

### THE PRINCIPAL BUSINESS PORTION OF CAPE TOWN, SOUTH AFRICA.

[To accompany article on page 312.]  
The eye may readily distinguish the white cluster of buildings one and a half inches above the base line of the picture and directly above the palm tree at the right. The building in front of this cluster, with its face in the shadow, is our Roeland St. meeting house and book depository.

**OUR WATCHWORD:**

*"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*

"THERE SHALL BE DELAY NO LONGER."

# MISSIONARY MAGAZINE,

WITH WHICH IS COMBINED

THE MEDICAL MISSIONARY AND GOSPEL OF HEALTH

VOL. XIII.

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No. .7

## EDITORIAL

### **"In This Generation."**

Let it be kept before the minds of all the people all the time that the work to be done now is to give "the advent message to all the world in this generation." Think about it, pray about it, give time and means for it. The word and oath of the Lord are pledged that it shall be done, and happy those who permit themselves to be used as the instruments. "Who knoweth whether *thou* art come to the kingdom for such a time as this?"

### **The Christiania Offering.**

The situation at Christiania has been faithfully set before the people in our various publications, and a special reading upon this subject has been sent out to be used in all the churches on Sabbath, July 6th. If the money which is thoughtlessly spent among our own people on the fourth of July should all be donated to this purpose, it would go a long way toward meeting the present requirements. Shall we show that we are really in earnest in this matter, and that the needs of God's work in the earth shall have the first consideration in the spending of our money? Will it not be a grand thing to

celebrate the independence of all our institutions from the bondage of debt? With a united effort this can be accomplished, and the experience will be one of great blessing. "Talk and act as if your faith was invincible."

### **Our New Offices.**

The Mission Board offices are now settled in the General Conference rooms in Battle Creek. It is most convenient, in the work, to be closer in touch with the general laborers in institutions here. Let all remember the address of the Mission Board and the MAGAZINE, 267 West Main Street, Battle Creek, Michigan.

### **The Magazine.**

Changes are made in this number of the MISSIONARY MAGAZINE which we think will commend themselves to all our readers. By presenting each month a study in the message itself, with brief but comprehensive reports from the field, some glimpses of the countries where the message is yet to be carried, and other general matter bearing upon the one great object of warning all the world that "the great day of the Lord is near, it is near,

and hasteth greatly," we hope to keep the hearts of all stirred to duty. If *you* are confident that the *MAGAZINE* would be a means of encouragement to those who do not now read it, will you assist them and the work by securing their subscription for it?

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### Workers Together with God.

One of the workers recommended to a distant field says, in acknowledging money for the journey: "We shall be as economical in our expenditure as possible, for I regard as sacred every cent of the money furnished by the brethren for the Lord's work." Those who give and those who expend, as in the sight of God, are equally workers together with God, and will share equally in the blessed fruits of the labors when the Kingdom comes.

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### Combining Our Lists.

As the *MISSIONARY MAZAZINE* and *MEDICAL MISSIONARY* are combined with this number, our subscription list is also a combined one. Persons who had subscribed to both journals previously will have their subscriptions extended on the present list. For example, if you have paid for both magazines for 1901, your term of subscription will be extended to June, 1902.

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### Departures.

Still the workers are going out into the fields to glean. We assure them, in behalf of the brethren and sisters who remain, that we will pray for them and stand by them as God enables, until the whitening fields are reaped. Best of all, the Lord stands by, and all the angels are fellow-workers. The list of departures to be announced this month is such a long one that we will print it in the "Brief Mention" department, which will be found in the latter pages of the journal.

### A Glad Farewell Service.

Just before the party for India left Battle Creek, the Sanitarium family called an informal gathering in the Dormitory meeting hall to give a hearty and loving Godspeed to the workers going. A meeting of this kind with those connected with the medical missionary training branch is always an inspiring occasion, for the definite aim before all is a qualification for service wherever the Lord may call. After some discussion of the needs of India, with its three hundred millions of souls whom God loves, even as he loves us, those who were departing for the field spoke briefly of their joy in going forth to minister to the needy. Where the need is greatest, there will the worker find the deepest joy in service. It was plain to see that the little company going out were already rejoicing in the abundant grace which will be at their command in the field of service.

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### Send out the Papers.

Sister Annie Knight, one of the nurses now on the way to India, left, as her parting word to her friends, an urgent plea that all should be faithful in sending out our literature with the old-time enthusiasm for this kind of missionary work. She herself, in the Southern field, had been cut off from the privileges of reading, until in her teens. Finding the joy of reading at last, she secured the entry of her name on some lists which brought her quantities of story papers and miscellaneous reading, until people of the neighborhood marveled at the amount of mail which the postman brought her. But in the midst of this, somebody sent her copies — fresh new numbers — of the *Signs*, and *Review*, and others of our papers, and the truth was hers. She made a bonfire of all her store of literary rubbish, and as now this truth was



guiding her toward India as her future field of service, she urged that the same missionary work which had so changed and blessed her life might be continued by many to the salvation of souls. So we pass on the word to all. Send out the literature, and sow beside all waters. God's word shall not return void.

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**Figures That Speak.**

Tables of figures are usually rather uninteresting, but sometimes they impress the mind with more force than a mere statement. The following table shows the populations of the great powers from the latest census and estimated figures, with a further statement of the number of Sabbath keepers in each country, as given in our latest statistical report:

	Population	Sab.Keepers
United States	76,000,000	62,635
Great Britain	41,000,000	862
Germany	56,000,000	} 2,093
Austria	45,000,000	
France	39,000,000	
Russia	130,000,000	1,079

How many Sabbath keepers are there for each million of inhabitants in the different countries? Where ought the money and the workers to be sent?

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**The Upper Columbia Meeting and Missions.**

WRITING from the Upper Columbia camp-meeting just at its close, Brother A. T. Jones says:—

“It has been a splendid meeting all the way. It has been only a continuation of General Conference. . . . The Conference, congregation, and all, unanimously voted to support both Elder Reaser and Sister Cornwell in Natal. This was after a full consideration of the principle

of self-support of the ministry in the home field. Ministers, licentiates, and all enter upon the work in the Conference with minds fully made up to make their work pay more than it costs, so that there shall be means in the treasury to help in other fields. Every soul is to be a supporter of the cause, instead of expecting to be supported by the cause; and they begin by keeping both Brother Reaser and Sister Cornwell on their list of laborers.”

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**How to Go.**

WHEN Paul was planning a visit to Rome he wrote the brethren, “I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.” That is the way to go to the field. Full of the joy of the message, and burdened with its seriousness in these solemn times, let us have every day, as we go forth, the assurance which the apostle had in his labors.

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**The Iowa Meeting.**

The camp-meeting in Iowa was the first great meeting held in the central part of the United States since the General Conference; and it was encouraging to see that the spirit which came into and inspired the Conference, was still working. The key-note which was sounded from the first was “The Advent Message to the World in this Generation,” and the Spirit of the Lord witnessed that this was the “certain sound.” A spirit of consecration took hold upon both workers and people, and a new power from above filled the hearts of many.

One day was wholly devoted to the consideration of the spread of this message in “the regions beyond,” and there was a good response among the people. It was unanimously voted to follow the ten-

cent-a-week plan for the support of the work. When it was stated that Brother J. L. Shaw, formerly of Iowa, and his wife were on their way to India, and that Brother B. G. Wilkinson, also of Iowa, was just starting for France, and opportunity was given for someone to pay their expenses to their fields and help support them there, four brethren gave one hundred dollars each for this purpose. A good number of new subscribers were obtained for the MISSIONARY MAGAZINE.

Another day was occupied in the presentation of the medical missionary work in its different phases, and in considering

plans for reorganizing the sanitarium work at Des Moines. A good interest was manifested, and it was evident that the spirit which has begun to unify the work in other places, was there. Practical instruction and earnest exhortation were given, and the people were urged to rise to the work to which God had called them as a missionary people, and become a blessing to neighbors and friends.

We were encouraged by the experiences of this first meeting, and are hopeful that the brethren and sisters in Iowa will take hold of the missionary work with a new zeal. Let each one be faithful to the light received.

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## AN AWAKENING NEEDED.

BY W. W. PRESCOTT.

OUR blood is altogether too sluggish. We are not awake to the work to which we are called! It is not a play-day problem which we are facing. We are not facing a question to sleep over any day in the week, much less on the Sabbath.

One sentence ought to ring, and ring, until every one who has ever heard the truth should hear it every waking minute of his life; and that sentence is, The advent message to all the world *in this generation!*

We have faced this problem, some of us for forty and fifty years. The problem is still unsolved. The problem is to be settled in this generation. If there ever was a time when blood should flow quick, and hearts should beat fast, and there should be earnestness, and people should be alive, it is to-day. When every one shoulders his share of that burden as a fact, and not as a theory that he hears about and reads about, it will mean something in our lives.

Here it has been century after century, and century after century, that God's peo-

ple have been called upon to give this one gospel message, Christ crucified, to go to every nation, kindred, tongue, and people, and the work has been delayed century after century, until there are thousands upon thousands of people to-day who do not believe it at all. But it is the truth. This condition of things is just what the Scripture said would come as one of the signs of the last generation,—"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

And, too, there are those to-day who are looking to the great field we are to warn, and are saying, "It can not be done in this generation." But it is to be done in this generation, because the time is limited by the word and the oath, "There shall be delay no longer." If we individually put it off by shirking our part of the burden, it will come just the same, but we shall not have our place in it. It will be to God's glory and our salvation that we have our place in the message.

Is it possible that we have become so busy in running printing offices, in running sanitariums, in running schools, in running conferences, in running churches, that we have overlooked the fact that here is a message that is to go to all the world in a short time? There is danger of our settling down, with our eyes upon certain machinery, as though to keep that going were to give the message. What machinery is necessary, will be kept going. The best way to keep machinery going is to have the Spirit of life in the wheels. Then the machinery will go, and there will be only what is necessary to go. But the Spirit of life must be in the messengers, and there must be thought of something more than the caring for certain interests already established. There must be the thought all the time of a great field yet unentered, and thousands upon millions yet who know not the message.

If you think it is necessary to stay behind to take care of people who have heard the message, what shall be done for people who have never heard it? It does a man good to get outside of his own town once in a while. When Paul went out on his missionary journey, and they set him down in the city of Athens, and he was waiting a few days for his friends to come, his spirit was greatly stirred in him when he saw the whole city full of idols. The man who can go up and down the world, and see the condition it is in, and not have his spirit stirred, has no spirit in him to stir. It is bound to be stirred, if he has any idea of the work that is to be done in the world, and then sees the condition of the world.

How is it going to be done?—Every man in his place; every man to do his share. If it is to go, go gladly; but do not waste any pity on anybody that goes. Those who stay here are the ones to be pitied, if there is any one to be pitied. The place for missionary work to be done

is in the field. The work of warning the world is not done in offices. It is not done in talking about it in churches. That is good. It is well to talk about it; but that does not do it. Somebody must be up and off. Do not hold on to anybody who wants to go. When God calls them, bid them Godspeed, and then support them after they are gone.

It is time for our people to arouse, if we are going to face this problem as a real thing, if we are going to treat it as more than something to talk about and write about in a lackadaisical manner. Let us awake! Let us awake! Let every one ask, "What is my part?" That is all — "What is *my* part?"

It may be at home. God calls us in our homes. His work is to be done in our homes just as much as in India; but he calls us to do it there as unto him, and with our eyes and thoughts upon the regions beyond. May God greatly stir the hearts of this people. If they are not stirred now, if they are not stirred as they have never been stirred before over this one problem, "the advent message to the world in this generation," somebody else will arise to do this work; but it will be done.

We ought to think about it not simply at missionary meetings, not simply when somebody talks to us about it, but this thought should be in our lives, in our homes, and in our thoughts day by day, — the advent message to the world in this generation.

Let something stir our hearts — and that something must be the love of Jesus Christ for souls. Nothing else will do it. No wave of enthusiasm, no mere passing appeal, will do it. It will be because of our own experience in this truth stirring our hearts, and our desire that others shall have what we have. May God hasten the day when there will be a burning fire of zeal that shall show itself in

money freely given, in effort freely given, in such co-operation in this work as we have never seen before, that we may

speedily see the fulfillment of this grand aim, — THE ADVENT MESSAGE TO THE WORLD IN THIS GENERATION.

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## PORTO RICO AS A MISSION FIELD.

BY DAVID M. TRAILL.

MANY Americans coming here have heard that the majority of the natives are without education or morality, and they immediately suppose that they can do about as they please with them. They soon find out their mistake. The natives, even those of the negro type, are naturally very bright and quick to think. They are also very docile, teachable, and very affectionate.

Only the wealthier classes can be said to be really educated, because formerly they alone could afford to send their children to the higher institutes of learning. The fault did not lie with the people themselves, but rather with the loose way in which the school-laws were administered. Education was compulsory for all classes in theory, but the law was never properly enforced. This fact, together with the lack of schools, of means, and the poor roads, prevented the country laboring classes from receiving even the merest rudiments of knowledge.

