for. But it is possible to sing:—

"Love so amazing, so divine,
Demands my life, my soul, my all,"

and still go on in a sluggish, listless way, as though there was not just now a call for every soul to be a channel through which the energy and activity of Heaven may be manifested. The apostle drew lessons from the misapplied zeal of the runner and the boxer. We may learn one missionary lesson from the old Crusaders.

Crusaders of the Middle Ages.

The people of Europe, in that day of superstition and chivalry, heard that the so-called holy places of Jerusalem were desecrated by the Moslem conqueror. Peter the Hermit and others preached that the honor and cause of the cross depended upon rescuing the tomb of Christ from unbelieving hands. It was an argument that appealed to men's minds in that dark age. With the cry, "God willeth it," armies of men in successive movements, like ocean waves, swept into Syria, enduring everything, losing everything, fired with the one idea of delivering the Lord from captivity by mace and battle-ax. Landed proprietors

found purchasers for their estates at any price, and princes and peasantry flocked to the standard of the visible cross. "Europe," says the historian, "appeared to be a land of exile which every one was eager to quit." The reverses suffered by the first Crusaders seemed only to stimulate others to further and greater effort. A common enthusiasm stirred the peoples of Europe, "nor have all the centuries since the close of the Crusades witnessed," says Myers, "another such universal and profound movement among the peoples of that continent."

The Missionary Crusade.

We have on hand to-day a very practical crusade. It is no sentimental appeal to accomplish fanciful ends, but the solemn call of God to us to go to all the world with this message in this generation. Captives of sin will be delivered as we go; and when the work is done, the Lord will come. Carnal weapons and merely carnal energies cannot do service in this crusade. But the tremendous issues that we have set before us should stir this whole people with one common impulse, and fill us all with an enthusiasm that would make it possible to send out armies of workers. Why not really act upon our belief of this great truth, and throw every energy of our souls into it?

The truth is true. It is God's truth. It has blessed us, and given us all that we have that is of any worth. For the love of Christ we will make this work that He gives us the one interest of life, will we not, every one? Let every soul seek God for wisdom to know how best to help on this grand missionary crusade.

Missionary Figures.

In a recent review of the mission fields, Dr. Edwin M. Bliss, of the American Board, states that more than eighteen

thousand men and women are engaged in mission work, assisted by eighty thousand native helpers. To carry on this campaign, friends of missions are donating over twenty million dollars per year. Truly the Lord is preparing the world for the final message of His second coming.

Costly Enterprises.

The loss of life on both sides in the Boer war runs into many thousands, and an English writer estimates that the financial outlay on the part of Great Britain already reaches the enormous figure of \$862,025,000. Nations are ready to pay the price in treasure and lives for the possession of coveted lands or supremacy. Soldiers are ready to follow the flag anywhere, without a thought of turning back. They do all this for the glory of king and country, of which they are a part. We have a campaign on hand for King and country. The standard of truth is to be planted on every shore. It will cost all we have in treasure, and lives must be dedicated unreservedly to it. But the cause is worthy. As the treasury is drawn upon to send new workers forth and to meet the monthly needs in the fields, we have constant occasion to pray that God may help all the brethren to remember the financial needs regularly and systematically.

Off to Matabeleland.

Brother M. C. Sturdevant and wife, lately from Georgia, are on the way to Matabeleland, having sailed from New York, March 5. For many years Brother Sturdevant has felt a burden for Africa, and he went out thankful that at last the Lord commissions him to that field. The chain of mission stations must be extended into the heart of Africa. The Lord is blessing the training-school work in that country, and teachers are being

developed. We must pray the Lord to lay the burden upon others to go to Africa. Another couple are needed for the Matabele work, and Natal appeals for help.

In Europe.

All will be glad to hear that the Scandinavian work shows encouraging progress. The Danish and Norwegian Conferences, Brother Conradi reports, are fast getting out of debt. "The Christiania house," he says, "is now well occupied by good, paying renters, and best of all, all these labor for the advancement of the good work. It is demonstrated that the house can pay its way. Although times in Christiania are harder than ever, and the general financial conditions in business circles are worse than ever, our own work is going forward."

The Second Tithe in Germany.

The idea of a second tithe from Conference treasuries for mission purposes has taken hold of the Western German Conference, which has not only voted a second tithe to the Union Conference treasury, but has in addition given \$480 to push the work in Egypt and Abyssinia. The Lord is aiding the Conferences in all parts to reach out to help the needs beyond their borders.

Like Autumn Leaves.

In the populous lands abroad, much must be done by scattering leaflets. One great incentive to this work is found in the fact that we have a message so timely and fresh that it may be stated in small compass. A four-page leaflet on Christ's second coming is an awakener in many parts of the darkest lands, where such literature is rare. In India, for instance, a village reader, swaying backward and forward, after the Oriental fashion, as he reads aloud, may read one of our leaflets

over and over to the wondering peasants who crowd about him. We must let this literature fall like autumn leaves in all the Asiatic countries, and in fact in all the world where millions must be reached. Then, as the final signs of the Lord's coming appear, people will recognize them, and the Spirit will press every soul to the decision for or against the Lord. We must be prepared to spend no small amount in this literature for lands that we are entering so late in the day.



বীশু খ্রীষ্টের দ্বিতীয় আগমনের লক্ষণ।

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Progress in India.

Letters from India report the holding of the first institute for workers in that great field. Out of the ranks of believers who have accepted the truth a number are going forth to give their time to the circulation of literature and to the Bible work. The truth has now a firm foothold in this dark land, and we expect to see henceforward a steady growth. The institute, which was held in Calcutta, was

a season of refreshing. Miss Burrus, and the workers accompanying her from America, had arrived in the field full of courage and thankfulness. It will not take long to set all the East astir with the sound of this message, if only we furnish the sinews of war in the way of consecrated workers and means.

Spanish Work in Texas.

For some time work for Mexicans has been carried on in Arizona and New Mexico. Now Texas reports a splendid interest among these people within her borders. Elder McCutchen lately visited Laredo, on the Mexican border, where two ministers have recently accepted the Advent message, having heard it through believers in New Mexico. A church of twelve members was organized, all Mexicans, and there is a call for meetings on both the Texas and the Mexican side of the river. Texas has long felt a special interest in Mexico, and now has an open door directly into that field.

The Southern Field.

Here is a great territory, filled with cultured, thoughtful people, as well as with multitudes who need help because of a lack of these qualities. The Mission Board has assumed the responsibility of helping this needy mission field financially. It is as much a mission field, so far as our work is concerned, as any land abroad. We expect the friends of the Southern work, who want to see the message go with power in every part of this land, will rally with greater zeal than ever to keep the offerings to the highest level possible, so that this added responsibility may in no wise limit our ability to enter new fields abroad.

A Good Practice.

One brother resolves to carry with him a mission purse. When he is tempted by

former practices to spend nickels and dimes on unnecessary things, he means to slip the amount saved by happy second thought into his mission purse to bless far-away lands and hasten the Lord's coming. If every soul would faithfully do this thing, mission funds would largely increase.

The "Object Lessons" Crusade.

Anything that helps on this blessed work cannot fail to fill every heart with bounding enthusiasm, where the progress of the truth is really the one aim of the life. The people in many parts of the field are awake to the possibilities in the "Object Lessons" crusade, and have been reaping revival experiences. Now is the time for all to prove the Lord's plan, and share the blessings. The greatest thing will be, not the release of schools from debt,—grand as that aim is,—but the revival of interest in personal missionary work. When this work is completed, it will be seen that other books can be placed in the hands of the people by similar effort, and a whole denomination may be organized to move as a unit to strike a united blow at just the right time. We are getting a preparation to deal with some of the issues that will be sprung upon this country just as soon as we are ready to do what the Lord would have done. Everybody, fall in line!

Calling for Light.

As soon as the Sanitarium was laid in ashes, appeals began to come in for the institution to be transferred to this or that part of the country, where people offered special inducements to secure it. Various motives prompted these offers, but, as a matter of fact, multitudes recognize the value of the principles for which the health movement stands. These principles are greater than the people to

whom the light has been committed. Just so, also, as the educational reform movement has been working toward the ideal of Christian education, it has drawn the attention of many thoughtful minds, and in outlying parts of the world we are appealed to to supply teachers who are able to conduct school work on a practical, Christian basis. Slow as we have been to recognize the value of the magnificent principles revealed to us in the health and educational reform ideas, the Lord has given power to the principles, and the truth lifted up, draws the attention of seekers after light. It is but a suggestion of what will be seen when a whole people allow the glory of God to be revealed in them. "The Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Let us lay hold of every ray of light, and yield the life without reserve to the glorious truths which

the Lord is seeking to reveal once again in humanity. We are dealing with themes which even the angels are looking into, and watching with the deepest interest. This is no time for dawdling.

The Missionary Acre.

The idea of devoting an acre or more definitely to the Lord, is one that must appeal to every brother on the farm at this season of the year. The plan is being pushed now for the benefit of the Medical Missionary College, which is to equip hundreds of missionaries for us in this work of preparing the way of the Lord. It is a splendid cause. The thought of these missionary acres, springing up joyously under the Lord's heavens, always suggests to me that scripture, "Let the field be joyful, and all that is therein: . . . for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96: 12, 13.

APRIL STUDY OF THE FIELD.

1. Locate British Honduras. Tell something of the physical features, climate, and inhabitants. What kind of work is especially called for?

2. What items of progress are reported from Turkey?

3. Describe Elder Gates's trip from Australia to the East Indies. Locate some of the fields to which the third angel's message is still to be carried.

4. Tell something of the early history of the Province of Quebec. What class of people especially should receive help in this field? How many workers have we among the French people in Quebec?

5. Trace Elder Conradi's trip to Palestine. Mention any facts that show that the Lord is preparing a people for the last message.

6. Give an illustration of what the gospel will do for Africa's sons.

7. What lines of work have been especially successful in India? What encouraging news comes from this field?

8. Mention some items of interest or special needs, in connection with the work in Argentina, Samoa, Brazil, Chile, Switzerland, China, England, Finland, France, Australia, Karmatar, South Africa, and Mexico.



A VILLAGE IN BRITISH HONDURAS

BRITISH HONDURAS.

BY H. C. GOODRICH.

BRITISH HONDURAS is that part of Central America between Yucatan on the north, Guatemala on the south and west, and the Caribbean Sea on the east.

It is about seven hundred miles west from Jamaica, and about eight hundred miles from New Orleans. From the latter place we have a weekly mail. Besides the mail steamer, we have two other steamers, bringing freight and carrying fruit. There is no railroad, telegraph, or telephone in the colony. The timber interests are large, and still there are extensive forests of mahogany and logwood, while rosewood, ebony, and other valuable woods are abundant.

The soil is very fertile, and grows large crops. While some things thrive equally as well, or better, here than farther north, others do not do as well. For instance, the watermelon is not so sweet; the Irish potatoes are inclined to grow less tubers and more tops; while

this is the home of rice and sugar-cane. This latter is much more profitable here than in the States. There one crop is gathered each year, and a part of that has to be used to plant for the next year. Here two crops are reaped each year, and one planting does for ten or fifteen years. A tariff protects the price, so that sugar-making is very profitable in Central America.

Rice also finds here its native soil. Yet nearly all the rice used in the towns is imported from the States. Through the country each farmer has his little patch of rice, which he thrashes out with a wooden mortar and a heavy wooden pestle. With proper machinery, rice culture would be a very profitable industry. Rice, with beans and plantains, is the main living for a majority of the people. Bananas and plantains are the principal fruits exported, and the demand always seems a little ahead of the

supply. Oranges and lemons are at home here, and orchards of rubber trees are a paying investment. The only nut exported is the coconut.

British Honduras, as its name implies, is a British colony, so the officers of the government are nearly all Englishmen. Its early history, owing to the devastations of war and fire and flood, are not well known. The first English settlement was begun in 1638, when an English vessel was wrecked, and the crew escaped to land near Old River. Finding the land well timbered with mahogany, logwood, and other valuable woods, they built a camp and settled down to work, getting out the timber for northern markets, thus founding an English colony on soil then claimed by Spain, who demanded a certain tax or royalty on all the timber cut. Much friction was the result until 1798, when by the battle of St. George's Cays, the English won their complete independence from Spanish rule. Until 1869 it was governed from Jamaica; then it became a crown colony, and is governed direct from England.

The most of the emigration to this country was from among the negroes of Jamaica. Of a population of 32,875, 14,300 are Spanish, 13,800 negroes, 2,500 Carib Indians, 1,875 native Indians, and only 400 English and American.

In order that the reader may have some idea of this country as a missionary field, a description of these different nationalities will be necessary. The Spaniards, Caribs, and native Indians are all Catholics. The majority of the negroes are Wesleyan Methodists and Church of England. The Spanish people are found in all parts of the colony, and as a rule are tillers of the soil. Their greatest curse is their liking for rum; and a large share of the money earned on their plantations goes to satisfy their appetite for strong drink. All men, women, and

children use tobacco. Generations of this kind of life have so debased the mind and dulled the finer sensibilities, that only the lowest forms of religion can have any attraction for them; for to the great majority, religion is a life to fit the natural heart. A religion that purifies the heart and life does not easily find a place among them. And yet we always find some who have a desire for good religious books and tracts, in their own language. Not many can buy large books; but small books, like "Steps to Christ," "Christ Our Saviour," and "Gospel Primer," sell readily among



CARIB INDIANS.

those who can read. They do not seem to have a settled determination to be bad, but rather a misapprehension of what true religion is. Their faith is in the church, and in an outward ceremony, and final absolution by the priest.