Very few women of any class of society in Porto Rico can do much more than read and write. But all are very good with the needle, embroider beautifully, and do fancy work of all kinds.

Speaking one day with a Spanish priest on the subject of education, I asked him point blank how he accounted for the fact that in Roman Catholic countries the education of the lower classes is neglected and the masses are densely ignorant and superstitious? His answer was that the lower classes do not desire education, a statement which is absolutely disproved by the statistics of the Depart-

ment of Education for the last two years. The new Commissioner of Education is so beset with demands for new schools and more teachers, that he and the Department are bewildered to know how to fill the demand. If the funds would only allow of such a step I am sure that the number of schools in Porto Rico could be doubled, and they would be filled almost immediately.

The children here are not a whit behind the average of the children in the United States in intelligence. I write this as one who knows them through professional experience. I have a primary grade in the public school of this town, Aibonito. Some of my little ones are only four years old, and are making excellent progress in reading, writing, and elementary arithmetic, both in English and Spanish.

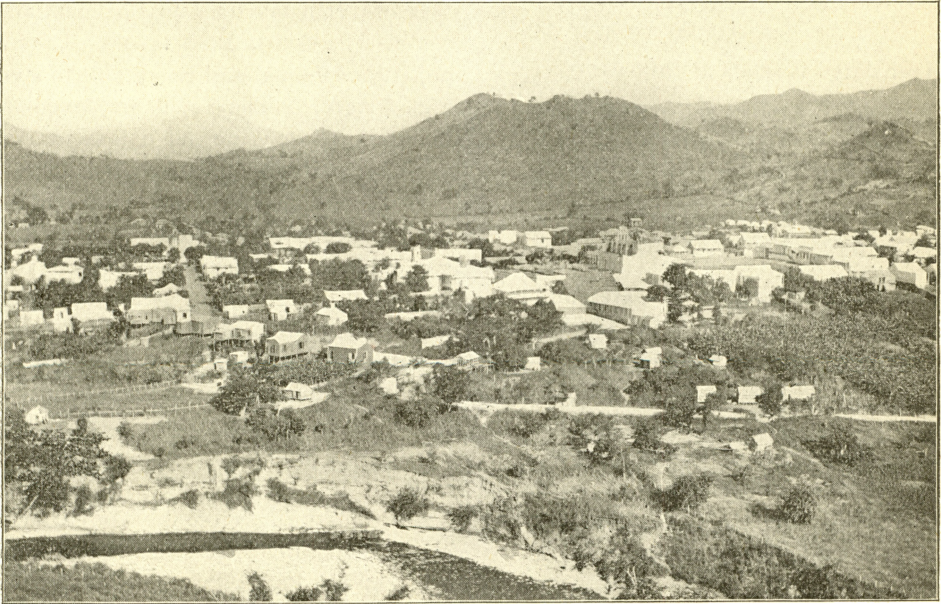
The Commissioner visited our school a short time ago and reviewed my English classes of the second, third, and fourth grades. He expressed himself as highly pleased with the work done, especially with the pronunciation of the words, and asked if the children understood what they read. I then set them to translate the lesson for the day, and they read the translation from English to Spanish with such facility and correctness that the Commissioner described it as wonderful! I dare to say that few American children could do the same under similar conditions.

I think this proves that the prevailing ignorance is not caused by lack of desire or intelligence, but rather by the former lack of opportunities and by wrong meth-

ods of teaching. The rising generation of natives will be a bright, educated people.

Another fact noticed by the native teachers of all grades, and much commented on, is, that the school-children are learning English faster and more correctly than their own mother-tongue! This, I really believe, is caused at least in part by their great desire to be able to

When, later on, they grew to manhood and womanhood, and thought of getting married, they were confronted with an exorbitant demand in the way of fees that practically prohibited marriage by the church. True, the law provided the possibilities of civil marriage, but offspring of civil matrimony were not considered as legitimate in the complete sense of the word. Marriage was a lux-



COAMO, PORTO RICO: NEAR WHICH ARE THE FAMOUS COAMO SPRINGS AND BATHS.

speak it, to read American books, and to converse with the Americans.

Under the Spanish government the church and state were united, and of course the priests had their share in the formation of the educational system in vogue. The church catechism was taught in the public schools, and the children were forced to confess and take the communion a given number of times a year. This compulsion in the mixture of religion with education, and the immoral lives of many priests, served to breed contempt of both religion and education in the minds of the people from infancy.

ury—for the rich only; so the poor waived the ceremony. But whose was the greater sin?

Is it any wonder, then, that immorality flourished in such a soil? That the poor people, misled and misdirected, are immoral in their lives? Many of the wealthier classes are but little better. Marriage vows are lightly respected among men. Is it not time that a genuinely earnest effort was made to bring to the spiritual sight of this people the law of morality as taught in God's Word?

Drunkenness, I am glad to state, is rare among the Porto Ricans, though all oc-



nearly all drink more or less liquor. Some few Americans of a certain class have set a bad example, and have set the natives wondering how the Americans can possibly drink so much and live! One native poet criticizes this American vice as follows:—

“Nosotros con el whisky de Kentucky  
No perdemos los pies ni la cabeza,  
Ni fumamos tabaco de Virginia,  
Que nuestro ambiente puro nos infesta,  
Ni vamos en zig-zags por esas calles  
Tras muchas libaciones de cerveza. . . .”

Translated it reads as follows:—

“We, with the whisky of Kentucky  
Do not lose our feet nor heads;  
Nor do we smoke tobacco from Virginia,  
That corrupts our pure air;  
Nor do we go zig-zagging through the streets  
After copious libations of beer. . . .”

The other principal vices are gambling and cock-fighting. The saying here is that a Porto Rican would sooner fight his roosters than eat. Nearly everybody, including a large percentage of the fair sex, smokes cigars and cigarettes.

The women of Porto Rico form its great redeeming feature. Though not highly educated, nor “up-to-date” (so called), they are very domestic, true to their family ties, economical and good housekeepers. In their love for their husbands, children, fathers, or brothers they cheerfully sacrifice their own likes and lives. As children and young women

they are trained under close parental supervision and strict social rules. A young woman here is not allowed the liberty that is permitted her Anglo-Saxon sister. Courtship is carried on solely in the presence of a chaperon who is a member of the family. When a Porto Rican señorita marries, she usually takes to her husband a spotless reputation, a pure love, and a cultured modesty and respect for her husband.

However many the faults of men, much can also be said in their favor. They are polite, courteous, and hospitable to a very high degree. They will inconvenience themselves to an unusual extent in order to oblige a stranger, and their hospitality is ever generously free to their friends and to the needy. The true Porto Rican “caballero,” or gentleman, if offended, will strain all the many polite phrases of the soft Castilian tongue in his effort to avoid unpleasantness. In their quarrels they are bitter, and even revengeful,—as indeed are nearly all of the Latin race,—but in their friendships they are loyal and true.

On the strength of the above facts I claim emphatically for the Porto Ricans a bright and happy future. Much benefit can be mutually derived from the association of the two races. The surest way to do it,—is it not the best and surest way?—is to lead them by Christ—the Way. Who will give themselves to this work?

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### The Purpose of Medical Missions.

The purpose of medical missions is not simply philanthropic, though it finds its glory in self-sacrificing philanthropy. It is not merely an enterprise to secure the inestimable benefits of Western medicine and surgery for those in these terribly needy lands. Its purpose is not educative alone, though its educational in-

fluences are far reaching; nor is it to provide a temporal benefit as a bribe for spiritual blessing.

The purpose of medical missions is to win men to Jesus Christ, by the use of methods precisely comparable to those used by Christ while on earth as the great Succorer of bodies, as well as the divine Saviour of souls.—*J. Rutter Williamson, M. D.*

# MEDICAL MISSIONARY WORK IN THE CITIES.

BY W. S. SADLER.

## The Poverty-Stricken.

IN every large city there are to be found a vast percentage of the population who belong to what might be termed the poverty-stricken. As a rule they are honest and well-meaning people, but they lack in tact and natural thrift.



There can be little question that there is a close relation between the liquor traffic and these extraordinary conditions of poverty. The majority of the heads of families in these poorer sections of the city are

more or less addicted to drink. And the amount spent for alcoholic beverages each week would be more than enough to provide the necessary food and clothing for the family.

These poor people, owing to the price of rents, are to be found huddled together in tenement houses. Twenty-five or thirty families occupy a single dwelling, the apartment consisting of from one to three rooms. In these quarters, they carry on their cooking, eating, sleeping, washing, etc. It may be asked, What is the cause of these conditions of poverty? To answer this question in detail would require a series of articles in itself, but we will mention, in passing, a few things, and leave the reader to further consider this question.

1. Lack of thrift and natural tact.
2. Modern industrial conditions; combinations of capital, etc.
3. The use of alcohol and tobacco.
4. Gambling.

5. The use of tea, coffee, and other unwholesome and non-nutritious articles of diet.

6. Excessive rents.

It can not be denied that the conditions imposed upon these unfortunate individuals in their extreme poverty, in many cases lead to the commission of crime. It is not a curse to be poor amid natural surroundings and ordinary conditions, but to be poor in the midst of a great city, with its unnatural, unwholesome, and unholy environment, certainly can not be regarded as a blessing.

1. *Visiting-Nurses' Work.*—The visiting nurse is called upon to spend a large share of her time in working for this class. As a result of improper clothing, insufficient fuel, and perhaps an impoverished diet, these people, and especially their children, become the victims of many diseases. They are unable to hire nurses and doctors, and so they appeal to the Medical Mission for help. While caring for the sick, a health education campaign is carried on in behalf of the other members of the family. An effort is made to utilize their affliction in such a way as to impress upon them the importance of cultivating health by means of cleanliness in person and premises. The



visiting nurse thus becomes in reality a mother's helper. So, in all her visits throughout the district to which she is assigned for work, she is ever seeking to help the mother to better care for the spiritual and physical health of her children, as well as teaching her how to become a better and more competent housewife. It is of far more value to teach these people how to make the best of what they have, than to be constantly supplying them with luxuries, or even the necessaries of life. The things which they receive for nothing, without having had to make any effort to obtain them, are not appreciated at their true value, and hence the receivers fail to get the greatest good from the well-intended charity. Indiscriminate and promiscuous giving to this class of people is to be deprecated, and thorough-going efforts must be made to assist them in making the best use of the means they have at hand.

2. *Cottage Meetings.*—The cottage meeting is an informal gathering in the homes of these poor people during the evening hours, at which simple truths concerning the body and soul may be brought out and made plain to these poverty-stricken souls who have so few opportunities for self-improvement. One of the first and greatest influences of the cottage meeting is that it tends to promote the sacredness of the home. Family quarrels and unkind words are less frequent in the home where prayer has been offered and the Word of God explained by God-fearing men and women. In the homes of those who are prejudiced against religion and the presentation of religious themes, health meetings can be started as the entering wedge for the complete gospel message.

3. *Food, Clothing, and Relief Departments.*—Large quantities of second-hand clothing are sent in by the friends of the Medical Mission, and these are carefully

sorted and placed in the old clothes room, at which place the visiting nurses will call day by day selecting the most suitable garment to supply the needs of those for whom they work. A great many people call at the Mission and ask for clothes. Careful pains is taken in each case to make an investigation such as will determine whether the clothes will actually do good, or whether they will speedily find their way into some pawnshop, and the proceeds be used to purchase drink. As a rule, persons are required to work for food, excepting those who are sick, and where the food is carried to them by the visiting nurse.

4. *The Dispensary.*—Here large numbers of this class of the city's inhabitants apply for relief each week. Doctors, nurses, and medical students have abundant opportunity to help these souls, not only physically but also spiritually. An opportunity to afford physical relief should be considered just as sacred as an opportunity to impart spiritual help. The influence of consecrated ministration of either physical or spiritual help, is unlimited, and when coupled with earnest prayer, is sure to bear fruit. In this connection, outside medical relief might be mentioned, in which physicians and nurses are called upon daily to answer calls by those who are unable to apply to the dispensary for the needed help. The Christian physician is a messenger of God, and can enter the homes of the poor and there carry sunlight, good cheer, and the gospel of grace and health. There is always a spiritual reaction from every physical ministration. Large numbers of this class are received in the surgical ward. Surgical operations are performed for them, and thus in many cases, life is saved, which would otherwise have been lost.

5. *The Life Boat Mission.*—Each night at the Mission there are always to be found

representatives of the poverty-stricken class, many of whom have religious tendencies, but owing to their shabby clothes are ashamed to enter the fine churches and other places of worship frequented by well-dressed men and women; so they may be found from time to time at the Mission. Again, those seeking spiritual help invariably turn their feet toward the Mission, there expecting to find a warm welcome, and friends who will take an interest in them irrespective of their uncouth appearance.

6. *Mothers' Meetings and Girls' Clubs.*

—An excellent plan of helping this class is the organization of mothers' meetings and girls' clubs. The plan of organization should be simple. It is not so much the organization that will accomplish

good, as the real work of enlightening and instructing these mothers in the care of their children, and the daughters in the useful and practical duties which every young woman should know, especially those residing in large cities, who will be called upon to meet many temptations and other conditions unfavorable for moral growth and the preservation of character. An ounce of prevention is worth a ton of cure, and so the better part of practical rescue work consists of the preventive effort that may be put forth ere the young woman drifts into the quagmire of sin. It is far more hopeless to undertake to reform a sinning woman, than it is to lay the firm foundation in youth that would serve to prevent the moral disaster.



SORTING CLOTHING IN THE RELIEF DEPARTMENT.

# STUDIES IN THE GOSPEL MESSAGE.

BY W. W. PRESCOTT.

## Immanuel.

THERE is one word which comprises the whole gospel, and that word is Immanuel — “God with us.” It is the way of life. It has in it life itself. Immanuel — God with us. With whom? — With us; or, to make it personal, individual, with me. Then if we study correctly, and interpret the experience of this word Immanuel, it brings divine power into our human experience. The whole Bible is given us to study for this purpose, but some portions seem to us to emphasize this truth more than others.

Now the signs recorded in the gospel of John were written that we might believe that Jesus is the Christ, the Son of God, or “God with us.” John 20 : 30-31.

But you say at once, that you believe Jesus is the Son of God. Do you believe it, however, in such a way as to have life in his name? That purpose is to be gained in our study of it. It is not simply to learn the story, to be able to repeat verses and locate incidents; but there is a distinct purpose in it. It is written for that purpose, and is to be studied for that purpose. For “whosoever believeth that Jesus is the Christ is born of God.” “Whatsoever is born of God overcometh the world.” See the steps: The signs in the gospel of John are written that we might believe that Jesus is the Christ. Whosoever believes that Jesus is the Christ, is born of God; and every one who is born of God is an overcomer of the world. These signs, therefore, are written that we might be overcomers of the world, through the experience bound up in that word — Immanuel.

First, note that Jesus himself was the greatest sign. All his earthly experience

was a constant sign, a living sign, to the world. When he was presented in the temple, Simeon said: “Behold, this child is set for the fall and rising again of many in Israel; and *for a sign* which shall be spoken against.” The way that he was to be born into the world, and that in him was to be this union of the divine and the human, was in itself a sign. Then “God with us,” God manifest in the flesh, that is the great sign. What were these other signs wrought by that sign for? — “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God.”

Thus we see that the Sign himself wrought these signs recorded in John’s gospel, for the purpose of establishing the fact that he was that Sign, the Son of God. He himself was a sign. Now he is going to give proofs; so the Sign himself wrought these signs that were recorded in the book of John, in order to inspire faith in him as the Sign. That Sign is Immanuel, God with us. That is the union of the divine with the human, — divinity and humanity combined in the one person and in his experience.

In order that we may have confidence in that Sign, Immanuel, these signs in the book of John are written for our study; because when we have confidence in that one experience; viz., that God has united his divine nature with human flesh; when we enter into that, that means that he has united his divine nature with *our* flesh, and that brings us into the experience of being overcomers of the world; and that is what it is all for.

The gospel of John is especially de-



voted to revealing this fact — Immanuel, God with us. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” Vs. 1-3, 14. What one word will cover this whole experience set forth in these fourteen verses of the first chapter of the gospel of John?— Immanuel, “God with us” in the flesh.

This book is to bring before us Jesus as the Son of God in the flesh, and establish that personal relation between God and the flesh, that will furnish a center for faith to rest upon. Faith comes by hearing, and hearing by the word; but faith does not create facts. Faith accepts facts. Now, that we may see God manifest in the flesh, and fasten our faith upon something definite, fix our faith upon the man Christ Jesus, this book sets him forth as God manifest in the flesh, makes him a reality to us, a man among men; and this narrative, as it were, gathers up this general idea of divinity, clothes it in human form, puts it before us in the form of an individual, and invites us to fix our faith upon that individual where divine power is manifested in human weakness.

Therefore this gospel of John sets forth Immanuel, God with us, as a center, a definite center, upon which we are to fix our faith, and these signs were written that we might believe that Jesus is the Christ, the Son of God, and believing, have life in his name.

Therefore you may expect to find in the gospel of John a setting forth and emphasizing of the fact that this Jesus is the Son of God. It *mentions* him as the Son of man, but it *emphasizes* the fact

that he is the Son of God. Notice how much it does that. Look at this first chapter: “I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.” Now when Philip called Nathanael, and Nathanael came to Jesus, after Jesus had spoken to him, what answer did Nathanael make?— “Rabbi, thou art the Son of God.” After Christ had given his wonderful lesson concerning the eating of his flesh and drinking of his blood, “from that time many of his disciples went back, and walked no more with him.” And he said to the twelve, “Will ye also go away?” “Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the anointed of the living God.”

In the ninth chapter, after he had healed the blind man, and after the man had been cast out for the testimony that he had borne concerning Jesus and his work, “Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.”

In the eleventh chapter, after Jesus had declared himself to Martha as being the resurrection and the life, he said: “Who-soever liveth and believeth in me shall never die. Believeth thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.”

Thus this word is constantly bearing testimony to that fact that he is the Son of God. That is the gospel. But it is not simply the Son of God; it is Immanuel, God with us in the flesh; and these signs that he works are signs that are wrought to establish that other Sign. What is that other Sign?—Immanuel. God himself will give you a Sign. “A virgin shall . . . bear a son, and shall call his name Immanuel.” He in his whole life was a sign, God manifested in the flesh. These signs recorded in the gospel of John are recorded that through them we might have the utmost confidence in that chiefest of all signs, Immanuel, God with us.

Then we are to take hold of that experience ourselves; not assent to it that it was simply a historical fact, that there was such a man, the manifestation of God in the flesh; but taking hold of the larger fact that there is flesh in which God is manifested, and that that flesh is right here now, and that that is our experience; so that Immanuel becomes our watchword, our power. It is the pledge of our deliverance. It is the I AM—God with us.

When did the Lord first declare himself to be to his people the I AM?—When Moses was chosen to deliver the Israelites from bondage. That name then given was a pledge of what? He sent Moses down to deliver the people, and he said, When they ask you who sent you, tell them that I AM sent you. That

name I AM was the pledge and the promise of their deliverance from Egypt. The gospel teaches that it is the pledge and promise of *our* deliverance from Egypt. And the book of John, perhaps more clearly than any other of the Gospels, reveals this truth to us. It teaches us how to complete the sentence, I AM, and how to see and to receive the power of the endless life as it is manifested unto us. And this is our hope of salvation; “For except ye believe that I AM, ye shall die in your sins.” And so by seeing his power revealed in the processes of all vegetable life, in the control of the elements, in healing the sick and restoring the dead to life, we become acquainted with the working of his eternal power, and learn how to yield to it for personal salvation.

Now the Advent message is the great truth of “that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.” And the present experience of that truth, and the preparation for that event, is found in a living faith in I AM, God with us. This is the living power of the Advent message, the message which is to go to all the world in this generation. It is clear then that there ought to be such study of the gospel of John in general, and the signs recorded in it in particular, as will bring into the experience of all the actual revelation of the I AM, God with us, as the basis of the Advent message. Whoever does this will be richly repaid in his own experience and in increased ability for service.

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“I VENTURE to say that half a dozen capable, earnest medical missionaries, speaking the language of the people, sympathizing with them, visiting their villages, partaking of their hospitality, and healing

their sick, would do more for the prevention of intertribal and frontier wars than half a dozen forts and as many brigades of soldiers.”—*Dr. Arthur Neve, of Kashmir, India.*



ASUNCION HARBOR, PARAGUAY.

## PARAGUAY AND THE PARAGUAYANS OF THE PRESENT.

BY E. W. SNYDER.

LEAVING Buenos Ayres by one of the commodious side-wheel steamers that give a double weekly service to Asuncion, the traveler reaches the Paraguayan capital, after a journey of a little over 1000 miles, in six to eleven days. The time varies according to the depth of water over the sand bars in the river Parana. From the fact that neither the Argentine nor the Paraguayan governments give any attention to dredging, navigation at times is rendered very difficult by the ever-shifting sands of the river bed, which perplex even the most expert pilots.

While in transit, the steamer touches at some fifteen ports, discharging and receiving cargo. These present nothing of interest. The country intervening remains, for the greater part, apparently as wild and undeveloped as when the Spaniards first landed on these shores and wrested the land from the Indians.

Passing Corrientes, the last Argentine port, the steamer enters the Paraguay River, whose banks present a happy contrast to the monotony of Argentine scenery. Here the country is traversed by ranges of hills and valleys, through which flow refreshing streams.

Arriving at Asuncion, the steamer

makes fast to the wharf in front of the customhouse, thus affording every convenience for the traveler to land with his baggage without difficulty. Notwithstanding this fact the government has decreed that one of the numerous boatmen must be engaged for this purpose, and thus an unnecessary expense is imposed on the traveler in the interest of Paraguayan boatmen and porters from whom the government exacts a license.

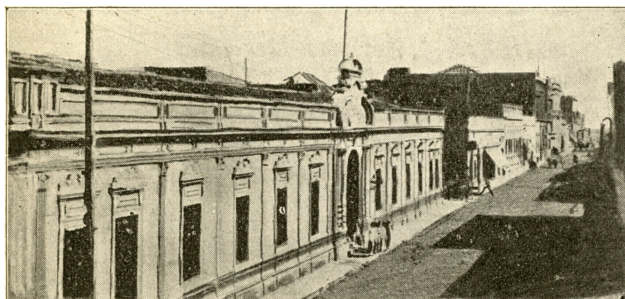
Asuncion is built on the side of a hill, which, as it recedes from the river, presents an abrupt slope, thus rendering the streets running at right angles with the river, quite steep and uneven. The main business streets, however, run parallel with the river, and not far from its bank. They are paved with rough, irregular stones. This, although leaving much to be desired, is quite preferable to the deep sand prevailing everywhere else.

With few exceptions the houses are low, ordinary, and monotonous, built mostly of brick and adobe, giving absolutely no variety of architecture. This fact gives the streets, with few exceptions, about the same appearance, any one of them being a duplicate of the others.

The absence of a sewerage system is

very apparent from the numerous streamlets of refuse water that trickle from the houses, forming puddles in the street. These give rise to unpleasant odors which might breed wholesale pestilence were it not for the fact that the hot solar rays serve as a powerful disinfectant.

Here the traveler misses the electric light, the city water supply, and the elec-



STREET SCENE IN ASUNCION.

tric street railways, all of which tend to give Buenos Ayres the air of a European city. As a substitute for the electric trams, they have a steam street-car line running nine miles into the suburbs, which, owing to the heavy, sandy roads, is utilized for excursion and picnic parties, as well as the conveyance of funeral processions to the cemetery.

Asuncion is quite an old city, traces of its age being apparent in the old adobe houses, built nearly 300 years ago. Its population at present is 51,719.

The small number of English and North Americans is a subject of comment, there being only seventy-nine all told, in a foreign population of 4,531. Here, as in Argentina and Mexico, the traveler finds but two classes of people, the rich and the poor,—the employer and the servant.

Among the unpretentious under class of Paraguayans one sees much that is quaint and picturesque. These features can best be observed any morning in the vicinity of the central market. Here we

see the country woman as she arrives with her vegetables loaded on a "burro," or donkey, this being the customary mode of transportation.

Her dress is quite primitive, consisting usually of a cotton skirt, chemise, and a sheet loosely wrapped about the shoulders and head. Her quaintness begins with the stone jug or basket of fruit, which she carries on her head, and extends to her feet, which are pigeon-toed, this being a trace of her Indian ancestry, which is also confirmed by her half-African, half-Indian, cast of features. Would that with this description the picture were complete; but it is not, since we must add the cigar.

It is rarely the case that a native woman of the lower class is seen on the street without a large maloderous cigar in her mouth, and in this respect the feminine sex is more conspicuous than the male.

Women of the higher class are equally addicted to the vice, but they prefer smoking in the privacy of their homes. As we see children of tender years given to the habit, our hearts are pained, and we long to give them the gospel which is all-sufficient to rescue them from the depth of sin and vice.

In the central market may also be seen venders of native pottery and "dulces," or native jelly, the latter being made from the sugar and nuts of the country. Nearly all sorts of vegetation are to be found there, with the exception of parsnips and rhubarb, but all vegetables, as a rule, are inferior in size and quality to those grown in the United States.

Peddling from door to door is also a favorite occupation of the Paraguayan woman, and this class may be seen nearly



everywhere carrying anything, from a load of wood to a bottle of milk, on the head. With one of these we may have the opportunity of spending our money in exchange for beautiful hand-made lace. The secret of its manufacture is said to have come down from the most ancient Indian tribe. The figures of various fruits and plants are worked into exquisitely beautiful designs.

On leaving Asuncion the visitor, while even in the outskirts of the city, is impressed with the wild, uncultivated condition of the land. In the days of Dictator Lopez, who compelled the natives to work, this was all under cultivation, but at present is left to grow up to underbrush and weeds. Here and there one finds a small patch cleared, with a "rancho" in the center, which constitutes the so-called home of one of the lower class already described.