One ceremony which is performed yearly in April, is the killing of Judas Iscariot. An old suit of clothes is procured and filled with grass or anything

else they can procure. This effigy is taken with great display to the place of trial, and is there convicted of being the betrayer of Jesus. It is then taken out and hanged, while the crowd, with revolvers and shotguns, to vent their spite on Judas, and with shouts and beating of drums, make merry over his death. It is then taken down and dragged through the streets, until all are tired, when they turn it over to the small boys, who finish it up. Sometimes it is bound to the back of a horse, which is turned loose in the bush. The evening is then devoted to music and dancing and general drunkenness.

This represents in part their condition; and yet in all this country there is not a soul to help them, only as they may derive help from the books and tracts which we have in their native tongue. And, not only this people, but a large number of the Caribs and native Indians, speak the Spanish language; so that even in this colony more people could be reached by a Spanish-speaking minister or colporteur than by one speaking only English. I hope soon to see many of our young men and women turning their attention to these long-neglected fields.

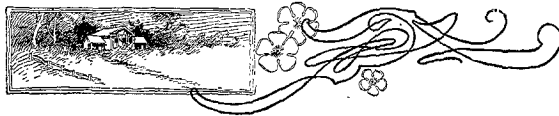
The negro of British Honduras is a descendant of the Jamaican emigrant. Most of them are members of some church, and therein seem to feel secure, and pass very lightly over the peculiar faults of the race, which to them seem of so little account. There is very little drunkenness among them, compared with

the Spaniards; but nearly all, both men and women, use tobacco. With both negro and Spaniard, marriage is not a very common thing, not one fourth of the families having entered into the marriage relation. And yet they know this is wrong, for very often when I have asked them to give their hearts to God, the answer would be, "I am not married." The reason given for this is that it is better, if the union should prove to be an unhappy one, for the parties to separate than to be married, and so be compelled to live together unhappily; but a truer reason, I believe, is in the lax and careless habits which have for ages fastened upon them.

Still, we have many evidences that God is able to take the most unfaithful, unstable ones, and make them strong and firm in the fear of God, and the keeping of his commandments. Many of the most earnest and faithful of our members are found among the negroes of Central America.

Many Americans have come to this country with their families, because they can make more money here than at home. Their influence is usually not good. Why should not many families, in whose hearts the love of God is perfected, come here, that the influence of that love and the knowledge of God's message for today might speedily go to all parts of this colony? May the Spirit of God put upon the hearts of those who can respond, a burden for their brethren in the dark places of the earth.

Belize, British Honduras.

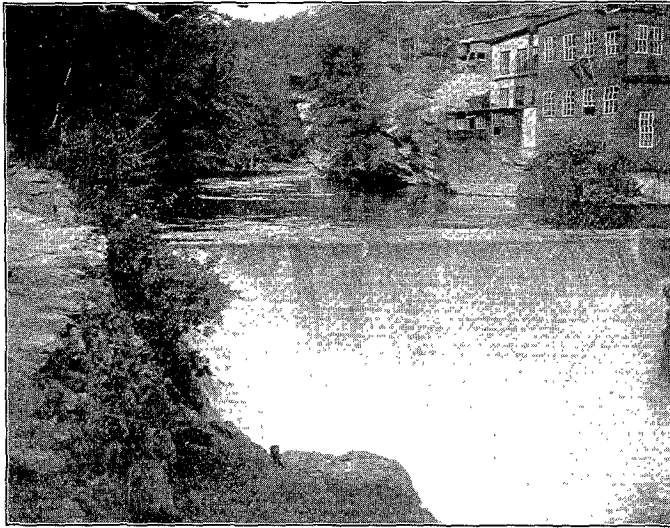


IN THE PROVINCE OF QUEBEC.

BY S. A. FARNSWORTH.

THE name Canada, signifying in the native tongue a cluster of cabins or villages, was first given to the lower part of the St. Lawrence Valley. It has since been extended so as to embrace a large tract of land extending from the 44th parallel to the North Pole, and from the Atlantic to the Pacific Ocean, thus forming a territorial area a trifle larger than the United States, including Alaska.

The first settlement was made by the renowned French navigator, Jacques Cartier, who entered the country by way of the St. Lawrence River, and took possession of it in the



SCENE ON MACOG RIVER, NEAR SHERBROOKE, QUEBEC.

name of Francis I, King of France, in the year 1535. Early in the seventeenth century, the name of New France was given to this and other parts of the country. For almost three hundred years France held these vast possessions, and as a natural consequence the country was largely peopled with French.

It became an English province in 1760. The first settlement was made at Quebec, a city now containing 68,844 inhabitants. The province of Quebec contains 120,764,651 acres. Nearly one million people in this province speak the French lan-

guage. Montreal alone contains two hundred thousand French. Some speak both French and English, but they have retained their French characteristics. In nearly every municipality a part of the schools are conducted in the French language. With the exception of a few large cities, the people are quite generally engaged in agricultural pursuits. The low prices that have ruled in the past, for

both labor and the products of the soil, have had a depressing effect, and many have emigrated to the States. But times are changing. The immense facilities for manufacturing are being

utilized, wages are higher, and the products of the soil are finding a ready sale in the markets of the world.

The prevailing religion among the French is the Roman Catholic; yet there has been a spirit of religious freedom in the province greater than that which has been accorded in some of the States. Notwithstanding all this, here is a field lying almost at the doors of the country in which the third angel's message was first preached, that has scarcely been entered.

There are some among the French who

accepted the truth through the labors of Elders A. C. and D. T. Bourdeau during their stay in the province. But only a few have ever heard the blessed gospel, proclaiming freedom from sin, and the soon coming of the Saviour in the clouds of heaven, without its being mixed very largely with tradition. Forms and ceremonies have taken the place of active Christian life. Still the Word of God comes to us saying, "My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth." God has a people among the French who will yet shine as stars in His kingdom. The Lord himself by His Spirit is searching for them. He says, "Behold I, even I, will both search My sheep, and seek them out." But He has intrusted to human hands the blessed privilege of leading them back, and yet in all this vast field there is at present not a single individual devoting his time to work among the French.

Workers should be located in the cities

of Montreal, Quebec, and other large centers. Scattered throughout the province are thousands waiting to hear the last call to the marriage supper of the Lamb. Shall we have a score of laborers whom God has endowed with His Spirit to labor among the French as ministers, Bible workers, medical missionaries, colporteurs, and canvassers? Schools should be established where laborers can be educated to fill the calls that come, not only from this field, but from France and other French-speaking countries.

Who is there upon whom God has laid the burden of this work? "His God be with him." Let him come up and take hold of the work that has been given him, and success will attend his efforts.

Others having means at their disposal which they would like to have used in the work among the French in this province, should send it to the Mission Board, and it will be used as desired. The writer will be glad to answer any questions regarding this field.

South Stukely.

A WORD FROM CONSTANTINOPLE.

BY Z. G. BAHARIAN.

UNTIL a few years ago the Mission Board was receiving news of the progress of the message in this field. Then I was free to travel from place to place; but since the Armenian massacre our scope of work has not been so wide. I have been prevented from traveling, and even holding meetings here in Constantinople.

Already the message has spread to Bithynia, Galatia, Pontus, Iconium, Cilicia, Aleppo, and some other provinces, and about one hundred and fifty believers are rejoicing in the truth. Being alone, the only thing I could do was to keep awake the interest in the believers through correspondence. I would pre-

pare special readings, and send to them, answer their questions, and set them to distributing tracts. I am glad our brethren were active, and through their diligence the work was kept alive, and here and there souls were converted. While I was doing this work by correspondence, Constantinople itself was left unworked. But Brother Krum has recently come from Jerusalem, to visit our scattered churches and groups, and this gives me some opportunity to work in Constantinople as a canvasser. Two or three days during the week I visit from door to door, selling our few tracts. I am glad I am gaining some experience in this line.

We have many here who could be educated to take it up. Cilicia and Nicomedia are the two centers from whence we can widen our tents. We must prepare workers. Asia Minor is one of the most promising fields, but we need laborers in every province. I am well. Although I am tied up in Constantinople, there are others who are free. Let the good work go on.

FROM ONE OF AFRICA'S BOYS.

THERE ARE MILLIONS MORE.

BY E. HIVA STARR.

In a letter just received from Walter Mead, he incloses one written by a native boy in the Matabele language.

This boy came to the Mission Farm between three and four years ago. He was then about sixteen years of age. He had an earnest desire to learn to read and write, that he might teach the Bible to the black people around the mission.

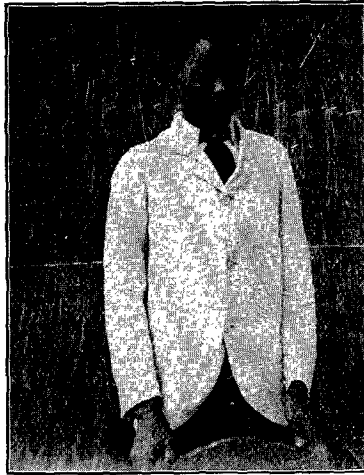
After working hard all day, he would come to our cottage in the evening for his lessons. He never grew tired of study, nor had any idea how late he was staying, so we would have to send him home. Later on, he had the privilege of attending school with the other children.

I often wished that I knew the language well enough to understand his prayers, for one could tell that he was deeply in earnest. I am sure all will be interested in his letter.

To Miss Starr, from Jim.

Miss: I send my letter to you. Are you well and all the people at your home are they well? Miss Starr, me, I am very glad because I have seen the path of Jesus. I remember your words which said: "If I go I leave the words of God."

Miss Starr, I am very glad to see Jesus. The words of Jesus are very sweet. I am glad when I hear them, the words that say, "God so loved the world that He gave His only begotten Son." John 3:16. 'Tis sweet to hear that. My teacher, Miss Starr, I am very happy, but I am not glad because the people of our home, the blacks, they are still in the dark, they need teachers. I wish you to tell all the teachers at your home, you say him that likes, let him come and help us because we black people are in the dark, also we have (or are) not learned. But white people have learned and by that, help us friends. We are blind of Africa. All help us. You (people) send a teacher because ours is dead. JIM.



JIM.

In regard to the translation, Brother Walter says:—

"The parentheses are mine, inserted to make

the meaning clearer to you. I have followed his own words as closely as I could without destroying the sense.

"This letter might have been translated so as to read more smoothly, but seeing you know Jim, I thought you would like it this way. At any rate, it sounds very much like his English.

"I send a little photo to show you how he looks now. He is still the same 'Jim,' only that he is thoroughly converted, which does affect his every-day

DEC. 21, 1901.

life. He is now a great help to us as a teacher and preacher and general 'standby.'

"We keep him at home to help in the school here in the mornings. He teaches a Kraal school in the afternoons."

Another Walter writes that a number of the boys who were quite young when I was teaching them are now thoroughly converted, and have enough education to go out and teach schools in different

parts of the country. Two of the boys, Mahlamoana and Gaŋgaza have gone to teach in a Kraal near the Zan'besia River. The progress these boys have made is very gratifying to me. It is an earnest of what God will do for Africa's sons in this closing message. And there are millions of them to whom this gospel must go. Pray the Lord of the harvest that He will send forth laborers.

Battle Creek, Mich.

Drinklo lomja 21. 1901 Misa niya tumela ugu abe
 lwami guwe usahambana la bantu bonke bagini
 basahamba na miss stayi mina niya taba gabulu
 noba nitonile indlela ga yesu niya kumbulla ama-
 zwi abo. Owati anitab hambi nitjiye amazwi
 samlimu. Miss stayi niya taba gabulu
 ugubona uyesu amazwi gase su amnahedi
 gabulu. Ni dyataba lopa nitizwa amazwi
 esiti umlimu walitan bla rwe igangaga
 waliniga indodana yake ezelwedya
 ugokone 3: 16. Sumnandi uguqwa loko
 mfundisi wami miss stayi niya gabulu
 gabulu. Godwa anitabi noquba nloba a-
 bantu bagiti abamnyama baseburumanya
 meni ba rwele abo fundisi niya tonda
 iguba utjele bonke abafundisi oblagini uti
 O stand byo gazosisiza noba tina abantu abo
 mnyama, siseburumanya meni njalo asifu-
 nda na. Godwa ama khwa afundile kha
 sisiseni bazalwana tina zipofu zase afo
 Africa sisise ni nitume umfundisi noba
 bwetu ufelle.

Jim

JIM'S LETTER.

"Do you ever come to the Master
 To bring Him your little store,
 And ask Him that He will use it
 To send out one sower more?
 Do you ever think that, it may be
 He will some day answer that prayer
 By sending you out, dear sower,
 To carry His message there?"



Studies in the Gospel Message

THE LAW OF THE SPIRIT OF LIFE.

BY E. J. WAGGONER.

THERE is much misunderstanding about the law. Men have made so many difficulties that do not exist. The difficulties are not in the Bible, but in us. It is not because the sun is not shining every day, that the blind man cannot see it; the defect is in his eyes. The Bible itself has no difficulties; there are in it some things hard to be understood, but it is only the unstable and unlearned who wrest them to their own destruction. It is not the sun's fault that its rays do not penetrate a piece of clay. When the veil of unbelief is removed, and our hearts lose their opacity, things that have seemed dark will be found to be bright light. A child can understand where philosophers stumble.