In his abode the Paraguayan presents an example of humble content. Realizing the fact that he is placed as he is by circumstances which he was powerless to control, he is not inclined to better his condition. He lives in a thatched-roof mud house, which hardly gives him shelter from the elements.

This he does not, however, consider as a home, there being no such word in the common native vocabulary. The native says "*voy á nu casa*"—"I am going to my house." This means to him simply a place in which to sleep or shelter himself from the storms. The weather permitting, he prefers to utilize the space around his house for this purpose; and if one chances to visit his rancho in the evening, he will find from one to half a dozen cot-beds and hammocks arranged around the house, each having an occupant. Living

in this manner a rancho in our neighborhood, 12 by 14 feet in size, serves for three families, including no less than fourteen persons.

The wants of the Paraguayan are few and easily supplied, hence he is able to subsist by the cultivation of mandioca, sweet potatoes, and a few garden vegetables. He is thus quite independent of work, and if engaged to do a job, he can not always be depended on, especially if the weather be a little too warm.

An enterprising German, we are told, being ignorant of the native character in this respect, paid dearly for his experiment in the cultivation of cotton. When the crop was in fine condition to harvest, he failed to get the necessary help, resulting in the loss of the cotton through the rains that followed, and entailing on him



PARAGUAYAN FAMILY AND "RANCHO," OR HOUSE.

a pecuniary loss of about \$10,000.

The customary hour of rising in Paraguay is decidedly early. At 5 A. M. the laborer takes up his daily task, and at the same time the streets of Asuncion are all astir. Seven o'clock finds the public schools in session, the closing hour for the day being 11 o'clock. At this time both residents of city and country take breakfast, the only previous repast having been a cup of mate, or Paraguay tea, and a roll. As the sun begins to



beat hotly down, the whole population retires from sight, the hours until 3 o'clock being reserved for siesta, during which time not a street-car or cart moves. One might with more propriety think of doing business at 2 o'clock in the morning than during these hours. Thus the Paraguayan, instead of fighting the heat with ices and cooling drinks, runs away from it, as it were, and the heat of the day slips by almost unthought of. Notwithstanding the thermometer may register at times 100° to 104° in the shade, yet there is not a case of sunstroke on record.

While much has been said and written detrimental to the Paraguayans, it does not signify that nothing good remains to be said in their favor. Naturally they are a quiet, orderly, and law-abiding people. Cases of robbery, outside of petty pilfering, are rare, and thieves are never known to open doors and windows in order to accomplish theft. Thus house-breaking is unknown in Paraguay.

True to their Indian nature, if treated badly, they hold malice and will lose no opportunity to be revenged; but if the opposite course is taken with them, a more appreciative class of people can not be found anywhere.

For centuries the Church of Rome has held this people in the darkness of ignorance and superstition, her policy for generations having been to isolate Paraguay completely from the outside world in order to hold the people more securely in her power. The influence of this policy has left its stamp on the Paraguayan of to-day, consequently his conception of

the world is quite circumscribed, not extending beyond the limits of Argentina and Brazil. Since all foreigners must arrive in the country by the river route from Buenos Ayres, they are all, without respect to nationality or country, spoken of by the natives as "gente de abajo," or "people from below."

Evidences of superstition are everywhere manifested. Passing along the public highways are frequently to be seen crosses, each protected by a small inclosure. These have been erected in memory of individuals who perished on the same spot. By day these are handsomely draped with lace and fancy work, this being replaced at night with lighted candles. The candles are placed there for the service of the soul, which is believed to be hovering about the place.

The fact that the language of the common people is the Guarani Indian tongue, renders labor among them in the Spanish very difficult, since their knowledge of the latter is extremely limited. Apart from a small portion of the Sermon on the Mount, the sacred Scriptures are not obtainable in the Guarani. However, it remains true that the gospel is the power of God unto salvation for the Paraguayan as well as for the Englishman and North American, and this gospel is the third angel's message.

A Paraguayan woman has already embraced the Sabbath, and this leads us to hope for others. The Lord of the harvest will attend the faithful sowing of the seed with a rich increase.

*Asuncion, Paraguay.*

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DR. JOSIAH STRONG asks: "What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them?

What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?

## THE AWAKENING.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11.

LORD, thy ransomed church is waking  
Out of slumber far and near,  
Knowing that the morn is breaking  
When the Bridegroom shall appear;  
Waking up to claim the treasure  
With thy precious life blood bought,  
And to trust in fuller measure  
All thy wondrous death hath wrought.

Praise to thee for this glad shower,  
Precious drops of latter rain;  
Praise, that by thy Spirit's power  
Thou hast quickened us again:  
That thy gospel's priceless treasure  
Now is borne from land to land,  
And that all the Father's pleasure  
Prosper in thy piercé hand.

Praise to thee for saved ones yearning  
O'er the lost and wandering throng;  
Praise for voices daily learning  
To upraise the glad new song;  
Praise to thee for sick ones hasting  
Now to touch thy garment's hem;  
Praise for souls believing, tasting  
All thy love has won for them.

Set on fire our heart's devotion  
With the love of thy dear name;  
Till o'er every land and ocean  
Lips and lives thy cross proclaim:  
Fix our eyes on thy returning,  
Keeping watch till thou shalt come,  
Loins well girt, lamps brightly burning:  
Then, Lord, take thy servants home.

— Sarah G. Stock.

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## SHALL THE BANNER OF GENUINE REFORM BE KEPT TO THE FRONT?

BY DAVID PAULSON, M. D.

WE are either reformers or we are nothing. If we are not imparting to others reformatory truth, we have no excuse for a separate existence. There are sincere, honest, God-fearing souls in every organized movement, but a train of circumstances and the body of divine truth have separated us, and just to the extent that these truths have been assimilated in our lives we have excuse for existence at this particular time.

It is very easy to lose the substance of divine truth and retain only its shadow, which thus becomes only a superstition or tradition. That there are many, especially among our young people, who only have the latter, even a casual observation can readily detect. Their course of life is not radically different from that of their associates who do not profess to believe the special truths for this generation.

Laxness in reference to any reformatory truth which God has committed to us as a people will invariably result in blunting the finer sensibilities of the soul, and one who allows this in himself will soon have a *profession* of truth rather than a *possession* of it. There is a tendency even among some who believe themselves loyal to truth, to regard those who stand stiffly for reformatory truth at any cost, and on all occasions, as extremists. Such congratulate themselves that they are reformers, but that they do not belong to the "radical kind." At an evening gathering or picnic they can sacrifice their loosely held principles, and act just like their associates. Many can, when the occasion does not demand it at all, talk very intelligently upon the importance of living out health principles, but their daily practice, particularly when brought to the test, too clearly reveals the fact that these truths

have in no sense affected the mainspring of the life.

Many are violating the very principles that God has especially given this generation to prepare them for the terrible experiences that are just ahead of us, yet they boastfully call attention to their apparently sound physical condition, and say they are much better off than so and so, who perhaps humbly and more or less ignorantly is trying to be loyal to truth. They little dream that their boasted strength is fast becoming a rope of sand, and at their first chance meeting with some of the pestilences that will soon sweep this earth, they will go down like the victims of Noah's flood; while those whom they have been making the butt of

their ridicule and slighting remarks will be in an ark of safety prepared by the Spirit of God, who has promised to defend those who have stood faithful to his principles even when the worldly minded and backslidden element were not able to appreciate and recognize the fact.

Many are hesitating to unfurl the banner of true reform in their homes because of some real or reported inconsistency on the part of those whom God has used to proclaim these truths; but in the day of visitation that is to try both the souls and bodies of men, such will be classed with that group who went and hid their talents in the earth because they had an idea that their master was a hard man.

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## THE MISSION FIELD OF SOUTH AFRICA.

BY J. M. FREEMAN.

SINCE the realization of our promised inheritance will follow the giving of the last message to every nation, kindred, tongue, and people, naturally Seventh-day Adventists are, or should be, more interested in mission work all over the world than any other denomination. In the providence of God the closing message has been intrusted to us, and not one can claim exemption from this work.

Some are called to give their lives, and allow themselves to be separated from home and friends and pleasant associations to enter upon active work in some distant country; others to devote their talents in educating and fitting up workers; some are called to the wearing life in offices, directing departments, and the arduous work of looking after the finances to meet expenses; others are called to make right use of their substance in the interests of God's work; some are called to carry on an honest business for the Lord, content to take from it only that

sufficient to maintain themselves plainly, that they may thus support the work; then there are the toilers who labor, may be, for a mere pittance, but who feel it a privilege to eke out something toward the support of the Lord's cause; and some are so circumscribed that they can only pray for the work and workers. There can be no question but that each has some part in hastening in the glad day. May we each realize our responsibility.

With these facts before us, all will certainly desire to become better acquainted with the great fields beyond, where no work has been attempted, or where as yet only a beginning has been made.

South Africa is a peculiar country. Her population is mixed. Capetown and the whole of the Western Province, consist of English, Dutch, a colored half-caste Dutch-speaking people, Malays who speak the Dutch and English, and of late years, numbers of Kaffirs who have migrated

into Capetown and other centers of labor. Besides these there are a few of the German and other nationalities.

Port Elizabeth and other towns of the Eastern Province are made up of the same, with the exception of a few places where the English and Germans predominate. The term Kaffir properly should be applied only to the Eastern Province native, but it has come to designate all native tribes other than the colored Dutch-speaking and half-caste peoples.

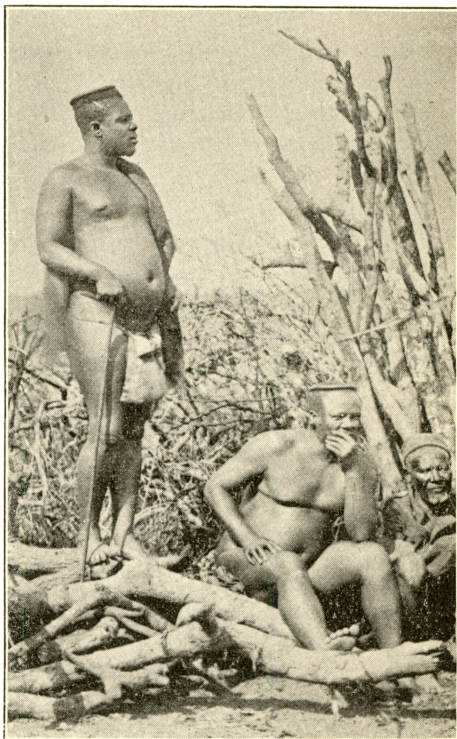
The towns of the late Orange Free State and Transvaal have a similar population. In the country districts are found the Dutch farmers and a few English, with many Kaffir tribes numerously represented. Many have kraals on the farms, and become fixtures, while a few, and this is especially true in the mining districts, remain from three to twelve months, and then return to their former homes.

In Natal, from Durban to Petermaritzburg, besides the English and a few other Europeans, we find the Zulus, numbering many thousands. A few speak English, but the majority of the people of Natal speak to the natives in their own tongue, as it is not very difficult to master. The whites are fast entering Zululand. Griqualand, Kimberley, and Bechuanaland are also made up of English, Dutch, and various Kaffirs. In a portion of Bechuanaland, reaching to Rhodesia, there is a large tribe very similar to the Basutos. They have over them a good Christian chief named Khama. He has prohibited the use, sale, and manufacture of intoxicants in his country. He would not allow the transportation of drink through his dominions for a long time, but the Rhodesian Government, by some method, gained permission, although many believe he never actually consented.

Basutoland has a native population of between 200,000 and 300,000. The whites, sparsely scattered through Basu-

toland, will not reach hundreds. This and Khama's country and Pondoland, with the exception of a few small sections, are the only native reserves worth mentioning in South Africa below Rhodesia.

With such a varied population, it is evident that there is a wide scope for missionary talent. In Capetown every denomination is represented. The Wesleyans take the lead in mission work among the Dutch-speaking colored peo-



ZULU CHIEFS.

ple and other colored natives. They have separate churches and schools. This was brought about partly because of the prejudice against the blacks, and also to enable the colored people to manifest more freedom in their church matters. The same system prevails among all denominations with the exception of the Catholics.

The large Malay population is a difficult class to labor for. Very few are

converted to the Christian religion from Mohammedanism, yet they welcome the Christian visitor and do not refuse to listen, and the few who can read receive reading matter. Many of them consistently live out what their religion enjoins in the matter of eating and drinking, and especially do they abstain from the use of intoxicants and pork. With the colored people, they seem to experience no difficulty in earning a livelihood. Most of the men are artisans, as masons, carpenters, bootmakers, tailors, basketmakers, brickmakers, painters, coachmen, general servants, laborers, fishermen, etc. The colored people have not always enjoyed such liberty, as many are descendants from slave families. Only a little more than a half century has passed since slavery was abolished.

During the recent years, a denomination from America, called Ethiopians, has been making inroads into most of the colored congregations. Many have united with them, feeling that they could not enjoy equal privileges with their white brethren in the other churches. They number among them some fine peo-

ple. They have recently transferred one of their papers from America. Through this the grievances of the colored people are ventilated, and it is finding a wide circulation.