I once heard a man who had himself been but a year out of the gutter, conduct a mission service. He read a chapter of the Bible that is thought very difficult, and which I myself had in times past had some difficulty with. He made some comments as he read, and I never heard the chapter set forth more clearly and simply in my life. He did not know of any difficulty there, and he made none; he simply read the Word, and understood it, unconscious of the fact that theologians regarded it as a puzzle.

It spoke to him, and he received it without any trouble.

The deep things of God are hidden from the wise and prudent, and revealed unto babes. The one who has the simplicity of a child to receive and to learn, will find that the so-called difficulties have vanished.

When we read something about the law, many people say, "Oh, but that is the ceremonial law!" thinking thus to avoid the duty. They forget that such a term as "ceremonial law" is not to be found in the Bible.

"But does not the Bible speak of two laws?" It speaks of more than two; but in this study we shall speak of only two distinct laws, as easy to distinguish as daylight from midnight darkness,—the law of the Spirit of life in Christ Jesus, and the law of sin and death.

In the third chapter of Romans the apostle speaks of these two laws as the law of works and the law of faith, and sets forth the way of salvation. "By the law is the knowledge of sin." The law of works is bondage, "for as many as are of the works of the law are under the curse." The law of faith is life, for there is "no condemnation to them which are in Christ Jesus," for the law of the

Spirit of life in Christ makes us free from the law of sin and death.

In the third chapter of second Corinthians these two laws are again set forth and contrasted. "The letter killeth, but the Spirit giveth life." If the ministration of death written and engraven in stones was glorious, how much more shall the ministration of righteousness exceed in glory, etc.

Here we have the ministration of condemnation and death, and the ministration of righteousness and life. But the two came at the same time, and were both revealed at Mount Sinai. The ministration of death was that which was written and engraven in stones; the ministration of life flowed from the lips and heart of Christ before the tables of stone were made.

What! the ten commandments death? Yes, "for when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death." "The strength of sin is the law." And yet at the same time the commandments of God are life and peace; "for we know that the law is spiritual," and he in whom the law is in truth, has life and peace. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

A little study of the giving of the law will enable every soul to determine whether he is in the bondage of sin and death or in the freedom of the Spirit of life. God called Moses up into the mount, and said, "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore if ye will obey My voice indeed, and keep My covenant, then shall ye be a peculiar treasure unto Me above all people; for all the earth

is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation."

The point in this is that He *brought them unto Himself*. In the third chapter of First Peter we are told that "Christ also hath once suffered for sins, the just for the unjust, that He might *bring us to God*." We are separated from God by our sins, and Christ suffered that He might bring us nigh to God. God was bringing the children of Israel to Himself; and Christ was the Leader who went before the armies of Israel in the pillar of fire, to accomplish this end. He is the Deliverer, and He it was who was carrying Israel and bringing them to God. They had seen how He was doing it; they had seen Christ set forth crucified among them.

This was God's promise: Ye shall be a kingdom of priests, if ye keep My covenant. Mark that God did not say, "If ye will *perform* My promise." He never expects any one to perform His promises, but He fulfills them Himself. Our part is simply to *keep*, to accept and hold fast to them, and then as He fulfills them, we get all the blessedness of it. His covenant is His promise. "If ye will keep My promise, keep the faith, I will do all this for you." By His exceeding great and precious promises we are made partakers of the Divine nature, made kings and priests. God reminded them of what He had done: Ye have seen My way of working, now hold fast to My promise, and I will fulfill all My word to you.

GRASPING A SHADOW INSTEAD OF THE SUBSTANCE.

Three days after sending the Israelites this message, God spoke the law, in the midst of such grandeur as will never be seen in this earth again until Christ comes and shakes not the earth only, but also heaven. The people were terrified, and said, "Let not God speak with us,

lest we die." Moses told them not to be afraid, and he himself drew near to the thick darkness; but the people stood afar off. When he came down from the mount, his face shone so that the people were afraid to come near him, and he had to put a veil over his face for their sakes. So instead of receiving the glory, they shut it out. Instead of receiving the ministration of life, they received the ministration of death. Instead of receiving the substance, they got the shadow. Instead of becoming a kingdom of priests, only one tribe received the priesthood, and they were not priests indeed, for they served only the shadow. Instead of the real law of which the body is Christ, they got only "*the form* of righteousness and of the truth in the law."

The boast of the Jews was the law; but the one who really knows the law will make his boast in God, for Christ is the perfect law of liberty. When the apostle Peter says that we are a kingdom of priests, he says that when we come to Christ, the living Stone, we also become living stones, a house that *grows* into a holy temple. Christ is the Living Stone, and those who do not receive Him indeed, get the law on dead tables of stone that can do nothing for them but fall upon them and kill them. They get only form and ceremony.

DRINKING THE LAW IN THE LIVING ROCK.

A living picture was before the children of Israel when the law was spoken, so that they need not have got mere form instead of reality. The people had been famishing for water, and when Moses at the command of God struck the rock, water had gushed from it, and was even then flowing in the dry places like a river. God "turned the rock into a standing water, the flint into a fountain of waters." Ps. 114: 8. That solid rock became water, and yet existed there as

rock, nevertheless. Such is the infinite variety of the forms of God's life.

Christ stood on the rock, and He is the Rock, the Living Stone. The law is in His heart, and He came to magnify and make it honorable. In Him "the Word was made flesh, and dwelt among us." The Lord would have us know that the very mountain that burned with fire was pouring forth the word of life. The statutes and judgments were commanded in Horeb for the people, but the rock was there pouring out a stream of life for them. The fountain that it was death to touch, was sending forth rivers of life.

That mountain was the dwelling place of God for the time; it was His throne, and from the throne flows forth a pure river of water of life. Out of the throne also proceed thunders, lightnings, and voices. Rev. 4: 5. That same throne that burns with fire, and from which come thunders and lightnings, is the throne to which we are invited to come boldly.

THE LAW FROM THE CROSS.

You say, "We would rather come to the cross of Christ, and Him crucified." But this is Christ crucified. Have you never read that when Christ was crucified there was an earthquake, and darkness, and terror? But at the same time the stream flowed from His wounded side to convey life. At Sinai you have the law as both life and death, and you take which you will. At Calvary you have the law slaying the sinner, but life flowing from Christ, to wash the sin away. So in the midst of the throne is the slain Lamb, and the river of life proceeds from Him. But He is the Living Stone, and the law which is the foundation of God's throne is written upon Him. In receiving Him we drink of the Rock.

If Israel had believed this, they would have had the law only in Christ, the living Stone, which sends forth fountains

of water. They drank *of* the Rock. That Rock was Christ. They drank not merely *from* the Rock, but *of* it, and we likewise must drink *of* the living Stone, only not faithlessly, as they did.

London.

MISSIONARY STUDENTS IN ARGENTINA.

BY ARTHUR FULTON.

At the close of the spring term of our school all of the older students were encouraged to enter the canvassing work. The following letter from Brother G. Block shows the spirit of work among our students, and may be of interest. The Lord blessed him, as he sold as many as thirty-two books in one day, and this in what is said to be a "hard field." The letter has been translated from the Spanish:—

With joy and love strengthening us, we made our first missionary journey to Gualeguachu for the purpose of spreading the present truth.

Our principal object was to sell books, but we also had the privilege of holding meetings in every village. Let the Lord be praised and glorified for the good that was accomplished. He has worked wonderfully among the people.

We had many experiences during the journey. An acquaintance that we asked to take us to the station did not wish to do so for fear of his neighbors. We had the privilege of holding various meetings, and the hearers were attentive to the Word spoken. Some showed an interest in the truth and a desire to follow it. We took a quantity of books with us, and sold them all. The enemy also made himself felt. A house in which we held meetings for the children as well as for adults was stoned by a number of ruffians, agents of our adversary, but the following day some of them were made ashamed in our presence. At some places the people showed a desire to have us stay for a longer time. Every evening we held a meeting, and during the day visited from house to house, and we have seen how God was working by His Spirit. May He bless and increase the seed sown.

One family decided to keep the Sabbath, and others are deeply interested. We believe that a church can soon be organized in one place. We promised to hold a series of meetings after harvest.

Now, dear brethren, the last moments have come in which a great work must yet be done. Let us heartily sacrifice to God, and be consecrated to His service with all our being. The time has come when we ought to seek the Lord with all seriousness in our prayers. The message must be presented to the people, while the angels are holding the four winds. O! let God purify us from everything that hinders His work, that it may take a rapid march, and Jesus soon come. I believe that He will soon come. He may be delayed a little while, but I cry in my prayer, Come, Jesus, quickly come. "For yet a little while and He that shall come will come, and will not tarry." May all who read these lines remember me in their prayers.

Brother Block is a man thirty-three years of age. Having a burden to enter the work, he left his farm, and came to the school one year ago, entering the classes with the little children. From being scarcely able to write, he now writes a good letter. His earnestness and spirituality have been a help to all connected with the school. With our territory larger than the United States east of the Missouri River, and only a little work having been done in a few places, it is my prayer that more will feel this same burden of work, and come and receive the training our school seeks to give.

Diamante, Argentina.



FALLS OF IMATRA.

FINLAND.

BY OTTO LUNDELL.

FINLAND, although nearly three times as large as Michigan, has a population of only three millions. Lying between Sweden and Russia, in the northwestern corner of Europe, it has been for hundreds of years a great battle-field between these two countries. During the last half century, the country has been prosperous in every way. Although the Finns and the Russians never seemed to agree very well, it has been well for Finland that peace exists between her and that mighty neighbor on the east.

The country, except its most northern part, is covered with lakes and beautiful streams. It is a land of "rocks and rills." One of the most beautiful scenes in Finland is the rapids or falls of Imatra, on the Wuoksen River, in the southeastern part of the country.

In the north, the people have to live almost entirely on what they get from their principal domestic animal, the reindeer. Every particle of the animal is used,—the skin, the bones, and the meat. The reindeer also serves as the beast of burden, taking the place of the horse. Three deer do about the work of one horse.

The reindeer gets his food from the moss which grows on the rocks. In the far north there are but two or three months of summer. In the south we find blooming gardens with fruit-trees of every kind. The climate is about the same as that of Minnesota and the northern part of Michigan. The general language of the peasants is the Finnish; while the Swedish is mostly used by the higher classes, and in some places along the coast by the common people.

The Finn has a peculiar nature. It is hard for him to take up anything new, and it is just as hard to change his course when he has really decided to follow it. He is cool-headed, but if his passions are aroused, it is not the most pleasant task to deal with him. He is a good servant, but is never ruled very well by force.

How the truth ever reached these people is a wonder. We are thankful to the Lord for the great work He has done. It was hard to start such a work as ours, but it will go on and on, for the power of the Almighty is behind His work. The first preachers of the present truth in Finland were sent from Sweden. They were generally looked upon as people who had gone back to the old Jewish

religion of laws and ceremonies, but the Lord was with them, and soon the people began to see that there was no going back, but a reformation and a going forward. As soon as there were willing hands ready to spread our literature, the "Prophecies of Jesus," written by J. G. Matteson, was translated and printed in Finnish. No one can understand the difficulties the canvasser has in this country. It requires a strong faith in the Lord to do this work as it ought to be done. But we can all receive the wisdom we need from the greatest Teacher that ever lived. He is near to those who trust in Him. He is a mighty fortress to His children, and will never leave them alone.

Battle Creek, Mich.

FROM AUSTRALIA TO THE EAST INDIES.

BY E. H. GATES.

ON the last day of November I left Sydney for a trip to Malaysia. My steamer was the "Stettin," of the North German Lloyd line. For a long trip this has been the most free from suffering of any I ever made. The weather was favorable all the way, besides which, while going up the Queensland coast, we were for hundreds of miles inside of the great Barrier Reef. Much of the way after leaving Australia we were in the lee of large or small islands, which made the sea like a quiet lake.

The officers of the ship were uniformly kind and accommodating. Many nationalities were represented among the passengers and crew—English, Germans, Americans, Scotch, Scandinavians, Austrians, Malays, Japanese, Hindus, Chinese, and half-castes; the denominations were Lutheran, Church of England, Catholic, and Seventh-day Adventists, besides Mohammedans and Buddhists.

As our Mission Board had recommended Elder Geo. Teasdale to make Sumatra his field of labor, I had hoped that he would be ready to accompany me to that field; but on reaching Brisbane, Queensland, I found that he had not had time to make his arrangements to leave. However, at Townsville, three days later, I received a telegram that he would start December 21, by the British India steamer.

After leaving Townsville we made no stop till we reached New Britain, a good-sized island just northeast of New Guinea. At Herbertshöhe, the capital, and also the capital of the German possessions in this part of the Pacific, is located the governor of these German islands. These include German New Guinea, New Britain, New Ireland, Admiralty, New Hanover, and a few other small islands in the Solomon Group.