Many are aware that the third angel's message started in this country years ago. The work at present is being vigorously pushed forward in the various parts as the workers and means at our disposal will admit, although what is generally understood as mission work, work among the native blacks, is scarcely begun. We have a faithful colored young man who at present is laboring among his own people in Capetown. His efforts have not been without results, as the membership of the Capetown church bears testimony. A few years ago this brother, with the writer, labored in the town and vicinity of Robertson where a company of colored Sabbath keepers was developed. Thus far the Lord has blessed our labors among the whites as well as the colored, and a beginning has been made among some of the native tribes. Here is a great field to pray for.

*Basutoland, S. Afr.*

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## THE CAUSE IN TRINIDAD.

L. M. CROWTHER.

NOT much has been heard from this field of late, not because we are not able to report favorable or interesting results, but because the work takes all the strength and time.

In this field I am alone, with the exception of one native laborer. The present condition of the work and the needs of the churches require as much labor as the present force can properly do. Yet we are reaching out to new fields, and doing what we can to raise up new companies, and to farther develop those who have accepted the truth, as it is necessary to true

growth to be both increasing in size and solidity.

Our tent is pitched at Tunapuna, a village of possibly two thousand inhabitants. At first the noise around the tent was so loud, and the disturbances so frequent, that the speaker could scarcely be heard. But we kept on talking, and heeded not the things spoken against us. After a while the rabble became quiet, and the people learned to respect us. Now we can go on as we do in other parts of the world. The people are beginning to decide to obey.

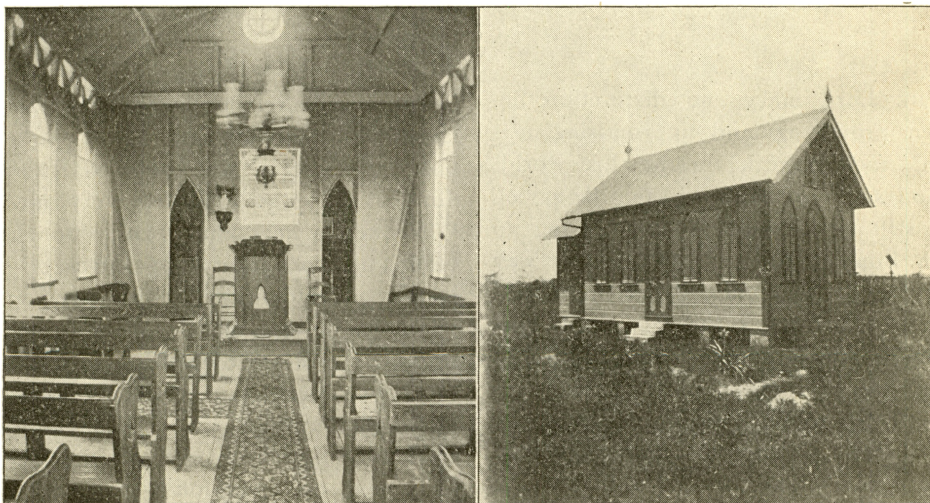


By the labors of the brethren, a company are now in the truth at a village called El Mamo, and a Sabbath school has been organized. They are asking for baptism, which will soon be granted them. They, like all the rest, need much instruction.

At one other place a Sabbath-school should soon be organized. We see interest manifested everywhere we go. And the only lack is trained laborers.

The people are now calling for help, and a few are obeying the commandments of God.

Thus the light is extending its beautiful rays into the regions beyond. It is an encouraging thought that each new city or hamlet that is thus entered and aroused, so much more nearly completes the work, and brings the coming of the Lord that much nearer. Thus the message is quietly finding its way to all the people of the



FIRST CHURCH IN TRINIDAD: INTERIOR AND EXTERIOR VIEW.

In connection with the tent effort are a few natives in training to do duty for the Master in the future. They are making fair progress. But the many other duties occupy so much of my time that they have not had all the help I had hoped to give them. Yet their labors are being rewarded with some fruit.

The book sales during the last year have amounted to \$2,324.10, at retail value. At present the sales are light on account of the dry weather reducing the crop, and thus restricting the freedom of money. In the island of Tobago it is estimated that about as much of our literature is in the hands of the people as all other literature put together. And this has all been done by two men in the last twenty months.

world; and thus the end is stealthily stealing upon us. We should hasten the work both among the people and also in our own hearts.

All this shows the need of more laborers and more means. A large outlay for churches, schools, and to support laborers in the various branches, are requisite, and indispensable to the completion of the work. A sanitarium is greatly needed, and, I believe, could soon be self-sustaining. By it workers might be trained for the different branches of work. And no plan will well succeed here in the development of laborers that does not plan for them to earn their way while they study. This is an additional reason for providing methods for the training of laborers

in the field where they are to work. This will always be the cheapest and most successful method.

From what I have seen and experienced, it is plain that the work in Trinidad is only limited by the want of men and means to hasten on the work. We seem overwhelmed with work, and if we were able to do what is in sight, it would only

increase the interest and calls for help tenfold more. So the faster we work, the faster we will see the interest advance. Surely the Lord hath sent his angels into the foreign fields to prepare the hearts of the people to receive the truths that are to make them ready to meet their Lord as he comes with all his holy angels.

*Port of Spain, Trinidad.*

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## WAYSIDE MINISTRY.

BY W. A. SPICER.

THE Lord makes no distinction between promising and unpromising material in his work for the lost world. "God so loved the world that he gave," and still he loves the world. Going up from Bombay to Marseilles, on the way to General Conference, I was impressed by a lesson which we are constantly having opportunity to learn. I had as fellow passengers in the third-class cabin a troop of French soldiers, returning from the China war. I knew at once that they were a part of the French brigade whose misdeeds in the Tien Tsin and Peking affairs had been widely reported in the public press. Indeed, many of them had quite an amount of loot, taken from the helpless Chinese.

The deeds of the troopers had doubtless been very nearly as black as they were painted by newspaper correspondents; but as we got acquainted during the journey, I found them most kindly, hearty fellows personally. I did not know French, and but two of them could speak broken English, while with a few others I could pass a pleasant word or two in broken German; but with all of them I felt on the friendliest of terms, because we could accommodate one another with books and papers, and exchange a pleasant smile, and practice those little cour-

tesies possible on shipboard, which go to make up so much of daily life at sea.

It is wonderful the good that can be done even without saying very much. When hearts beat kindly toward one another, the barrier of language is by no means insurmountable. By those simple ways which will readily occur to every worker, I felt that I was brought into the heartiest relationship with every man, although they were French Catholic soldiers returning from war, while I was a Protestant and a mission worker.

Doubtless I shall never again meet one of them in this world; but I felt a pleasure in the thought that perhaps the Spirit of the Lord would keep for a time in the memory of some of those men, the fact that their fellow traveler was interested in their welfare. We need not feel that effort lost which does not at once pass to the extent of bringing men face to face with the decision for or against the message. Our work is to watch every opportunity to set the complete gospel before men; but it is blessed truth that whatever kindly thought or deed the love of God within enables us to manifest to those without, is not lost, but is one little influence from above set working in this needy world.

I have felt it so much clear gain, out in

India, if I could but smile and speak a pleasant word to some timid, and perhaps stupid, peasant passing along the roadway. As we passed on our mutually unknown ways, I thanked God for the privilege of letting the traveler know that the white face had a kindly thought for the dark one. It may be that the results of so simple a form of missionary work would be difficult to tabulate; but in all the needy fields the very atmosphere is charged with God's love for souls, and as we pass along, showing in even little ways the love which fills our hearts, we may rejoice in the thought that in the day when the first things shall be last and the last first, some fruit may appear even where we scarce expected it. Wherever a human soul is brought in contact with us, there is an opportunity to manifest the love which is in Christ Jesus the Lord.

I feel a special delight in the opportunities afforded in travel to set in motion

the influence savoring of the warmth and light of God's love, in ways which admit of no human tracing of results. As one launches a bit of wood or seaweed upon the waves, and wonders where in the great ocean it will be carried, at last to touch some distant sands, even so in passing souls upon the ocean of life, it is a great privilege to be able to show, in however simple a manner, some token of the love of God for man, and then to leave it all with God, wondering if on the shore of eternity we may not find that his grace has wrought everlasting joy out of the forgotten use of the passing moment. It is splendid gain, as we travel, if we can but let people know that we enjoy the love and service of God. The next time they meet a Christian, the Lord may have another advance step for them to take. Let us show the light of Christ's love wherever God may send us up and down this little world of his. He has use for us even as we go by the way.

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## MEDICAL MISSIONARY WORK IN CALIFORNIA.

THE Helping Hand and Medical Mission, San Francisco, completed its third year some three months ago, and celebrated its anniversary.

The mission is located, like the similar enterprise in Chicago, in the worst portion of the city, and like it, was also started in a building of unmentionable reputation, every foot of which had to be thoroughly renovated before using. It began as an enterprise of the Pacific Press Publishing Co., but later became the ward of the California Medical Missionary and Benevolent Association.

The actual cost of conducting the mission for the three years has been about \$27,000. Of this amount more than \$22,000 have been earned by the mission, the rest being donations, etc.

During this time a million and a half penny dishes have been served; 21,398 men have used the laundry; 25,233 have had free baths; 107,594 have had lodging; 379,220 free dishes and 59,505 free lodgings have been furnished in cases of special need; nearly 76,000 have attended the gospel meetings and 13,000, the Bible classes; Bible study has been held with over 6,000 men individually; over 10,000 have requested prayer and 2,184 have made a beginning in the Christian life; 6,602 medical treatments have been given; 232 surgical operations performed; 139 families broken up by poverty and sin have been reunited; 30,996 men have been helped to temporary employment and 1,434 placed in positions.

The above figures do not cover all the

work of the mission during these three busy years—for we could only glean a few items from the report—but they may

serve to answer the question, “Do City Missions Pay?” Does it pay to help the fallen to rise again?

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## THE CHINESE SCHOOL IN HONOLULU.

BY W. E. HOWELL.

OUR work is that of sowing, and it is sowing seed in virgin soil. There is given to us also the work of watering, but it is God that giveth the increase. I know that his Word can not fail, and I believe that the results of our work here will be seen in the kingdom of God. As sure as God's word has gone out of his mouth it will accomplish that which he pleases, and prosper in the thing whereto he sends it.

Boys who have received instruction in the saving knowledge of the truth are scattered all over these islands, in many parts of China, and a few in Japan. We are in correspondence with some of these, and it is plainly evident that the leaven of truth is at work in their hearts.

We have one brother, a promising young man about eighteen years of age, who has asked for baptism, and is about ready for it. Another, just as promising, is fully convinced of the truth, and has taken his stand upon health reform. I am certain he will fully identify himself with God's people, as soon as the courage of his convictions enables him to face the bitter opposition that he will meet from his parents, relatives, and friends. A few others are more or less interested. When we consider that it is the Word of God that does the work, we must believe that if it is ministered to these boys while they are in school, it can not fail in fulfilling its work in convincing of sin, of righteousness, and of judgment even after their school days are ended.

Beginning with the first day the boy

enters the school, he is instructed from the Bible, with such aids as “Gospel Primer,” “Bell's Bible Lessons,” illustrations, and short Bible texts, without following a connected line of thought. In the second grade, the study is from creation to the deluge, passing thence into the life of Christ in the third grade, followed by advanced work in the higher grades.

The present year, in the more advanced grades, we began with a study of the plan of salvation, from the fall of Satan, on-



A CHINESE FAMILY.

ward. For several months we have been guiding ourselves by the synopsis of the great controversy as found in “Early Writings,” each boy owning a copy of the latter book and studying it in connection with his Bible. We have now reached the subject of the great apostasy and the beginning of the Dark Ages. If a few scraps of the written Word could sustain and save the Christian in the Dark Ages, why can not the whole Word do at least as effectual work, when it is placed in the hands of the honest-hearted lad?

We need men and women of unbounded faith and mature Christian experience for this field; those who are willing to make personal sacrifices if necessary, that the work may not languish. Women especially are needed to do work among the Chinese mothers and girls. The openings among these are so numerous now that the time of at least two consecrated women could be fully employed; the mothers won, and you have the children.

We are now better equipped for effective service in the school than ever before. Shall we not push this work with greater vigor than ever before? We certainly must do so.

Dear brethren, the battle is the Lord's. "The right hand of the Lord is exalted [lifted up for work]: the right hand of the Lord doeth valiantly." Through God we shall do valiantly.

Honolulu, H. I.

Oct 367  
for the book

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## THE THIRD MEETINGHOUSE IN BATTLE CREEK, MICH.

BY J. N. LOUGHBOROUGH.

FOR nine years our house of worship located on Van Buren Street served our purpose well, but with the growth of business at the Publishing Office and the Health Institute, it became too small for our usual Sabbath congregation; hence another demand was created for enlarging our borders.

In the year 1866, the land on which the Tabernacle now stands was purchased, and the third meetinghouse was erected by Seventh-day Adventists in Battle Creek. It was a wooden building, size, 40x65 feet, with gallery across the front, and cost, including the land, \$8,100.

When the Health Institute was first opened (1866), it was desired to form a corporation to legally hold and manage the same; but there was no law in Michigan providing for such incorporation. During the winter of 1866-67, the State Legislature passed a law under which, on May 17, 1867, in this meetinghouse, the "Health Institute" was organized, and the property, the paid-up stock of which was already \$18,264, was turned over to duly elected trustees. The institution had already a competent corps of physicians and helpers, and the building was full of patients, several of whom had ac-

cepted the faith, having first heard the doctrine after coming to the institution.

One of these, whose influence has had an important bearing on our educational work, was Prof. G. H. Bell. Having suffered in health, owing to overwork in educational efforts, he came to the institution for treatment. He soon began to study the truth. Becoming acquainted with the minister who was conducting the Sabbath services, he attended the meetings, after which he fully accepted the message and united with the Battle Creek church,

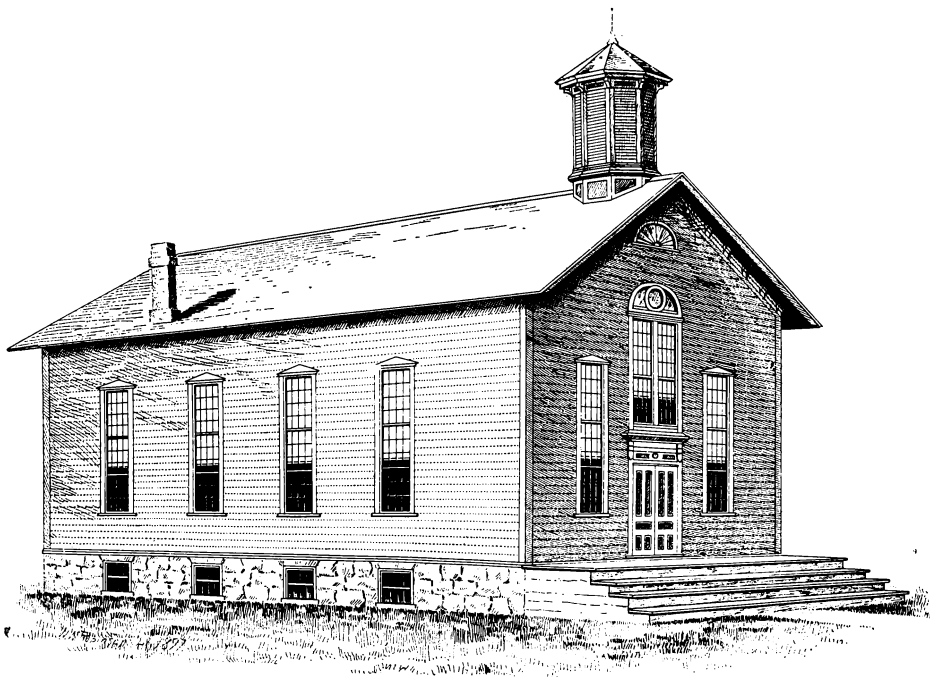
Seeing the lack of schools and educational advantages among our people, he was greatly exercised upon the subject, more especially after learning of the Testimony that we should have schools of our own. He enthusiastically urged the establishing of a school in Battle Creek. In response to his plea, a room was fitted up on the upper floor of the old office building—the ground floor being used as a carpenter's shop. Here, in 1867, he opened a school which, as students increased in numbers, was moved into the church building. It was divided into two departments, the primary being conducted in the gallery.



After the erection of the west building of the Review and Herald office (1873), the school was for a few months conducted in the office rooms. The earnest pleadings of Elder White and wife, and Elders Butler and Haskell resulted, in the year 1874, in the erecting of the Battle Creek College, the first building of the kind among Seventh-day Adventists. The public meetings for the planning and incorporation of the college were held in this meetinghouse number three.

Missouri, and east of the Missouri River.

Following the General Conference, in May, 1868, Dr. Trall, from Florence Heights, N. J., gave in this church building a week's course of lectures to our ministers on the subject of physiology and hygiene. During this time he was the guest of Elder James White. Mrs. White talked freely with him upon the subjects of disease and its causes, drugs and their effects, etc. The doctor re-



THE THIRD MEETINGHOUSE IN BATTLE CREEK.

In this church building, May 31, 1868, it was voted by the General Conference to send laborers to California, to open up the work on the Pacific Coast. At that time the railroad across the plains was incomplete, and it required about one month for the laborers who sailed from New York June 24, to make the trip by the way of Panama. Up to that date the field occupied by our work had been almost entirely in that portion of the United States north of the south line of

marked that she went into these subjects deeper than he had ever thought of going, and inquired of her, at what medical college she had studied. He was surprised to learn that she never studied at any medical school, but was simply talking out what had been given her by "divine illumination." The General Conference, assembled in this house, in 1874, after considering the advisability of opening up missions in foreign fields, voted that Elder J. N. Andrews be sent as a mission-



ary to Central Europe. This was the first mission of the denomination outside of the United States. In the General Conference held in this same building, March 31, 1876, it was voted to raise \$10,000, by donations from those who could pay \$100 or more each, for the purpose of establishing a publishing house in Central Europe. In a few months the whole amount was obtained in the manner specified, and finally a building 46x76 feet, three stories above the basement, was erected at Basel, Switzerland. This is now used as a sanitarium.

In the Conference held March, 1876, another important question was decided in this church building; it was that the time had come to follow up with ministerial labor the interest which had been raised in Scandinavia, by Danish and Swedish publications sent to that country from America. Elder J. G. Matteson was

the minister selected to go as a missionary to that interesting field, sailing the following year.

At a special session of the General Conference held in this meetinghouse, in March, 1878, it was decided that, as the congregation had increased and outgrown house number *three*, a fourth meetinghouse must be built.

In the same Conference it was suggested that the time had come to open up our work in Great Britain, and the writer was requested to come from California to Battle Creek, to attend the fall session of the Conference, prepared to go to England if so decided by that body. At that session, October 14, the suggestion of the March meeting was ratified, and I sailed from New York for that field, December 17, arriving at Southampton, England, Dec. 30, 1878.

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### fTrue Missionary Work.

“ALL genuine missionary work,” said Mackay of Uganda, Africa, “must in the highest sense be a healing work.”

The Christ’s earthly ministry of healing affords divine sanction for medical missions, and would be their justification, were justification needed. The story of the “murdered millions” is the justification of medical missions. The union of

medical and spiritual work in a single missionary is confirmed by the ideas of the heathen.

Among the natives one and the same man is both doctor and priest. Hence, African pagans who otherwise would not bring themselves under spiritual influence, seek relief from Christians for physical ills. The double cross of cure for body and spirit is the conquering cross.—*Gospel in All Lands.*

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### HALF-HEARTED.

HALF-HEARTED! Saviour, shall aught be withholden,

Giving thee part, who hast given us all?  
Blessings outpouring, and promises golden  
Pledging, with never reserve or recall.

Half-hearted! Master, shall any who know thee  
Grudge thee their lives, who hast laid down  
thine own?

Nay, we would offer the hearts that we owe thee,—  
Live for thy love and thy glory alone.

—F. R. Havergal.

## A CONTRACT FOR LIGHTING THE WORLD.

At a missionary meeting held in the Tabernacle in Battle Creek, Mich., just before he and his party started for India, Brother J. L. Shaw spoke as follows:—

You remember the words of Christ in that memorable sermon on the mount, “Ye are the light of the world.” The work of carrying this gospel to the world is the greatest privilege that has ever been committed to man. This commission might have been given to the inhabitants of other worlds. It might have been given to the angels. But God did not design that it should be so. Weak and feeble as we are, God has given to us this work of carrying this gospel to earth’s remotest bounds; and everyone can have a part in carrying the gospel as it is in Jesus Christ.

These words, “Ye are the light of the world,” were spoken to the disciples of Christ, and have been ringing in the ears of all those who have been disciples since that time. “Ye are the light of the *world*”—not simply the light of Michigan, or of America, but of the *world*. This is a world-wide message. From pole to pole, to earth’s remotest bounds, this message must go. God is going to have people willing to carry it to all these various places.

If we are Christ’s disciples, we have taken upon ourselves a contract. We have entered into a contract with Jesus Christ. That contract is that by his help we will go forth and bear this life and light in the earth. How great is the contract which has been drawn up! To enlighten the earth means that lights must be placed in all parts of the earth. If you take the contract of lighting this city, and place all the light in one great center, how much time will it take to lighten the whole city and the outlying streets? It will be impossible to do it that way. How can

it be done? If you take that great light, and divide it up and scatter it evenly all over the city, the work will be done.

We have taken the contract of lighting the earth, and we are to be instruments—candlesticks, if you please—to be placed in different parts of the earth. Should we have a burden for foreign fields? I was talking with a man not long ago who said, “I have no burden for foreign fields. I think there is enough for us all to do here at home.” He did not understand the engagement and the work which we are to carry forward to completion. If we all stay here, would that light ever be placed in all the parts of the earth? No; hence we must be willing to go wherever God wants us to go. Every one of us must have a burden for work in distant fields, in places outside of this country. We may not all be able to go, but I believe we all ought to have a burden, and that burden ought to be so deep in our hearts that with our means and with our prayers and, if necessary, with our lives, we will carry this message wherever God shall direct.

God is co-operating with us in carrying this message. Think of the means of transportation God has given us. I believe it is all simply for one great and grand object, and that is to carry this gospel. You take a map of the United States, and you see railroads piercing to every part. Take a map of other countries, and you find the same. What are these railroads for? Men look at them from the standpoint of commerce, and say they are wonderful things; but God has a greater purpose in it all. Wherever the railroad goes, this truth must go; and agents must carry the truth. Think of these vessels, these floating monsters of the sea. Every few months we hear of some vessel which has gone a little more

rapidly than any before ; as we hear also every few weeks of one train going a little more rapidly than any other. God is going to cut short his work in righteousness, and he is getting all these means whereby it can be done.

Not long ago I was in New York City, and I went into the *World* building, where the *New York World* is published. I saw in there eleven modern Hoe perfecting web presses. There were three or four of those presses going, and the paper was flying over those presses at a tremendous speed. I could see that at either corner of each one of those presses the papers were coming out all printed and folded, faster than I could number ; and two men from either corner were carrying the papers away as rapidly as they could. I took one of the papers and read it ; and I noticed in it the account of a fire which I had seen just a little while before as we were coming down the street, that had all been written up, set into type, made into plates, printed in the paper, and prepared ready to be read, in that short time. Has God given that just simply for the world? Is that all that it is for? I believe those printing presses are God's agencies for carrying the message, and all these things are in preparation to cut short his work in righteousness.

NOW WANTED: MEN AND WOMEN.

What is yet remaining? Here are the presses ; here are the means of transportation. What is God calling for? O, he is calling for men and women who are willing to consecrate their lives and all that they have to the service of God, to go anywhere and to do anything to carry

this message to the world. May God place the burden of this message upon our every heart. You remember among the last words that Christ spoke to his disciples, he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world." That is, not only to the end of the world in time, but it is to the end of the world in space. It is to every corner of the earth. If we can go with the companionship of Jesus Christ, what better company do we want? That is the best society that anyone could have, and if we can but have him with us, there is a blessing in bearing this testimony wherever we are called to go.

I would say to those who are left behind, and to those who are preparing for the work, that when you go into foreign fields, you will find the work different than in the home field. The light that is needed is an all-round light. It can not be simply an illumination along one line, and refuse to shine along other lines. It must be an even, symmetrical, all-round light that can enlighten people upon the whole of this glorious message. I am so thankful that we can all have a part in it, and at last, when this message shall have gone to the world, that we can triumph with it ; for when this goes to the world, then that *is* the end. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and *then* shall the end come." May it come, and may we rejoice, having done faithfully our work, for Jesus' sake.

## CHICAGO MISSION NOTES.

ONE morning's work at the Chicago Mission included calls from a physician, a Frenchman who desired to learn more about the work, a woman with a drunken husband, who wanted counsel about placing her young daughter in a convent, a deaf and dumb girl looking for work, a man partly intoxicated, a German who had been robbed and stranded in the city, a man who had just finished a term of fourteen years in prison, a United Brethren minister, a German professor from Berlin who had been recommended in London to look up the mission in his travels and get acquainted with the work, and a woman whose landlord had turned her out on the street with her four children.

The doctor seemed hungry for truth, and after some conversation was invited to call again and meet the physician in charge. For the drunkard's little daughter, a home was arranged, and help was promised the mother if she failed to find work elsewhere, and she was pointed to Christ. She went away with a full heart. The deaf-mute girl was a typewriter, and

went to work next morning in the "Life Boat" office. The semi-intoxicated man was faithfully dealt with, and knelt down and gave his heart to God before the interview was over. He has kept sober ever since, works steadily, and attends the mission regularly. The German who was robbed was helped to find work. The ex-convict had been an infidel, till the "Life Boat" found him in prison. After an hour's study of the Bible with his new-found friends, he gave his heart to God. The mother with her five children were all temporarily provided for at different places.

Who shall say that such work does not reach the extremes of society, and all the grades between, and it keeps the workers in close touch with the great Burden Bearer.