New Britain, at least that part which

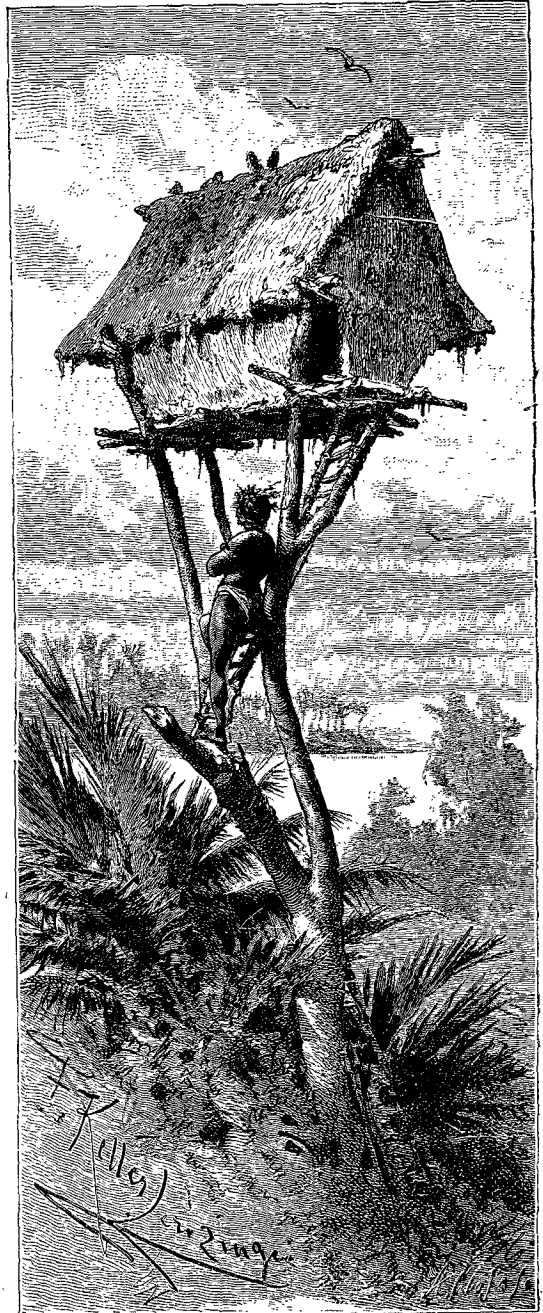
has been improved by the white men, is a very pretty island. Thousands of acres have been set out to coconuts, which, when made into copra, form the chief export. Cotton and kapok are also grown here, besides some peanuts.

This island, except the few places under direct German rule, is still in a state of primitive savagery. To quite an extent cannibalism is practiced. The natives probably have the same origin as those in Samoa, Tonga, and Tahiti, but they are not the equal to the latter, either mentally or physically. Centuries of paganism have reduced them almost to the level of beasts. Many of them have a dull, stupid look, and seem to possess little energy.

Scarcely anything is worn by them, and probably in the interior they go entirely naked. Their food is largely the taro, yam, and banana, with some fish. All chew the betel-nut, which is slightly intoxicating. This nut, which is mixed with powdered lime and a very peppery seed, makes the teeth as black as ebony. All use tobacco. The first and last requests made of me when I went ashore were for tobacco. Sticks of tobacco constitute their money. I tried to buy some fruit of them for silver coin, but failed; but some of the passengers offered tobacco, and bought all they wished.

Missions have been established among them by the Catholics and Wesleyans at a few points. The Catholics have a fine establishment at Herbertshöhe, which is the headquarters of a bishopric.

The large church building, with its



AN EAST INDIAN TREE-HOUSE.

two tall steeples, and the fine bishop's residence, would do credit to a more highly civilized community. Several "brothers" and "sisters" have charge

of the schools, which accommodate about two hundred boys and girls, both natives and half-castes. In fact, about everything pertaining to education in the immediate community is in the hands of the Catholics. As is usual, everything is conducted in a way to captivate the senses of the ignorant heathen. But though many connect themselves with this body, no reformation is seen in their lives.

The priests being intemperate, licentious men, cannot uplift anyone from the pit of sin. Their "converts" are really just the same pagans as before their conversion.

As the Wesleyan mission was several miles from our anchorage, I did not visit it. I learned that the majority of the workers in this mission are native teachers from Fiji. This is the place where our native brother, Pauliasi, of Fiji, labored for ten years as a Wesleyan minister. Before leaving I sent a good supply of our literature to the man in charge of the mission. A few others who seemed a little inclined to religious matters, were supplied with books and tracts.

Generally the white residents of these islands have no interest in Bible religion. They are here for business, money, and pleasure, and with these things they are entirely satisfied.

All drink intoxicants. A person who abstains is accounted almost a monstrosity. A Catholic "brother" at whose mission I called, laughed derisively when I declined to take a glass of wine with him. As I saw the primitive paganism of these islands, with the same paganism partially disguised under the sugar-coating of professed Christianity, and then saw the intemperance and ungodliness of the only ones in the island who could do anything to remedy this condition, I felt a sense of utter helplessness

at the prospect. But God in some way will snatch a few as brands from the idolatry of even this dark land.

After staying at New Britain four days to discharge and take on cargo, we started for German New Guinea, which we reached in thirty-six hours. Here four days were spent at different points along the north coast of this large island. There is but one larger island in the world, and that is Borneo.

New Guinea has but few inhabitants outside of the native population. Only missionaries, traders, and planters, and companies exploring for gold, come to these fever-stricken shores. Nobody expects to escape the fever, while in some places a majority of the white men die. A passenger, a temporary resident of the island, told me that the principal cause of the fatalities was the drink habit. The large use of liquor, flesh-meats, biting condiments, pepper, curry, and mustard, is considered indispensable. I am ordering health publications sent to the missionaries and others in these islands. At our first stopping place was a German Protestant missionary; but as the mission was located high up in the mountain, I did not have time to visit it. It seemed a wise course to locate in the mountain, above the swamps, and where the temperature is lower. The other missions would do well to follow this example. At two other points further west are Protestant missions. At Potsdamhafen and Berlinhafen, still farther west, were Catholic missions.

At these places I went ashore and visited the native villages. This was my first view of the New Guinea native. Never before had I seen such wild-looking men. Scarcely a shred of clothing was worn by any of them. Many had fairly symmetrical bodies, while others were rather small. Some had the hair cut short, but with most of them it re-

sembled a great brush heap. The ears had great slits, from which dangled large tortoise-shell rings, strings of shells, dogs'-teeth ornaments, or pieces of bone. The nose also was pierced, and held its bone or bamboo decorations. Around the neck was shell or dogs'-teeth necklaces, from which in some cases was suspended an ornament made of hogs' tusks and skulls. The arms and wrists were also encircled with shell ornaments. Some had cassowary feathers stuck into the hair.

Their houses were of the simplest construction possible, and were generally built several feet above the ground on piles. In one village I saw a few houses with some decorations. At Berlinhafen, one village contained two tall buildings, looking like Indian pagodas. These houses were the receptacles of the heads of those who were killed; for some of these heathen are head-hunters. Cannibalism is practiced to some extent. While the efforts of the white men result in the improvement of the island in some

respects, the moral condition of the natives is in no way bettered. Intemperance, the great "overshadowing curse," is making itself felt here. At one place I took a trip to a large plantation, in a car drawn by Java bullocks. Here I saw thousands of acres of tobacco land, with large numbers of natives, Chinese, Malays, and Javanese, preparing the tobacco for market. It seemed inexpressibly sad to me that these simple-minded, degraded heathen should have their first ideas of Christianity and civilization so mixed up with tobacco and liquor. But so it is. Satan is still god of this world, and will exert his power to destroy till the end of time. But according to God's Word the people even of this dark land will have an opportunity to hear the message of salvation.

At this writing (December 30), as I finish this letter, our steamer is passing between lovely little islands just off the coast of Asia, not far from Singapore. I hope at a later date to write further concerning this far-off land.



A PLEA FOR WORKERS.

BY MRS. P. ALDERMAN.

FATHER, raise up earnest workers
For the harvest.
Qualify for holy labors
All our fairest.
Free from love of sin and sinning
Holy men and holy women.
Take our dearest.

I would not withhold from Thee,
Master dear.
Thou didst leave all heaven for me,
Angel cheer.

Sweet it is to follow Thee.
Raise the workers glad and free
Without fear.

Be their shade on their right hand,
Pillar near;
Be their sun on sea or land,
Guide and cheer.
Go with them where darkness reigns,
To liberate from error's chains
Souls so dear.

Madison, Ohio.



HOMES OF PLANTATION LABORERS, PORTO RICO.

SPIRITUALISM IN PORTO RICO.

BY DAVID M. TRAILL.

If any one doubts the widespread existence of this belief, a few conversations with Porto Ricans of any class of society would soon reveal the firmness of its foundation in the minds of this people.

In its present condition it was introduced and pushed by a man who is still alive, Honorable Matienzo Cintrón, lawyer, orator, and member of the Insular Legislature. The doctrines and teachings of Spiritualism permeate the island in all directions. Its march has been hitherto unopposed and triumphant. The Roman Catholic Church, even when it was the state religion, could do nothing, and so is powerless now. She is the cage where these false and foul doctrines were hatched, but the brood has outgrown the mother nest, and declares itself an independent "church."

While Catholicism was the state religion, Spiritualism allied itself to the church. Now Cintrón declares it to be the best and only true religion. Occasionally one hears a Roman Catholic priest feebly protesting against this new doctrine, but the protest is ineffectual. The Spiritualists know that the Church of Rome is the source from whence they

received the doctrines of the natural immortality of the soul, and they are not slow to use this fact as an argument against any priestly opponent, generally to the latter's discomfiture. Nothing but the teachings of God's Word can unmask the hideousness of this phase of Satan's work.

It is not alone the ignorant and the unsophisticated who believe in this delusive doctrine. The educated classes also are daily proving by their acts that they are Spiritualists. It numbers in its ranks men of all spheres of life and intelligence. In short, the time has come for its last great delusion, and it is making almost superhuman efforts to convert the world to its ideas. Only a little while more and the outpouring of God's Holy Spirit in the latter rain will be counterfeited by Spiritualism.

Already its votaries are performing "miracles" of healing, and are attracting the whole country. Their mediums, often ignorant people, who are absolutely illiterate, prescribe and cure where the doctors fail. Cases of this kind are numerous here, and well authenticated. We who have been warned by God's

Word and the Spirit of Prophecy are expecting all this, but are we really prepared for it?

Working under the auspices and cloak of the Catholic Church, several instances of these counterfeits have sprung up here. A few months ago at one place there was a so-called possession by the "spirits of the apostles" among some of the peon class. They began to preach "repentance," and like a flash the whole island was inquiring about it. Spiritualists from all over the country flocked to that point. Conversions by the thousands took place, confessions of sins were made, and even the restitution of stolen goods. Fashionable clothes, face powder, hair-pins, and jewelry were laid aside. The "apostles" advised the people to go to confession, mass, and everywhere pious expressions were heard. Priests from other towns came to assist the parish priest in his extra duties, so great was the rush. Thus the Catholic Church and Spiritualism worked hand in hand. It all died away quietly, but we may expect such demonstrations again and again.

A false Christ has appeared in this town, an innocent-looking old man, who wanders around begging alms on the plea of his supposed resemblance to the pictures of Christ.

In a spot near the town of Barranquitas a saint was said to have been seen. Of course, the Catholic devotees and the Spiritualists were very much in evidence, but it did not appear the second time.

As in the United States of America and elsewhere, the lives of few of the Spiritualist mediums can bear close scrutiny. Two of them I know personally; one is a drunkard and vicious, the other is a fallen woman. Still the poor,

blinded people think they are the "great voice of God," and if they have any relative sick, they will send to these mediums for a prescription instead of to a doctor.

Furthermore, the mediums here undertake to prophesy. In some cases, of which people have told me, they have foretold events, such as the death of a relative or the existence of buried treasure. These statements have sometimes proved true, but not always. Very naturally, all these facts tend to draw the uninstructed mind. People say that a spirit that converts a sinner, that cures a sick man, or that can prophesy, *must* be from God! *We* know, on the authority of God's Word, that Satan will work with "*all* signs and wonders." But is our faith strong enough to resist the compelling evidence that Spiritualism produces? Unless we have actually seen this work done, it is difficult to realize how powerful are the enemy's weapons. Unless we are strongly founded and rooted in Christ Jesus, we will fall into the snare.

In conclusion, we can see that the enemy is here, firmly fortified, and calmly awaiting the onslaughts of the army of the Lord. The attack has begun already. Knowing the enemy's strength, is it wise, is it Christlike, to attack his stronghold in a half-hearted way? We need a picked, tried band of veterans here, to fight the good fight of faith. Will you think this over seriously and with prayer? Ask the Lord if He wants you here, and if so, to send you. But if not, we ask you to uphold the hands of those who are struggling, that victory may rest abundantly on the work of the truth.

Las Marias, Porto Rico.



A MISSIONARY TRIP IN SAMOA.

BY D. D. LAKE.

DR. F. E. BRAUCHT and I, accompanied by two natives who acted as guides and carriers, set out on foot over the mountain to Siumu. By rapid walking, we reached the village just as darkness came on. The night was spent in the house of the high chief. In the morning, we took a walk through the neighboring village, and visited a young Mormon missionary. The government has prohibited the teaching of English, and the blow falls hard on the Mormons, as their entering wedge was teaching the children English.

After a good breakfast of taro, palusami, and moa, we started for the next village, ten miles eastward. Our path led over a great lava bed covered with bush. The way was rough and stony, but not steep. At three in the afternoon, we arrived at Salealua, and the chief, an old friend of the Doctor, pressed us to stay overnight.

The Samoans never like to be surprised by visitors. They want to know beforehand, if possible, or have one arrive at an hour that will give them time to prepare an oven. The leading men of the village came in to greet us. After breakfast the next morning, we journeyed on, often stopping in the villages to chat with the natives. A young man preceded us to Matautu, and they were preparing a feast. The house was one of the large circular ones seen in nearly every village, but it was nicely cleaned and bright. The posts and poles had been decorated with flowers and foliage, and blankets and fine mats were spread for us to recline on. At that place, there was a rather formal speech, thanking the Lord for our safe arrival over the rough and stony path. A response was expected, but I am afraid

we were below the standard in our reply. It takes time and constant association to acquire the fine phrases so pleasant to the natives. At last the feast was spread, and having finished our repast, we said *tofa* to our friends, and journeyed on. Several trading stations and plantations are located in this neighborhood.

On Thursday afternoon, we arrived at the home of Mr. Morley, the London Missionary Society headquarters on the south side of the island. They have often been at the Sanitarium, and are very friendly to us and our work. It was our intention to make a short call, and go on to some village for the night, but they would not listen to this. A bath, a meal, then a good talk and Bible study until 2 A. M., was the program. The next morning was spent in the same manner. There was no debating or arguing, but simple, plain talk and study.

Just as Sabbath came on, we reached Aufanga, the home of one of our native girls. The relatives received us kindly, and the village pastor and leading men came in to see us. The Sabbath was spent in resting quietly or visiting in the village. Food from the village was sent in, until there was enough to feed fifteen or twenty men. Every village seems open to us through the medical work.

After attending church on Sunday morning, we went on our way. Much to my surprise, the natives looked on this as proper enough, although they are very strict themselves. Knowing that our day of rest was over, they seemed to think it was all right for us to resume our work on Sunday.

We passed through several villages, arriving, just as the sun was setting, at the house of the pastor of Saleamua.

When I visited this end of the island last, the children would call out as I passed, "*Mamona*," meaning "Mormon." This evening the children looked at us a minute, and then I heard the word passed along, "*O le Iutaia*," meaning, "The Jew." We are called Jews all over Samoa, the name given no doubt as a term of reproach, but which now, on account of the medical work, is honored and respected everywhere. Samuel, the pastor at this place, greeted us heartily.

From here, as the trail is very bad, we arranged for a boat to take us around to Apia. But because of the strong winds and high seas, it did not arrive until Thursday; and on Wednesday, Mr. Morley held the foreign missionary meeting in this district, and sent us invitations to be present. We had another pleasant visit with them both. The next morning, Samuel got a boat, and brought us home.

Apia, Samoa.



RHODES.

IN BEIRUT, AND EN ROUTE TO PALESTINE.

BY L. R. CONRADI.

LEAVING Smyrna, I secured passage on a Russian steamer for Jaffa. Many of my fellow travelers were Russian pilgrims, en route to Jerusalem. It is a very noticeable fact that more than half of all the pilgrims going to Palestine are Russians. Our journey lay among the islands mentioned in Acts 20: 15, but the steamer passed them quickly. Early in the morning, after passing the island of Chios, I could see the isle of Patmos, partly hidden behind other islets. For hours its little white town, set on the mountain's top, would appear again and

again, forcibly reminding one of the truthfulness of Matt. 5: 14. In the two inhabited portions of the island, there dwell about 1,000 families. From the heights of Patmos, John could easily look across to the coasts of Asia Minor, where the seven churches — the type of the church of the New Testament dispensation — lay nestled near each other. It was the sea which separated him from his field of labor, and therefore his words with reference to the new earth — "and there shall be no more sea" — were of special import to him.

Our route constantly carried us between the various islands of the Grecian Archipelago and the coast of Asia Minor. By noon we saw the island of Kos (Coos, Acts 21:1), and on the plain at the foot of a hill, lay the city of the same name. About sunset we passed Rhodes. The names and locations remain the same to-day as when Paul visited them. The next day "we discovered Cyprus" (Acts 21:3). This is now an English protectorate, and contains twenty-three thousand inhabitants, mostly Greeks. Several of our passengers were from this island. As we sailed into Syria, we left it on the left hand (Acts 21:3). I could easily see Paphos, mentioned in Acts 13:6; it is now called Baffa. How rapidly Paul and Barnabas carried the gospel throughout this island, from Salamis in the east, to Paphos in the west. Where are the Pauls to-day, who will open up the work in this important field?

Early the next morning we saw, away in the distance, snow-covered Lebanon, and the coasts of Syria. Lebanon is more than 3,000 meters in height. Under the rule of a careless government, the glory of Lebanon, its magnificent forests, has largely passed away, for the timber has nearly all been cut down. But its streams still water Syria, and it is due to them alone that the country, wherever it is carefully cultivated, is so productive. (See Solomon's Songs 4:15.)

Upon nearing the land, the city of Tripoli came in sight, and as our boat cast anchor away out from the shore, I enjoyed the beautiful panorama all day, while the vessel was discharging her cargo. Tripoli, with about thirty thousand inhabitants, is noted for its olive gardens, and its orange and lemon groves. Here we at once noticed the change of language from Turkish to Arabic, and the change in the people was

as marked. While the Turk is slow and careless of the future, the Arab is the very opposite in every way. The Arabic field embraces Syria, Mesopotamia, Arabia, Egypt, and the territory along the coast of Africa. Arabic is the sacred language of the Koran, and that makes it the leading language of the Mohammedan world—and yet how little we have done in it! A vast field is opening before us. May the day not be far distant when we shall fully enter it.

A short night's passage brought us from Tripoli to Beirut, which port we entered in the early morning. Beirut is the leading port of Syria, and is beautifully situated at the foot of the Lebanon Mountains. It is the seaport of Damascus, with which it is connected by a railroad about ninety miles in length. There are one hundred and twenty-five thousand inhabitants in the place. This is the headquarters of the missions in Syria. As we anchored near the shore, I improved the day looking over the city.

Securing a guide, we first visited the Syrian Protestant College, an American institution. The college grounds occupy one of the finest sites in that region, overlooking the sea, and the city of Beirut, and the long range of the Lebanon Mountains. There are about thirty-five acres of land in the plot, and on this eleven buildings have been erected. Another large building was in the course of construction. During the earlier years of the college, Arabic was the language in which instruction was given; but more recently this has been exchanged for the English. The college was founded in 1866. Since it was opened, nearly twenty-six hundred students have been enrolled. Two hundred have graduated from its medical department alone. I was kindly received by its president.

From there, I visited the American

Bible house, and its directors courteously showed me through the extensive printing house and bindery, taking special pains to explain to me the difficulties they have with the Arabic type, on account of its delicate lines. From them I also learned that more than one-half of all the Arabic Scriptures sold, are disposed of in Egypt. The many thousand copies of the Scriptures distributed in that way are surely paving the road for the entrance of the last message of mercy that will ever be proclaimed to fallen man.

As Jaffa has no quarantine station, and as there is nearly always a quarantine between Egypt and Palestine, all the passengers from Egypt must first pass Jaffa and remain ten days in quarantine at Beirut. Brother Jesperson and wife and Sister Bauman, nurses en route to Jerusalem, were thus detained for ten days shortly after I had passed through the city.

This quarantine regulation brought us a number of strange passengers. There were seven in the company, five women and two men, and as they lodged very near my quarters, I had every opportunity to observe them. They were Abyssinian pilgrims. As they knew a little Arabic, I was able to speak with them through an interpreter. The accompanying cut shows them in their white linen garments, which are loosely wrapped around their bodies. Before partaking of a meal, which they ate with their fingers, one of the women, resting on her shepherd's staff, would offer prayer.

It was to me an interesting experience

to be able to talk to these Abyssinians, as I had heard that they were Sabbath-keepers. This fact was confirmed when I called on their chief priest at Jerusalem, where they have their own church. They begin the Sabbath by holding a service Friday evening, which often lasts through the entire night. I was sorry that their chief bishop was absent at the



"MY FELLOW PASSENGER," AN ABYSSINIAN.

time, visiting King Menelek, as he speaks English fluently; but through an interpreter I was able to talk some with their chief priest. When I inquired why they observed the Sabbath, he told me that it was because the Lord rested on the seventh day, after the work of creation. Then when I further asked why they also paid some attention to Sunday, he was not willing to answer

at first, but finally tried to evade the question by saying that we were no longer under the law, and thus they had also chosen Sunday. But when I asked him how they could then keep Sabbath according to the law, he simply smiled, seeing he had gotten himself into an inextricable difficulty.

Abyssinia is about as large as the States of California and Louisiana, and contains something like four and a half millions of people, the majority of whom are nominal Christian Sabbatharians. Up to the present time we do not have a

single tract in their language, and there is no one laboring for them. As many of them go to Khartum and the Sudan, we could easily reach them there. Here is surely a wonderful field for us. The Abyssinians are very poor, and I found this especially true of their colony at Jerusalem, where they occupy a part of the roof of the Church of the Holy Sepulcher. Here is another open door which ought to be entered soon. May the Lord provide laborers and means that this work may not be delayed longer.

Hamburg, Germany.

SOME PHASES OF HOUSE-TO-HOUSE VISITING.

BY W. S. SADLER.

It is sometimes a problem with the visitor to know how to find an entrance to the houses in his district. There are several classes of persons whom he desires to meet, and who may be helped in some way. There is the class with whom he stands on a social level; there are people of wealth and fashion, upon whom he may not, if he would, intrude himself; and there are still other people whom he is accustomed to account as belonging to the "depressed classes."

The first class is not the difficult one. Even those who have so much of this world's goods that they are conscious of no need, are not inaccessible to the visitor who feels that he has a message of blessing for them. Such homes are sometimes entered through work for the children in Sabbath-schools, for instance. The main thing is to desire to get in, to feel impelled by the constraining love of Christ. A sense of duty will not suffice. The heart must be warm with the love of Christ and the passion for souls. An idle chit-chat with people will not answer. Keep your eyes keenly open for opportunities. If you begin conversation

on the weather, get on to practical topics as soon as you can.

The most difficult class to meet is the third one mentioned. They are more than likely to repel you if they think you are trying to do missionary work for them. They can conceive of no good reason for your visit. Many have bought furniture on the instalment plan, and failing to pay for it, expect the dealers to take forcible possession of it. Others are skulking thieves and murderers. You must have an excuse for your call. If you go under the banner of religion, it may keep them from doing you harm, but you will not get near to them.

I once found myself in one of these terrible localities, where thieves and pick-pockets and gamblers congregate. I knocked at a door, and called out, "Who lives here?"

The response from one of the roughs inside told me that I had better go on if I cared about my life.

"It is not my life I am thinking of," I answered; "it is these folks round the corner."

The man then appeared at the door.

“What’s the matter? Somebody had a fight? Somebody killed?”

I told him that three of the children of the family round the corner had never had any clothes, and that their mother was working as hard as she could at the wash-tub to support them, but that she could not get enough to feed and clothe them all, for there was a dozen of them. I asked him to come around with me and see for himself.

The man had opened the door by this time, and stood apparently in study for a moment. Then he called to a companion inside, “Jim, I’m going round to see about this thing.”

We went around the corner, where we found the poor woman at the wash-tub, with her naked, starved family around her, and, hardened villain that he was, the tears rolled down the man’s cheeks as he listened to her story. His heart was touched, too, for he took a dollar from

his pocket, and gave it to her as he left.

I have been there since, and I had no trouble in getting in. The cards and bottles are put aside when I go, and seven of those men are contributing a dollar a week to help the poor about them. The money is not always honestly raised, but we have to take the people as we find them.

Often I go to them with a new case, and get them to look it up for themselves. “You can tell better than I, perhaps, what to think of it,” I tell them. Coming home one night from such a visit, a man at my side remarked enthusiastically that this kind of work made him feel like home, when he was a boy back in New Hampshire, and his mother used to have him carry baskets of food to poor folks. So a cord is touched connecting with the long ago of their innocent youth, and awakening memories of home and mother.

CANVASSING IN INDIA.

BY ELLERY ROBINSON.

I HAVE enjoyed my work in India very much, especially the last few months. I have been conscious that the Spirit of the Lord was working upon the minds of the people, influencing them to subscribe for the paper or books, in a manner that I have not witnessed before; and I have been glad indeed that I could co-operate with Him.

I have long wished that the *Oriental Watchman* could be introduced into all parts of India and Burma, and now I am glad to say that my desires are in a fair way to be rapidly fulfilled. Several of our workers, with some of the brethren and sisters in the church, have canvassed a large part of the field.

Mrs. Robinson and myself have just finished quite an extended tour in the

central provinces and frontier districts in the northwest of India; and then after spending a few weeks in finishing up other points where work has been commenced, all the towns, or nearly all, and cities as well, where English readers can be found, will be reached by the paper, besides having a good sprinkling of our books also.

I believe that “The Desire of Ages” would find a ready sale in India, and shall be glad when that good book can be placed in the hands of our agents in this field.

While canvassing for the paper, we have carried a few of our smaller books, such as “Steps to Christ,” “His Glorious Appearing,” “Prophetic Lights,” “Gospel Primer,” and “Gospel Reader,”

and have been able to sell several hundred rupees' worth of these as we went along, and by having prospectuses of our larger books, subscriptions for not a few were taken. I see, by referring to my order books, that altogether one hundred and ten orders for "Patriarchs and Prophets" and "Great Controversy" were received during our four and a half months' canvass for the *Oriental Watchman*. Of course if our attention had been entirely on the books, the orders would have been much higher, but our object was first to introduce the paper, and then to sell books, too, as opportunity presented itself.

Where the paper had been introduced before, we found some interested ones who were anxious to learn more, and openings were found where Bible studies with the people might be carried on, but we could not stop long enough in a place to do much at this.

At Lahore there is a Sabbath-keeper, who has managed to work up something of an interest in a few families, and while we were there, I gave a number of Bible studies in one of these homes, which they seemed to enjoy very much. I was sorry that there was no one who could go to that place, and follow up the interest until a company could be raised up to be a light in that part of India.