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THE "Life Boat" is to be enlarged and improved with the July issue. The price will also be raised to fifty cents a year. It will be worth it. If you are not reading it regularly, you are missing something that you need.

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### WHERE THE DOCTOR GOT HIS "NERVE."

A PATIENT who had received surgical treatment at our A. M. M. C. Hospital in Chicago had occasion to return for a similar experience. He was accompanied by a friend who was to be with him through the operation, and who, to fortify himself for the ordeal, took a drink of whisky to "nerve himself up," as he expressed it. He asked the patient if the doctor too would not like some of it "to steady his nerves." "You wait and see,"

was the reply of the patient, who had not forgotten his first experience.

According to his custom, the doctor and his assistants knelt for a brief prayer before beginning work, and as they rose the patient turning to his friend, remarked, "There's where the doctor gets his nerve."

The patient, though a moral man, was not a Christian, but he recognized without difficulty the source of the doctor's strength."

# Notes from Our Missionary Sanitariums

## **WHERE CHRIST MAY BE "LIFTED UP."**

OUR sanitariums present a wide field for the truest missionary effort. With very many of those who visit them, the physical ailments are only a part of the burden carried. In a large number of cases the physical condition is a result of worry, or grief, or sin; and in all, of course, a neglect, through ignorance or carelessness, of God's laws for the physical life. If the physical trouble is relieved it is something. The Master Medical Missionary relieved many of whom we have no record that they accepted him. It is stated of him that as he entered certain cities they brought him their sick, and "he healed them all."

So scores and hundreds seek relief at our institutions of whom we know no more after they go out. But witness has been borne to them of the truth that God wants to heal them, soul and body. While the tenets of no special church are pressed upon them, Christ the Healer, Christ the Cleanser, and Christ the Helper and ever present Friend is kept before them. They know the way, and sometime they may find it. We can only leave them with God.

Many a soul has gone away rejoicing in as alvation that includes both soul and body. Some of these may fall by the way, perhaps, but others will go on to the fullness of faith and obedience. From many such we have encouraging reports that they are living out the truths of God's Word as far as they have grasped them, and are scattering in turn the seeds of life. There are thousands of whom we do not hear, and only eternity will

show the results of the faithful ministry of physicians, nurses, and other Christian helpers.

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## **THE BATTLE CREEK SANITARIUM AND HOSPITAL.**

THE beginning of the heated term fills up the Sanitarium. There are 375 patients in the institution at present writing.

The Hospital reports 187 patients treated during May, to whom over 3,000 treatments were given in bath room and offices.

Twenty-nine surgical operations were performed during May, of which sixteen were free.

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## **AUSTRALASIA.**

INTERESTING accounts come of the sanitarium work here. The new sanitarium near Sydney is progressing. Letters written more than two months ago said that the frame was up and some portions of the building completed. The work is being carried on with the closest economy, and supported by a most generous and self-sacrificing spirit on the part of those connected with it. Nearly \$7,000 was raised at the meeting recently held at Sydney. Cherished plans were sacrificed in some instances, salaries were relinquished in others, and even the workmen voluntarily work longer hours than their habit, and at lower wages than they could get elsewhere, for the sake of pushing forward the building.

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The Drs. Kress were taking hold of the medical missionary work very energetically. Dr. Kress attended the camp-



meeting at Bendigo, Tasmania. He wrote:—

“The meeting was a good one. The people seemed to appreciate highly the principles of health that were presented to them, and stood ready, almost to a man, to walk in the light God gave them. It is gratifying, and a source of great satisfaction. It is easy work to present truth to people who are hungering for it and willing to obey it. This makes the work a pleasure.”

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At Christchurch, New Zealand, the sanitarium work is also prospering. There is a spirit of love and union among the helpers. One of the patients remarked recently that it seemed like one large family. At a recent meeting \$1,800 were raised to help forward the work.

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#### CALCUTTA, INDIA.

IN spite of the fact that our family of workers has been so diminished by the departure recently of six of our number, whom we found it difficult to spare, we are glad to say that we have no rooms vacant, but have patients in almost every corner where we can find a place for them, and we are at present using two of the rooms in our office and treatment room building for patients and others.

Though our force of workers is small, we are making most diligent efforts to keep things going until we get help. We certainly need it. We have no man nurse now. For all of our men patients I am obliged to give the treatments myself. To be sure, I am willing to do this, and am exceedingly glad that I had the experience which I did at our good old mother institution so that I have been able to do it. Our three women nurses have their hands full with the ladies and children who are in the house and those who

come in from outside for treatment. The medical work as such, together with the health work incidental to running the house and offices, keeps us all very busy I can assure you. However, we are glad for the work, and are endeavoring to hold up the principles of truth before those with whom we come in contact. We are gratified to see that some of the patients who have been with us for some time are really interested in the truth which we hold so dear. We can see that they are really making changes in their manner of life. We find them reading their Bibles and praying, and they are anxious to learn all they can. We are praying for them as well as for all our patients.

Our equipment is very simple. The bath tub we first put in was a galvanized one, which we made to serve the purpose while we were getting a wooden one made. We now have one, rather awkward in appearance when compared with what we were accustomed to have at home, but we hope soon to have it arranged so that we can give electric baths.

R. S. INGERSOLL, M. D.

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THE Keene Sanitarium at Keene, Texas, is again opened, with Dr. D. E. Garvin in charge.

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DR. MORTENSEN writes from the Skodsborg, Denmark, Sanitarium, that the institution is filled with patients.

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The *Missionary Review of the World* describes a unique organization of the London Missionary Society, whose object is to foster interest in its world-wide missionary work. It is known as the Watcher's Band. Its aim is to enlist as many persons as possible in little companies to pray especially for missions, circulate literature, establish libraries, and in other ways to foster the cause of missions.

# Gleanings from Our Post Bags

## GEORGETOWN, BRITISH GUIANA.

THE Lord is blessing the work here. We can see his guiding hand in many things. The company at Leguan continues to add to their numbers. The work at Queenstown, Essequibo, is moving along nicely. A good church can be organized at that place in the near future. Brother Giddings has just returned from Canje Creek, and reports good meetings. Additions continue to be made to that company. I have been laboring among the Indians for the past three weeks, and the Lord is blessing the efforts. We will soon organize a church at Toppocoma. We are much improved in health since our last report. D. C. BABCOCK.

## HONOLULU, H. I.

THIS is a sort of highway of the nations. Hundreds are passing through Honolulu every week. Some of them linger for a few hours, some for a few weeks, and still others stay for months. While it is more difficult to build up a church here than in places where the population is more settled, still we believe it can be done, if workers are furnished in proportion to those devoted to other branches of the work. In the meantime, the truth is being carried to different parts of the world. Just a few weeks ago we heard from a lady who had accepted the Sabbath as a result of Bible readings while in Honolulu. Another, a gentleman, who, while passing through, spent half a day reading with Mr. Howe, has since united with one of our churches in the States.

We believe that a strong church can be built up here, if evangelical laborers can be furnished. We realize that the Chinese work is important, and we are glad that that branch of the work has received as much attention as it has, yet we must remember that there are other people in Honolulu besides the Chinese. There are thousands of intelligent white people here who do not know the truth for this time. The church is hoping that Bible workers will be sent by the General Conference.

LENA E. HOWE.

## PORTO CORTEZ, SPANISH HONDURAS.

ABOUT the middle of May I began meetings in this place, at the home of Brother Hamilton. As the location was not central, after a few nights we succeeded in securing the use of an unfinished house in a good location. Although the lady owning the house was a Catholic, she let us have it free of charge. One man in whom we have great confidence, has begun to keep the Sabbath. Brother H. A. Owen and family arrived yesterday on a small schooner, sunburned and weary, on their way to the capital, Tugucigalpa. He spoke to the congregation in the evening. I was very glad to see him and hope for much by his coming.

H. C. GOODRICH.

## TOKIO, JAPAN.

WE have had a good experience in distributing our paper. One week ago a Buddhist festival was held near here. There were many copies of the first number of

our paper on hand so I suggested that we fill the wagon we use for delivering health foods, and go out where the festival was being held, and conduct a street meeting. The Japanese brethren took hold heartily, and we had a good time, singing, speaking, and distributing papers. During the three nights we distributed 3,100 copies, and had many interesting conversations. Since then we have received letters of commendation from several who received papers and read them. One man became interested enough so that he has since been coming for Bible study. The little companies in the north and the south still hold on.

W. D. BURDEN.

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#### BUENOS AYRES, ARGENTINA.

WE have a little school of English children here to which I can only devote the morning hours. If someone who could teach the Spanish language and music would come here and conduct an afternoon session, we would soon have as large a school as we could manage. We must have help, as some of the people are already compelled to send their children to other schools. I have not sought for this little school, but it has been placed upon me without the least effort on my part.

The other needs of this field are too numerous to mention. We need doctors and nurses very much. I am often called upon to care for the sick, which keeps me up many times until a late hour, and even all night. This takes my strength, which should be kept for other work.

It is only the power of our heavenly Father which enables me to do what I am doing. I do not see as many souls accepting the truth as I desire, but I know the seed is sown in many hearts, and I only await the final gathering for the results. I will cite one case which has

given me hope and courage. A lady with whom I have been laboring for two years went home to the United States last fall. I had given her Bible readings for weeks and weeks, and she had read almost all our leading works, and acknowledged, as many others here have done, that she believed these things; but she did not manifest any disposition to obey. I received a letter from her yesterday, saying that she had begun the observance of the Sabbath, and meant, with the Lord's help, to continue. Often, as in this instance, we do not know how the Spirit of God is moving upon hearts, which to us seem almost hopeless.

Will someone come here to help in saving those who sit in darkness and the shadow of death? We need you in the school, and in many other lines open to the Christian worker. Ere long it will be too late.

LUCY B. POST.

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#### IQUIQUE, CHILE.

A FEW weeks ago I made a fifty-days' trip to Tocopilla. No one had visited this port since Brother Bishop's few days' stay there some five years ago. The books left by him have done some good. One Englishman who had bought "Bible Readings" was so interested that he subscribed for our Spanish paper and for the *Review and Herald*. On visiting the saltpetre mines, a half-day's trip by rail from Tocopilla, I found many who had Bibles, and some who made it a practice to read them. One especially, the elder of two congregations, was much interested in the third angel's message, and after a few studies took his stand on the side of the truth, notwithstanding the fact that he knew nearly all would be against him. After a fair delivery of Spanish books, I returned to Tocopilla, to give Bible readings to some who were interested. The presiding elder preached boldly

against me, but the more he preached, the more interest I found, and several declared themselves on the Lord's side.

Bibles have been distributed all over this country by the Bible Society, and now comes the harvest. As in other parts, the field truly is great, but the laborers are few. Who will come over from North America to help us? Several new ones have begun to attend our Sabbath-school and night meetings here in Iquique. While we have many difficulties to encounter, the Lord is always by our side to help in every time of need

THOS. H. DAVIS.

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#### TOBAGO, WEST INDIES.

TWO of us came here from Jamaica, more than a year ago, to canvass the island for our books. Tobago is twenty-six miles long and seven and a half miles wide, with an area of 114 square miles, and a population of 21,500. Although the people are poor, we have had very good success, as there is a demand for good literature, and they appreciate such books as "Coming King," "Christ Our Saviour," "Steps to Christ," etc. We have disposed of nearly 1,500 of these books in this field. As we have had opportunity, we have given Bible readings, and the people say that they never knew that so many things could be understood from the Bible. We trust the living preacher may soon be sent here, as the field is ripe for the harvest.

CHAS. N. B. DUMETZ.

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#### MEXICO.

A MEMBER of the correspondence class of the Nurses' Training School has been called by circumstances to Mexico, and writes that she finds a wonderful opening for medical missionary work in the state of Jalisco, where they are located. The

son of the superintendent of the ranch had been treated at the Sanitarium at Guadalajara, and it has opened the way for work by Sanitarium nurses in his locality. Several villages and towns lie within easy reach, and the correspondent and her family are, she supposes, the only Protestants in all that region. There are very few English-speaking people. They are studying Spanish, and she gives treatment, with good results, as she has opportunity. They are expecting soon to be able to start a school, and are hoping that a nurse from the Sanitarium may be spared for that place. She concludes, "Pray for the work and workers here. The harvest truly is great, but the laborers are few; very few, indeed, and each one can do so little in the midst of such dense darkness, ignorance, and superstition."

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#### JERUSALEM, PALESTINE.

OUR treatment rooms are being very well patronized. The last three weeks they are sending people away, as they can not accommodate all. From six to sixteen have received treatment daily thus far. We will soon move into larger quarters. We will then furnish two rooms for ordinary patients, where we can have about ten beds, besides a few rooms for the richer patients. Several are already waiting to be admitted. We must have a physician to take the oversight of our institution, or the medical authorities will try to crush it. They attempted this in Jaffa, but the pasha of Jerusalem permitted us to continue.

We have enough children to start a school, and will be able to support a teacher, if one is sent to us. Whether the individual sent be old or young, man or woman, let it be some one who can hardly be spared from home. There are good evidences that our work is gaining influential supporters.