When I was there, a meeting-house, belonging to one of the churches, was standing unused, and the trustee who had it in charge told me that I could have the building for meetings if I would like

to hold some. It seemed sad that there was no one to answer the call. But India is a large field, and the laborers are few. We are hoping that soon other workers may either be raised up in the field, or sent here to step into these openings as they appear.

What has impressed me of late more than ever before as a desirable thing for India, is the need of evangelistic canvassers, seasoned men, who have had experience



BATHING IN THE GANGES.

in the canvassing field, and who have a good knowledge of the Bible so that they can teach others. Let them be stationed in different parts of India as resident canvassers and general missionaries, at such distances from each other as shall give each one enough ground to visit twice a year. Then let them each carry a supply of smaller books, to sell offhand, and also prospectuses for one or two larger books to secure orders as they have opportunity. As openings appear for meetings or Bible studies in families or in more public places, they could judiciously fill the openings, and so follow up whatever interest presented itself, and quite largely pay their way by canvassing for the books and paper.

They would soon become acquainted with the people, and be in a position to

help them. From what little experience I have had in going over ground which I had canvassed before, I am led to believe that such work can be made very helpful, and thus by giving the people "precept upon precept," "line upon line," "here a little and there a little," many may be brought into the truth.

At our recent meeting in Calcutta Brother Myers brought a very encouraging report from Burma. The Burmese manifest a readiness to buy our books, and subscribe for the *Oriental Watchman*. The people there seem to be ready to receive publications, and so orders are easily taken. One brother and his wife will go back with Brother Myers to this field. Besides working for the *Oriental Watchman*, they will canvass for "Christ's Object Lessons." We wish this company abundant success as they go forth to sow the seeds of truth almost in the shadow of the Great Wall of China. Another brother and his wife will go to the northwestern frontier, and engage in the same line of work.

The medical work is reaching some persons of influence and position under the government of Bengal. Plans were arranged for the medical branch to reach out into the native part of Calcutta, and thus come into closer touch with the natives who need help. This is certainly a move in the right direction.

The church-school question came up for consideration, and quite an interest was manifested in this matter, as those who have children saw the importance of

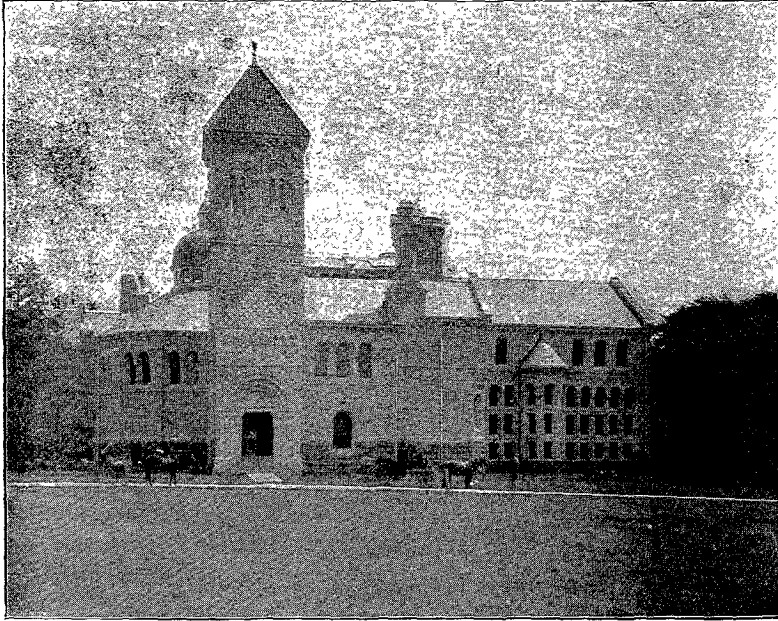
preparing them for the Lord's service and the everlasting kingdom. It was decided that a school should be opened at our mission farm at Karmatar the latter part of February, and Sister Black was invited to take charge of it.

During the institute Sister Burrus related to our company in Calcutta, her experiences in placing before our people in America the needs of India, and their ready response in raising funds for this field. A call was made from the audience that a collection be taken up among us for this same work. As so many suggested that it be taken right there and then, we responded, and when the money was counted it amounted to 716 rupees, in cash and pledges, besides a few annas and a gold ring. Then the tithe came up for study, and before the institute closed a check from one of our people in Calcutta was handed in to Elder Shaw, for 10,000 rupees. This was tithe. So you see that means is being provided for advanced steps in this field.

There are millions in India who have not the light, and I wonder sometimes how the great throng is to be reached. In some way the truth must be carried to these people. Tracts and booklets in their own tongue must be scattered like the leaves of autumn, and how is it to be done? Those who have money to spare need not wait for an *opportunity* to use it in the Lord's work. India, China, in fact, all Asia and Africa, can still supply a good field for investments.

Bombay, India.





LIBRARY BUILDING, TORONTO UNIVERSITY.

INSPIRATION OF THE STUDENT VOLUNTEER MOVEMENT.

BY ESTELLA HOUSER.

To even the casual observer, the Student Volunteer Movement for Foreign Missions, the fourth quadrennial convention of which was recently held in Toronto, is an important factor in preparing the world for the last message of mercy. Their motto, prophetic indeed, "The Evangelization of the World in this Generation," cannot fail to inspire every one who loves his Lord's appearing. And that which is more hopeful is the fact that this to them does not mean the conversion of the world, but giving to every man the opportunity to know Jesus as his Lord and Saviour, and accept Him if he wills.

During all the convention this inspiring motto, in large letters across the broad platform, stood for the dauntless faith of the leaders in this movement. And from the frequent quotation of that

glorious promise: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," it was evident that many in that large audience expected nothing less than the return of their Lord when the sentiment of their motto was made a fact.

This great movement among the educated — those who are to be leaders in society and the Church — can be looked upon as nothing less than a most significant and hopeful sign of the times. The idea of enlisting Christian students in a body for the evangelization of the world, was a heaven-born inspiration; for through it a missionary atmosphere, so real that even the uninterested worshiper must eventually feel it, is being created.

The organization is far-reaching in its

influence. Many who attended the convention looked upon its overwhelming numbers—for it was the largest student gathering ever convened in the world—as prophetic. The cause of missions never had as many advocates. A few years hence, if they continue to grow as rapidly as since the convention held in 1888, we may expect to see a general awakening along the lines in which they are working.

The inspiring factor in the movement is the vigor, earnestness, and determination of the leaders not to be swerved from their purpose, combined with their strong faith in the accomplishment of their task in this generation. It has already been the means of a deeper missionary spirit, a larger missionary study, and an awakening of missionary interest, not only among those who would go, but among those who must stay. The volunteer who goes into the home church as a pastor is supposed to make all his service count for the evangelization of the world, by enlisting those under his care in its speedy consummation.

These people see in the awakening among the nations a significant fact. One devout man—for so he seemed—delivered what was called the sermon of the convention. He related in a simple manner an incident in an English railway station, where he was waiting for the arrival of a train. Some one ventured the information that he would know the time the train was due otherwise than by the time schedule, as five miles out of the city it ran over an automatic spring, which released and set to ringing a bell at the station. Soon, true to this word, the bell began to ring vigorously; and, judging from the movements of the waiting crowd, every one understood this sign.

Then he said, "I have thought that

Jesus Christ had rung the bell to tell us that He is coming." Have you and I seen, in the awakening of the nations, evidence that we have reached the time when the gospel is to be preached in all the world for a witness, and that without delay? Some of these young people have, and many, I am sure, who never thought of it in that light before, cannot fail, as the coming of Christ is brought to their attention, to call to mind that sermon. The speaker emphasized the fact that one hundred years ago, among the nations, there was scarcely a sign of the Lord's return. China was one dense mass of heathenism, impenetrable, untaught; Africa was little else than a geographical name; the masses of India were in the darkness of night, without one ray of hope; and the Church was slumbering in her lethargy, unaware, and hence unmindful, of this great need.

But how different to-day! There is scarcely a nation that has not been at least entered by the message of peace. He said that God has prepared India for the gospel, but if we would reach her in her crisis, we must give it to her to-day; for we can do to-day what we may not be able to do a few years hence. Corea twenty years ago was a hermit nation; to harbor a foreigner meant death. To-day God has broken down the barriers not only to the country, but to the very hearts of the people. Africa has long been asleep. She, too, is awakening. The call to Africa is emphasized by the providences of God in the opening of the Dark Continent. The vast interior is being brought to our very doors. The journey that only a few years ago required a month can now be made in a day. Great, crowded China has aroused from her slumber of ages, and is now coming on the stage of action. By virtue of her sorrow she appeals to us. Never was the opportunity for entering this

country, and reaching the hearts of the people, so great as it is to-day. The cause of the Boxer uprising was not the presence of the missionaries, but the absence of the missionaries. Japan, too, calls to-day. With her aggressiveness the work might be made more difficult to-morrow, should she say, "We want no more of your western ways."

Do these statements mean naught to those who should read the signs of the times in every fact? Indeed, they are not mere historical statements; they are prophetic, and call *us* to act in propor-

tion to our knowledge. Beyond the reach of our greatest efforts, God is at work among the nations. I praise Him that there is such an awakening, and that there are those whose hearts have been touched by His compassion for souls. Does the earnestness of these agencies lessen our responsibility?—Nay, never. It means rather a preparation that the work which must be done may be accomplished speedily, for "a short work will the Lord make upon the earth."

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

BE CHEERFUL.

BY D. H. KRESS, M. D.

"Be not as the hypocrites, of a sad countenance," when you fast, or at any other time. If not for our own sakes, for the sake of those about us, it is our duty to cultivate a cheerful, happy, hopeful disposition.

The observing physician recognizes the value of this in the treatment of his patients. "The cheerful countenance [of the physician] doeth good like a medicine." This is a part of the physician's stock in trade. It is a remedy that he cannot dispense with, and expect to meet with success in his medical practice. It is probably of more value in the successful treatment of a large share of chronic maladies than any other remedy. Probably nine tenths of all diseases have their origin in a disturbed condition of the mind. Remorse of conscience, despondency, worry, lack of faith, business disappointments, and home disappointments lie at the very foundation of a great many diseases. The mind unconsciously influences every organ of the body; either vivifying and sending healthy, cheerful impulses to

each, or else depriving or interfering with their healthy action, and laying the foundation for diseases. A change of mind and of disposition must, therefore, take place before a change in the disease of the body can occur. It is not necessary to go to the physician for this remedy. He is not the sole agent for it. The remedy is as free as the air we breathe, and should be in every home, and may be dispensed by every person.

What changes would come over the human family if all should possess or cultivate a cheerful, hopeful spirit, and a smiling, happy face to bless the lives of those with whom they come in contact! How may we obtain such a disposition?

Some time ago, physiologists discussed the interesting problem, "Whether a man smiled because he was happy, or was happy because he smiled." Undoubtedly there is truth in both propositions. We know that a merry heart maketh a cheerful countenance, but it is equally true that a man may cultivate a cheerful countenance for the sake of

those about him, and thus come into possession of a merry heart, for God will bless every effort put forth to brighten the lives of others.

It may be necessary at times to force a smile, or to say, "This is a pleasant day," when everything looks blue; or to say, "Brother, be of good courage," when our own courage is at low ebb. Talk courage, and you will have courage. "Give [when you have nothing apparently] and it shall be given unto you." "Is thy cruse of comfort failing? Rise and share it with a friend." This is the only way to increase the supply. Thus a scanty supply for one may become

a royal feast for two, or even more.

We are not so much in need of more light, as we are of dispensing what we already have. All are in possession of some rays of light to bless others: for "This is the true light, which lighteth every man that cometh into the world." Therefore, the Saviour said, Let it shine. Give such as you have, and more shall be given you. Do not ask, *to consume*, for this is to ask amiss. But ask, to give, and you shall receive. If your friend hungers for a cheerful word, give it. This connects you with the Giver of every good gift, whose resources are infinite.

Notes from Our Missionary Sanitariums

BATTLE CREEK SANITARIUM AND HOSPITAL.

UP to the eighteenth of February, when the flames laid low the main building of the Sanitarium and hospital, the number of patients was increasing steadily, and those in charge were laying plans for a repetition of last summer's rush of work. There were more than three hundred patients in the Sanitarium at the time of the fire, besides about one hundred who were taking treatment at the hospital. It was hoped for a time that the latter building might escape; but the intense heat of the burning Sanitarium just across the narrow street prepared the way for the flying sparks to do their fatal work, against which the city's facilities for fighting fire proved inadequate.

The buildings are gone, but the work still lives. As has been reported, the work of caring for patients is continued in the several large buildings which have

been rapidly adapted to the purpose, and the cottages which were not included in the disaster. About one hundred and fifty patients are thus cared for, and there are arrivals daily.

As to the especially charitable work, while it has received something of a check, it is by no means ended. The hope has been entertained for some years that the facilities for such work might be considerably increased; but circumstances have not been favorable to its extension. In the process of reconstruction this phase of the work will be thoroughly considered, and, God's providence favoring, larger facilities than ever will be provided for the treatment of the sick who are unable to avail themselves of full Sanitarium privileges.

The future plans for this work will be presented to the public as they are matured. The question of rebuilding the Sanitarium, where it shall be located,—on the old site, or shall we respond to

some one of the urgent invitations to locate elsewhere,—and all the attendant considerations are being prayerfully studied, and will probably be decided before this reaches our readers.

The report for the past month covers only the first half. There were about three hundred and fifty patients received at the Sanitarium during this time, and one hundred and eight at the hospital or receiving hospital treatment. These last received in the aggregate fifteen hundred and seventy-three treatments. Eleven surgical operations were performed, of which several were free.

THE PORTLAND (OREGON) SANI-TARIUM.

WE are glad to report that our work is gradually increasing. We have been obliged to turn away several patients for lack of room. We have started out this year with brighter prospects for the future than ever before, and we are seriously contemplating the building of a sanitarium.

Our food business is also doing very well. The demand for the foods is increasing all the time, and large shipments of orders are being made daily. A great number of our patients are becoming interested in the principles of healthful living, and we are glad to say that some are being led to see the whole truth as we try to live it out in our institution.

The good reports from all parts of the field give us courage, and increase our faith that this is the Lord's work, and if we are true to the trust He has given us, we shall triumph with His cause.

W. R. SIMMONS, M. D.

THE MISSION AT SPOKANE.

KNOWING our brethren are interested in the Helping Hand Mission of Spokane, we take pleasure in sending a note of the work.

The dormitories are full almost every night, and the dining room is having quite a large patronage, many of such patrons being those who wish to investigate diet prepared in a way that they can get at no other places here.

Not having as much of a corps of regular mission workers as some of the Eastern missions, the members of the church assume the place of workers, so the mission is debtor to a considerable extent to faithful work on the part of our brethren and sisters.

The mission does not employ a chaplain as heretofore, but even the chaplaincy is handled by the co-operation of different brethren with those of the mission, who have regular nights to speak. We find this keeps up a good interest.

The work here has assumed the nature of a medical mission, having a free dispensary and regular days that Dr. Leads-worth gives free medical help to the poor. Much suffering and distress have been relieved since this feature of the work was added.

This dispensary brings not only gratuitous work but even a number of paying patients have been turned to the sanitarium as a result. Some of the patrons of the mission have the financial ability to meet their sanitarium bills, others are sent by certain charitable societies. A young man — a soldier from the Philippine Islands — was taken with fever at the mission; not being able to minister the help needed we solicited the favor of the Red Cross Society who arranged for his care at the sanitarium. This free dispensary breaks down prejudice. It brings us in contact with not only the poor of the mission and city, but with the people in general — the wealthy, the business men, and the different charitable societies. We solicit the co-operation of the last three classes mentioned, and very generally find a ready response. In fact

the donations continually exceed the amount paid out for charities,—including the various kinds of work for the poor and sick and the paying of our visiting nurse.

We believe the Lord is in this work and appreciate the favor with which He causes it to meet the people, both in sentiment and substance; may He continue to help, that our own brethren be not burdened with the expense, but can, as the Lord has directed, turn their means to certain other branches of His work. Our prayer at the mission is that we may keep imbued with the Spirit, and filled with a love for the truth and our fellow men, so that by coming in contact with them they may be rightly affected.

J. W. POSEY.

THE HALSTEAD STREET DISPENSARY, CHICAGO.

OUR Dispensary is located in the stockyard district, one of the most needy fields in the city, though not a slum district. We are surrounded by a working class of people, though during the winter months many have had very unsteady employment or none at all. **Sickness** and accidents have been prevalent, especially during the severely cold and icy periods.

Our equipments consist of a moderate amount of medical supplies, surgical dressings, and limited surgical appliances, a bath room with full and sitz baths, spray, electric-light bath cabinet, together with appliances for giving the galvanic, the sinusoidal, and the faradic electrical currents, also the static current. Our office is fitted up for special tests and examinations of the eyes and for throat treatments. The medical students constantly assist in the work, two of them being on duty during the day, and one during the night, aided by a man and a woman nurse, one physician having charge of the work. Dr. F. X.

Walls holds medical clinics twice a week, Dr. Bayard Holmes surgical clinics once a week, and Dr. Mortimer Frank, specialist on the eye, once a week. Our waiting rooms on these occasions are well filled with people who are glad to avail themselves of the special advantages offered.

We are endeavoring to make our work educational as well as medical and gospel. Lectures on hygiene and healthful dress have been given, but the best work can be done in a private way, by personal conversation, for which we have frequent opportunities. We are surrounded with numerous saloons, and, of course, these receive a larger patronage than we do, but we often have to take care of the results of the frequent visits to these places, in the way of dressing scalp and face wounds, fractures, and dislocations; thus the opportunities for drawing practical lessons are made easy. Outside calls often take us out into the homes of these people. Not an uncommon sight in some of these homes is a patient clothed in the garments she had last worked in, lying on a bed with no sheets or pillow slips, only a begrimed mattress and perhaps a pillow too much soiled to have its texture recognized, and covered with a few old, soiled, and lumpy comforts. About the rooms the most meager furnishings, perhaps a sorry-looking excuse for a carpet, and torn and tattered upholstering that tells of better days in the past, and several ill-clad, smutty-faced children hovering over the ash-covered stove, or lingering around the crumb-covered table, where the last slice of bread had been sopped in a platter of grease, and hungrily devoured. Perhaps the husband and father has gone out in search of work, and being unsuccessful, has gone to a neighboring saloon to try to keep his spirits up by pouring spirits down. The mother had been

washing or housecleaning away from home, and so exposed herself to the weather in insufficient clothing that she is prostrated with sickness.

This picture presents one of the darkest homes, but it is really a rest to find, once in a great while, a house with no more promising exterior, with the floor scrubbed, the sink cleaned up, the stove swept and washed, a clean spread on the table, and the children washed and combed, and their scanty clothing clean and patched.

Having the visiting nurses' department associated with the dispensary, services are rendered in these darkened homes that bring hope and inspiration into their lives, health to mind and body, and a strong encouragement to a more profuse use of such cheap commodities as soap and water.

The financial arm of the work has not yet been raised to the point of self-support. No charges are made for medical examinations and advice, but when treatments or medicines are given, a small charge is made, sufficient to cover the cost, to those who are able to pay. A supply of old clothing has been sent us, thus giving substantial aid to quite a large number, especially to children. To any one wishing to assist in this work by sending money or old clothing prepaid, we will be most thankful.

LYDIA E. KYNETT, M. D.

3558 Halstead St., Chicago.

PARIS, FRANCE.

SINCE our return from camp-meeting we have been constantly occupied in medical missionary work either in visiting or giving treatments. We have an advantage here in not having to wait for the season to open as in the watering-places. There is work to do all the year. If one did nothing but work

among the poor, there would be an immense amount to do. But that is not our sole purpose; we try to do as much as possible for those more comfortably situated. I have at present several patients. Nearly all have come to me through the sale of health foods. They become interested in all phases of hygienic reform, and many accept all of its principles. More than this, several have manifested an interest in the study of the Bible. One woman not knowing what the Bible was, and learning that it was the Word of God, wanted one. I procured it for her at once, and now she is reading it carefully. A family read *Les Signes* with much enjoyment and desires also to read the Bible.

We are often much embarrassed by not having facilities to give needed treatments. We do not have even a bath tub at our service, but the Lord blesses our efforts notwithstanding this. If we had a little place where we could treat the sick, we could undertake more important cases and secure more patients, for it takes so much time to go from place to place. Several have said that they would patronize treatment rooms if we had them.

Last month a physician, with whom massage is a specialty, asked my husband to take his work during a few days' vacation. He has other patients under treatment also, and if the health food business did not take so much of his time, he could have many more.

We are often called upon by physicians and others of good standing who wish to learn about the health foods, and we have received much encouragement. This branch of the work cannot be neglected. It is the key which opens doors to us.

There is a veritable food revolution going on here, and nearly all the papers are speakings of it. We are of good courage.

MRS. A. ROTH.

THE EUROPEAN FIELD.

AN interesting letter from Elder Conradi, after visiting some of our institutions, gives some details of the work in these places:—

“The medical phase of our work,” he says, “is assuming a rapidly increasing importance all over the field. The Skodsborg Sanitarium is doing splendidly in patronage, and they are working faithfully and carefully as to the financial side. More room is greatly needed. At Christiania the publishing building is made good use of, and the old house has been newly fitted up as a health home.”

In England the English *Good Health* has already reached a sale of thirty-five thousand copies per month, and is doing excellent pioneer work for the starting of later enterprises toward which they are eagerly looking.

The report of the Friedensau Sanitarium, opened only last July, is very gratifying. They have now a well-equipped building. Nurses have been at work in Hamburg and Berlin, and there is every promise that the house will be filled the coming summer.

**ROCKHAMPTON, QUEENSLAND,
AUSTRALIA.**

THE Lord is greatly blessing in the work. I will mention one case among many. A young man came to us several weeks ago, greatly emaciated, and in a very exhausted condition. He weighed but seventy-five and a half pounds, and felt that he was in a dying condition, and could not live many days. He responded so well to the first treatment that we were much encouraged. His diet was regulated to his condition, and daily treatment suited to his strength was administered.

His gain from the first was almost phenomenal. During the six weeks he has

been under treatment he has gained forty-three and one-half pounds. His strength and color returned with the increase in weight, and he has resumed some care of his business, which had not had any attention from him for two years. His improvement was an astonishment to the physicians who had previously treated him.

The Lord is certainly helping us. In many cases which we have thus taken to Him, we have seen grand results. The work here was under great financial depression, but by prayer, care of details, hard work, and pushing, I am glad to say that we can see light ahead. We sometimes wonder where the money is coming from to meet the next call, but some way, we have always been able to meet it when the demand actually came. The Lord is good, and His mercy endureth forever. We are of good courage, and glad for a place in His work.

A. A. ROBIE.

Other letters from Australia speak of the field where Brother and Sister Robie are at work as being under the blight of a drought that has not been effectually broken for five or six years. The coast region has not fared so badly, but the interior, upon which Rockhampton is dependent, is baked and dried terribly. With rain it would be a wonderful country. The water supply, of course, is scanty and unsatisfactory. Still they are working hard and gaining ground.

STELLENBOSCH, SOUTH AFRICA.

WE have referred to the work of Brother and Sister Groenewald at Stellenbosch, South Africa. A recent report to the *Fortnightly Visitor* speaks more fully of its origin and growth. Stellenbosch is the headquarters of the Dutch Reformed Church. Here they have their theological seminaries and other institu-

tions of learning, from which extends an influence not only through the town, but all over South Africa.

Brother and Sister Groenewald were nurses trained at the Battle Creek Sanitarium, and went to South Africa several years ago. They write as follows:—

“When we first came here in the early part of last year, we had to give treatments to the people in their homes. This was very slow work. The place has been canvassed for the *South African Journal of Health*, and about one hundred and twenty-five homes are visited monthly by this excellent periodical. Such tracts and pamphlets as ‘Alarm of War,’ ‘Marshalling of Nations,’ and other tracts in Dutch and English on the second coming of Christ, have also been circulated, and are silently giving the joyful message of our Saviour’s return.

“The calls for treatments became so numerous that it was necessary to fit up a treatment room where people could come to us. We got a place where we have very comfortable living rooms, and one room for treatments downstairs. We commenced work in the treatment room in October, but still there were a good many calls for treatments outside. During that month fifty-nine treatments were given in the house and outside, five of which were free. During the month of November the number of treatments increased to one hundred and five, and three patients were nursed besides. There being no water or drain in the house, the water has to be carried in and out. This has been, and is still, a great inconvenience.

“We have outgrown our present facilities, and are obliged to lengthen our cords and strengthen our stakes. The Lord has blessed us also in helping us to get in among the best people of the com-

munity, thus gaining their influence and confidence, and breaking down prejudice. To Him be all the glory and praise.

“D. H. GROENEWALD.”

KARMATAR.

FOR several months the work here was left with Miss Whiteis and me, Mr. and Mrs. Quantock having been called out to canvass. Almost all of the work at the orphanage naturally falls on me since Miss Whiteis looks after the medical work, and she usually has all she can attend to.

I find that my farm work in the South, the school and industrial work, and the domestic and business lines of work at the Sanitarium, as well as the other instruction I received there was just the preparation I needed. I am sure that this is just the place the Lord had marked out for me. The work is a delightful task each day.

We have a nice garden and quite a variety of vegetables growing, peas, beans, potatoes, turnips, egg-plant, and tomatoes. At present we have only one hired man to work in the garden. All the other necessary work is done by the children and me. I go out at recess and after school to oversee them, taking hold with them and showing them how to do the work. Everything has to be watered every day. We draw water from a well, and carry it in pails to the garden. I think it is an ideal plan for our schools everywhere to have some industry connected with them. If we can grow most of our supplies, we have done something toward self-support. Thus far we have not had a large garden, not sufficient for our family, but we have a good beginning, and are planning to have things on a larger scale.

We have a good market sixteen miles north of us wholly controlled by natives.

Once a week I go up to get what we lack for our supplies. They have little stalls built in rows and covered with rice straw. The ground, which serves as a floor, is plastered over with cow dung which when dry makes a clean floor, free from dust.

The produce is displayed in bamboo baskets something like those our North American Indians make of willow.

We have fifteen children in the orphanage now, two of them being girls. Four of the children are too small to do much work. The others do well when I am with them, but they are just like other children when alone, they will play more or less.

I like it better here in the country than in Calcutta. On Sabbaths after Sabbath-school I take the children and our native teacher, and we go out for a walk. When we come to a village where there are quite a few people, we sing a few hymns in English, and gather the people, and I talk to them a while through the interpreter, telling them the good news we have come to bring them. These meetings are much the same as street meetings at home. Thus I can reach men, women, and children.

We see some sad things as we visit the sick. The power of caste over the people is simply fearful. Sometimes it is wholly impossible to do for them the things you know should be done, and we have to see them die. But some are throwing off these bonds, and it rejoices our hearts to see it. It is sad to see the streets thronged with the poor, the halt, the maimed, the blind, and the lepers also.

THE Seattle Branch of the Battle Creek Sanitarium reports 4,850 treatments given during the year 1901, of which 150 were free. These were given to about 750 patients. Three nurses were

employed. Including the restaurant, ten helpers are engaged. During January 344 treatments were given.

THE Iowa Sanitarium is filled with patients, and physicians and nurses are kept very busy.

REPORTS from Maine tell of an increasing interest in medical missionary work, and openings for the establishment of an institution.

DR. EVELENE HELMAN has gone to California for a rest and vacation.

DR. A. R. SATTERLEE has gone to New York in the interests of the medical missionary work.

DR. HOWARD TRUEX has joined the force of workers at the Nebraska Sanitarium, College View.

DRS. ERNEST AND CARRIE LEMON have recently left for Newfoundland, from which place there have been urgent calls for medical workers.

DR. A. M. WINEGAR, of the Sanitarium Faculty, has been called to the work at the St. Helena Sanitarium. Dr. Jean H. Whitney has also gone to St. Helena, to assist in certain lines there.

DR. NEWTON G. EVANS, of the Battle Creek Sanitarium and Medical College Faculty, is at the Chicago Branch, where he has had charge of the medical work during Dr. Paulson's temporary absence on the Pacific Coast. Dr. Mary P. Hunter is also at the Branch, to relieve Dr. Mary Wild Paulson for a greatly needed vacation.

Gleanings from Our Post Bags

BJORNEBORG, FINLAND.

THIS city has a population of 16,000, of which only a limited number speak Swedish. At present I am holding seven meetings a week. Part of these are in Swedish, and part in the Finnish language. A sister from Helsingfors is my interpreter. The Finnish meetings are well attended. We have organized a Sabbath-school with four members. Everything moves very slowly here. I am studying the Finnish language, and praying for wisdom day by day, to know how best to conduct the work.

FRED ANDERSON.

GEORGETOWN, BRITISH GUIANA.

WE have been in this field just six months. As we look at these months of anxious labor, we have great reason to thank the Lord. He has kept us in health in this trying climate. Four have been baptized and added to the church. Just now we are trying to erect a new church building. The one we have is too small and old. The brethren and sisters are taking hold to do what they can. The meetings during the week of prayer were good.

Our hearts are deeply stirred as we see the needs of this field, and we can scarcely refrain from asking for more help; but when we think of the vast empires and kingdoms almost, if not altogether, untouched, we feel to exclaim, "We will toil on, in the strength of Gideon's God!" How encouraging the thought that He wants each of us to come into that relation to Him that He can make our labors one hundred

times more fruitful. The offerings in this church for missions during the week of prayer were seventeen dollars, which I consider good, as all are very poor.

GEO. F. ENOCH.

DURBAN, NATAL.

IN our meetings at Maritzburg, through the blessing of the Lord, eight have identified themselves with us in Sabbath-keeping, and several more are apparently in the valley of decision. We have reason to believe that the Lord will still give us some of these. Many who have accepted the truth are from the Transvaal, and will soon return to their homes. I should go to Johannesburg soon, as some of them live there, and others of our people are returning to their homes in that city. These ought to be gathered together and organized.

Sister Cornwell has twenty-five very much interested readers, all of whom seem ready to accept the truth as fast as it has been presented to them, although the real test has not yet been given. Brother Chaney is meeting with encouragement in his work among the Zulus. He has a class down in the Kafir quarter of the city, and also another which meets in the Kafir room at our own home. Nearly all the dwelling-houses are provided with an extra, outside, but comfortable room — as it must meet the requirements of the law — for a native servant. While we do not have the servant, we have the room, and Brother Chaney is utilizing it by gathering a company of servants together in the evening, and instructing them in reading

and in the gospel. Sister Cornwell has a class of coolies, which meets in our Kaffir room on Sunday. Brother Schmidt is assisting me in the work at Maritzburg, and Brother Barnard, our secretary, is selling "Coming King" in the city, as he has time.

Our few workers have sold fully twenty-five hundred dollars' worth of books here during the last six months. We have every reason to thank God and take courage, when we look at the result of our efforts thus far and our prospects for the future. Our people are taking hold of the ten-cent-a-week plan heartily. We have a fund in hand of from one hundred and fifty to two hundred dollars, representing the donations of the brethren and sisters in Natal, which we hope to use in getting out "Steps to Christ" and other small books, in the Zulu language. This is certainly the best field in the world in which to work. I long to see the work here go with power.

G. W. REASER.

GENEVA, SWITZERLAND.

THE prospering hand of God enables us to open a school here to-day, February 3. The pupils are arriving. The main lines of study will be Bible, language, physics, and the keeping of accounts. We expect to open public meetings immediately in this place. This will give the students some practical work. There will also be opportunity for the students to canvass. We trust that this school will develop some splendid workers for France, Italy, and Spain.

We have employed three young people as new workers in this conference. I hope to see the young men trained, one each for Italy and Spain, and the other, a young lady, as a French Bible worker. You will be interested to know

that our workers have all had success this year. Ten to fifteen have accepted the truth in Valence (French), and ten are ready for baptism. Two Sabbaths ago I baptized five at Neuchatel. Ten have commenced to observe the Sabbath at Grange, Switzerland, and ten to eighteen at Torre Pellice, Italy.

B. G. WILKINSON.

BULUWAYO, RHODESIA, SOUTH CENTRAL AFRICA.

ALL at the station are usually well. We are very anxiously waiting to know who will be sent to help carry on the work here. Mr. Anderson has gone on his trip to the north. He has taken two young men with him, to start a school at Wankie's Village. We are thankful to report that the Lord is blessing the work here.

We were made to rejoice when we saw the report in the *Review* that something was being done for China. We believe this is as God would have it. We hope that the true missionary spirit will enter every Seventh-day Adventist, that consecrated men and women may be equal to the needs of the cause of God.

MRS. W. H. ANDERSON.

BRUSQUE, BRAZIL.

THE past year has been one of progress with us. But there are many more openings in this field at this time than we can fill. I was planning to go to the province of Rio Grande do Sul, a neighboring state to the south; but as I have just returned here from a four-weeks' trip, I find so much to do that I cannot think of leaving the interest here to go to other places, and Rio Grande must wait until after our meeting in May, when I hope we may be able to make some permanent provision for that

field. You can form some idea of the extent of our work when you compare it with the United States. True, we have only about one fifth of the population, but the area is just the same; and if the United States were supplied with but three ordained ministers for its territory, you would have the same circumstances that exist here. It is evident that the work cannot go very rapidly with our present limited force of laborers. But in all these things we believe the Lord will direct, and all we desire is to be ever moving in the line of His providences, and then all will go well.

F. W. SPIES.

LONDON, ENGLAND.

THE work in the British Conference is making some progress. Brother Ballenger has lately baptized seven at Bath, and fifteen at Swansea, and also some at Cardiff, how many I do not know. Twelve are to be baptized at Liverpool during the time of their quarterly meeting. The work at Southampton and vicinity is very favorable.

Our school opened January 6, with twenty students. The enrolment has since reached thirty-three. This is very encouraging, and we are glad that we have been able to make a beginning. The medical work is meeting with encouragement. We have looked for a place to open treatment rooms in London, but have not decided on anything definite.

O. A. OLSEN.

VALPARAISO, CHILE.

THE work is onward. The Lord is blessing our feeble efforts. I am making a special effort to raise the paper work. I began with the church in Santiago, and as a result, a number are selling the paper and taking subscriptions. The brethren here in Valparaiso sold

five hundred and ninety-five copies during the month of January. I have gone out with the workers; and although I can speak very little Spanish, I have been able to dispose of a number of copies. One evening after Sabbath, and Sunday afternoon, in less than three hours, I sold fifty-one papers. I am sure that our greatest hope in these countries is that of getting literature before the people. I cannot preach in Spanish, but I can push the paper work. We are supplied with the week of prayer readings, and have appointed the time for our meetings, March 8 to 15. This is in the fall, after the crops are harvested. We have never yet observed a regular week of prayer in Chile. It is a new experience for our people here. We pray that it may be a season of rich blessing for all.

A. R. OGDEN.

ST. GALLEN, SWITZERLAND.

WE are very much encouraged to hear how the Lord is blessing the workers abroad. We have been in this country about four months. We came to Basle in October, working in the Institut Sanitaire until November. At that time Brother Böttcher returned from Russia, and we commenced a series of meetings. We held five services each week for three weeks, and they were all well attended; between seventy-five and one hundred and thirty being present at each meeting. During that time twenty souls took their stand for the truth, and a number are still in the valley of decision. My wife and I have just moved to St. Gallen, a city of about thirty thousand inhabitants. Some years ago we had a church of thirty members here, but at present there is only one family. Some have moved away, some have died, and some have backslidden. Three persons have begun

to keep the Sabbath since we came, and we hope and pray that many others will obey.

I have just rented a hall in the city, where we will hold meetings. It seemed very difficult at first to find a place; but the Lord opened the way, and we now have one of the best halls in the heart of the city. We expect to hold our first service next Sunday.

Switzerland is a beautiful country, and we like it very much. So far we have not had any time to think of home or to be homesick. Our health is very good; it never was better, and the climate here seems to agree with us in every way. As nurses we have opportunity to do a great deal of good. I realize as never before that we must be able to help people both spiritually and physically. Our courage is good, and we hope to remain in the Lord's work until He comes.

DAVID VOTH.

HONG KONG, CHINA.

It is now just one week since we landed in Hong Kong. Brother La Rue gave us a royal reception, and for the past week we have been detained here. The houses are nearly all built accord-

ing to Chinese fashion. We have just one large room for public meetings, sitting-room, dining-room, and bedroom. Of course, we have some screens, which help out somewhat. In addition to the large room, we have a kitchen, ancient in style.

The climate here is very fine just now, it being spring. Vegetables, flowers, and fruits appear for sale everywhere. We have had no rain since our arrival, and the water supply, which is dependent upon the rainfall, is a little low just at present. As the government has it in charge, the rainwater which we drink is well filtered, and by the time it reaches us is very good.

Hong Kong has a beautiful harbor, which is full of boats of all descriptions, from sampans to the first-class battle-ships of His Majesty, King of England. It is certainly a great naval center, as well as a great port for commerce. At present there are seven or eight sailors and marines on a British cruiser in the harbor who are obedient to the truth, in so far as naval service will permit. They are awaiting baptism. When they have thus been buried with their Lord, we hope to organize a church here in Hong Kong.

J. N. ANDERSON.

“ Oh! Church of the living God!
 Awake from thy sinful sleep!
 Dost thou not hear yon awful cry
 Still sounding o'er the deep?
 Is it nought that one out of every three,
 Of all the human race,
 Should in China die, having never heard
 The gospel of God's grace?
 Canst thou shut thine ear to the awful
 sound,
 The voice of thy brother's blood?
 A million a month in China
 Are dying without God!”

Fourth Sabbath Reading for April 26, 1902.

THE LAW OF THE SPIRIT OF LIFE.

Page 159 of this issue.

WE are pained to note the death of Dr. J. G. Kerr, medical missionary, who has served forty-four years in Canton.

MRS. ISABELLA BIRD BISHOP says:—

“Much as we congratulate ourselves, missionary effort has but touched the fringe of the darkness of this world. The pæans of victory are not for us to sing.”

DR. JOHN G. PATON, though 77 years old, has returned to his mission field, the New Hebrides. The Paton Fund, collected by Dr. Paton, supports four or five missionaries and as many lay workers in the New Hebrides, and over sixty native evangelists. On the twenty-two islands now occupied there are 18,000 converts. But there are yet over 60,000 cannibals in the South Sea Islands.

MISSIONARY journals tell of a wonderful spiritual movement in Japan. Dr. DeForest, of Sendai, speaks of it as the most extensive revival movement Japan has ever had. Mr. Booth of Yokohama, says the oldest missionaries have never seen anything like it in Japan. The *Church Missionary Japan Quarterly* tells of the 12th of May as the first of fifty consecutive days' revival, in which over five thousand people expressed their desire to become Christians.

THE most recent tidings from China are encouraging as to missions. In those places where the most terrible crimes were enacted the public acknowledgments of the wrong have been most pronounced. The missionaries have been welcomed to their fields as they have returned, and in every direction the missions are being reorganized without hindrance. On the other hand many missionaries are predicting another Boxer uprising at no distant date.

AN Englishman who has been a merchant in Manila for ten years says, “Manila under the Americans has advanced a century in two years.”

This seems to be true in all lines of progress, political, educational, and religious. An evangelical union has recently been formed of the Missions now established, dividing the territory among them as far as they could occupy it. There is much territory yet unoccupied.

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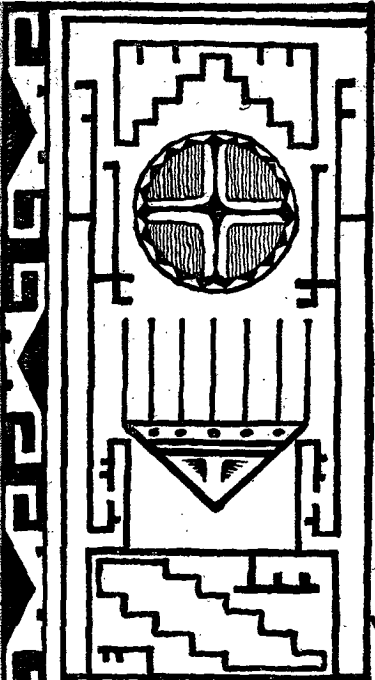
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