Thus far we have translated and printed five kinds of tracts in Arabic, and put out two circulars and one health prospectus. I would be glad to have "Seven Reasons for Sunday Keeping" translated into the Arabic as soon as possible, also some of the most simple prophecies, well illustrated. The Orientals love illustrations. Their ideas and modes of expression are illustrative, and we must meet them where they are, if we wish to impress them. Hebrew literature must be prepared. My experience proves that the Jew can be reached through two new channels; namely, the health topics and the prophecies of Daniel. They are the most ardent supporters of the natural method of treating disease. Indeed, we have phenomenal success among them with our medical missionary work.

J. H. KRUM.

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#### AVARUA, RARATONGA, COOK ISLANDS.

THE work is encouraging at present. We meet with obstacles frequently, but the Lord delivers us from them all. It will be remembered that most of our brethren here were fined for Sunday labor, and that they were to work out their fines on the roads. They were called upon to work three days a week, until they had but a few days' work still due. At this juncture they were not called again to work for six or seven weeks. We wondered why this was so. About three weeks ago we arranged to clear a piece of ground which had been loaned to us for the purpose of building a temporary native church. Our brethren were a little afraid that we would be opposed in our work, and so they told us that one of the brethren and myself should begin the work. We did so, and next week all the brethren were called upon to finish working out their fines. The majority have done so, and are now free. We can but

trust God and seek him for divine guidance in these perplexing matters.

Our native brethren show no small faith in God in standing firmly, as they do, in obedience to the requirements of God. I have a deep sympathy for them in their trouble, for it is more real to them than is generally supposed. We want a teacher for the children of these dear people, and we hope that something will be done for us in this respect soon. My wife's little school is prospering. Many more would come if we could accommodate them. She has recently begun meetings with the women, and they appear to appreciate these very much. They want her to come and live with them, and teach them how to make clothes for their children, and to do other work in their homes. One old woman said in Maori, "Mama, I do not want to know how to sew, but I do want to know all about the Bible. When I read it, I do not understand it."

We are enjoying good health, and are glad to be here, and look forward to our work with good courage.

A. H. PIPER.

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A RECENT letter from Elder J. R. McCoy gives an idea of the isolation of our Pitcairn Island brethren. The last letter he had received from America was shortly after the last voyage of the *Pitcairn*, and since then he had received no papers until he took a burning ship to the Gambier Islands, where he found a few copies of the *Signs*, which, he writes, provided a feast of good things. The last *Sabbath-School Quarterly* they had received was in March, 1898.

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AFTER spending a month at Iquique, Chile, in company with Brother Balada, Elder G. H. Baber writes that they had rented a good hall, were having good congregations and ten had been baptized.



## . . . Brief Mention . . .

A FEW weeks ago a school was opened at Bonacca, Bay Islands, and the membership has already reached fifty. Sister H. C. Goodrich assists with the teaching.

A GENTLEMAN at Belize, British Honduras, became interested in the truth through reading "Eden to Eden," and after a few Bible readings, is now ready, with his wife, to take his stand on the side of truth.

BROTHER A. LARUE still continues his faithful labors in Hong Kong, China. A letter dated April 21 brings over forty dollars tithes from Sabbath-keepers with whom he has labored in that far-away field. He writes, "There is quite a lull in the war here in China, but the prospect is more war rather than peace all the time."

BROTHER and Sister W. H. Anderson have again taken up their work at the Mission Farm in Matabeleland, after a few months of needed rest in order to shake off the malaria.

ELDER F. B. ARMITAGE and wife, who were compelled to leave Buluwayo about eight months ago because of ill health, have so far recovered that they again take up their work in the mission field. They plan to open an out-station, probably east of Buluwayo.

WE are glad to report that Elder F. L. Mead and family are slowly recovering from the ravages of the fever, and probably ere this a part of the family, at least, have returned to the Mission Farm.

THE Chinese teachers began their work in connection with our school in Honolulu the early part of May. Professor Howell and Doctor Carey are

studying the Chinese language under their tuition. The teachers are eager to learn English, and are thus brought into frequent contact with our workers. The school term was to close June 20.

THE first Chinese convert, as a result of our school work in Honolulu, was baptized, May 20. After the close of the school session, the teachers, with their families, and a few church members, repaired to a sequestered spot near the school, where Doctor Carey administered baptism. The ceremony was very impressive. The father of the young man was bitterly opposed to his taking the step, even threatening to drive him from home, but he is firm and true to his convictions.

SISTER S. B. KINNER, of the Honolulu school, continues her Bible study with one Chinese woman, whose case is very encouraging indeed. She is teachable and earnest as far as her understanding goes, and is making a practical application of the truth as rapidly as she learns it.

BROTHER HOFFMAN writes from Finland that "the days are just now so long, and the nights so short and light, that the people are out half the night as a rule, and it is difficult to get good interest in public meetings." He is planning a trip among the Sabbath-keeping companies during the summer.

WE hear that Brother A. N. Allen, of Battle Creek, has reached Bonacca, Bay Islands, where he works as a self-supporting missionary.

WINIFRED HOLMDEN reports a membership of sixty in her school at Utilla. The people have pledged enough to purchase

an organ for the school, and have also pledged liberally toward building an addition to the church for school purposes. There is a prospect that they will give all that is needed when they see that the necessary teachers will be provided. Sister Holmden and her daughter, Winifred, are planning to return to America in the autumn, as Brother Holmden, who is in this country, can not return on account of his health.

FROM the Elder of one of our churches: "I believe the second Sabbath missionary service and the reading circle will work a great good for the church if all will take hold of it with a zeal born of God. I am indeed interested in the missionary work, for I believe it is the life of the church."

GUY DAIL and wife, who sailed from New York, May 18, for Hamburg, Germany, report a pleasant voyage. Brother Dail had long been connected with the *MISSIONARY MAGAZINE*, and now goes to assist Elder L. R. Conradi.

ON May 24 a party of twelve sailed from New York for the West Indies, as follows: A. J. Haysmer, superintendent of the West Indian Mission field, for St. Thomas; L. A. Spring and wife, of Colorado, for St. Kitts; A. M. Fischer and wife, of Baltimore, Maryland, for Porto Rico; W. A. Sweaney and wife and Sister M. H. Honeywell, of Minnesota, for Barbadoes; W. G. Kneeland and wife and two children, from Dakota, for Trinidad.

A FEW days later F. I. Richardson and wife and E. V. Orrell and wife left for Jamaica. The former returning from the General Conference, and the latter to resume work laid down a few years ago in this field.

A COMPANY of five, consisting of J. L. Shaw and wife, G. K. Owen, Miss Annie Knight, and Miss Donna Humphrey, sailed for India, May 29, from New York.

LAST month a large party left America for different points in the Australian field. They were: G. A. Irwin and wife,

W. D. Salisbury, Wm. Woodford and wife and three children, G. A. Snyder and wife, W. A. Hennig and wife, F. L. Chaney and wife and child, L. V. Finister and wife, and C. W. Irwin and wife.

As we go to press, the following parties are preparing to sail: N. Z. Town and wife, John Mass and wife, Rhoda Thayer and Arthur Fulton for Argentina, and Jacob Wibbens and wife for Holland, June 19; J. T. Boettcher and family for Germany, and B. G. Wilkinson for the mission field of Latin Europe, June 20; A. F. Ballenger and family for England, June 26, and C. W. Weber and family for Hamburg, July 4, all from New York.

MRS. F. J. HUTCHINS returned early in June to Colombia, South America, having spent a few weeks visiting with her mother in Battle Creek after the General Conference.

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— There is no longer pioneer missionary work to be done on the western coast of Greenland unless it be in the extreme north, on Smith Sound, where there are thought to be 200 heathen who have not heard the gospel. A young Dane is now studying the Eskimo language with the intention of going to that place. For 172 years the Moravian missionaries have labored in Greenland, and when last summer they turned over the work to the Danish missionaries, as a result of their labors 1600 members were added to the Danish Church.

— During his life of missionary service, Dr. Carey, with the assistance of his colleagues, brought the knowledge of the gospel of our blessed Lord within the reach of 200,000,000 human beings; that is to say, the number of men and women speaking the languages into which they translated parts of the Bible was about that number.

— There are seven Mohammedan newspapers in India, it is said, which are devoted exclusively to combating Christianity.

# Fourth Sabbath Reading

READING FOR SABBATH, JULY 27.

## THE WORK FOR EVERY ONE TO-DAY.\*

PECULIAR and rapid changes will soon take place, and God's people are to be endowed with the Holy Spirit, so that with heavenly wisdom they may meet the emergencies of this age, and as far as possible counteract the demoralizing movements of the world. If the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy.

The end is near! God calls upon the church to set in order the things that remain. Workers together with God, you are empowered by the Lord to *take others with you* into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls.

I appeal to the churches in every conference: Stand out separate and distinct from the world, — in the world, but not of it, — reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth.

Let the churches awake before it is everlastingly too late. Let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest

piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to the soul, and the services of religion will not be dull and uninteresting. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit; daily you will have a rich experience as you practice the Christianity you profess. Sinners will be converted. They will be touched by the word of truth, and will say, as did some who listened to Christ's teaching, "We have seen and heard wonderful things to-day."

In view of what might be done if the church would meet its God-given responsibilities, will its members sleep on, or will they arouse to a sense of the honor conferred upon them through the merciful providence of God? Will they gather up their hereditary trusts, avail themselves of the present light, and feel the necessity of rising to meet the urgent emergency that now presents itself? O that all may arouse and manifest to the world that theirs is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that we believe that we are on the borders of the eternal world.

### THE TRUTH IN LOVE.

The truth should be presented with divine tact, gentleness, and tenderness. It should come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we

\* Paragraphs from the new "Testimony," Vol. VI, by Mrs. E. G. White.

pour forth a torrent of words that are unbecoming, that are not as dew, or as the still showers that revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand; we are to watch unto prayer, and be ready always to give a reason for the hope that is in us, with meekness and fear. Lest we shall impress unfavorably one soul for whom Christ died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake work for God, the Spirit of God will be your helper. The Holy Spirit will apply the word spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ.

A WORLD TO BE WARNED AT ONCE.

There is a burden upon my soul in regard to the destitute mission fields. There is aggressive work to be done in the missions near us; and there is great need of funds for advancing the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires. For want of funds, workers are not able to enter new fields.

All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of everlasting life. The plagues and judgments of God are doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. But how few are burdened over the condition of their fellow-men! The world is perishing in its misery; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. God

requires his people to be his helping hand to reach the perishing: but how many are content to do nothing. There is a lack of that love which led Christ to leave his heavenly home and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which prevents them from understanding what is needed for this time.

God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful. If the little that is now accomplished were the best they could do, they would not be under condemnation; but with their resources they could do much more. They know, and the world knows, that they have to a great degree lost the spirit of self-denial and cross-bearing.

God calls for men to give warning to the world that is asleep, dead in trespasses and sins. He calls for free-will offerings from those whose hearts are in the work, who have a burden for souls, that they shall not perish, but have everlasting life. Satan is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up, so that it shall not be used in advancing the missionary enterprises. Shall we be ignorant of his devices? Shall we allow him to stupefy our senses?

I appeal to our brethren everywhere to awake, to consecrate themselves to God, and to seek wisdom from him. I appeal to the officers of our conferences to make earnest efforts in our churches. Arouse them to give of their means for sustaining foreign missions. Unless your hearts are touched in view of the situation in foreign fields, the last message of mercy to the world will be restricted, and the work left unaccomplished.

The last years of probation are fast closing. The great day of the Lord is at hand. We should now make every effort to arouse our people. Let the words of the Lord by the prophet Malachi be brought home to every soul: "Even from the days of our fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed

me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

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### MISSIONARY READING CIRCLE STUDIES.

FIRST WEEK — JUNE 30 TO JULY 6.

*"Porto Rico as a Mission Field."*

1. What conditions among the Porto Ricans make this island a fruitful field for missionary work?

2. What can you say of their aptness in study and desire to master the English language?

3. What has led to the illiteracy among them? Describe the women; the men.

4. In what lines of work are there openings especially at the present time?

SECOND WEEK — JULY 7-13.

*"Paraguay and the Paraguayans of the Present."*

5. Describe and locate upon a map the city of Asuncion.

6. What is the population? What proportion are English? Into how many classes are the people divided?

7. Describe the women; the homes, or places of abode, of this people; their habits.

8. What influence has the Church of

Rome exerted upon them? Mention some of the many evidences of superstition.

9. What is the language of the common people? How much of the Bible has been translated into this tongue?

10. What result already visible shows that Paraguayans are susceptible to the third angel's message?

THIRD WEEK — JULY 14-20.

*"The Mission Field of South Africa."*

11. Why should this field be an interesting one to Seventh-day Adventists?

12. Locate the headquarters of our work in South Africa. What nationalities make up the population of this and other prominent cities in this field? Locate the different cities mentioned.

13. Tell something of the people of Bechuanaland and Basutoland. What is the population of the latter?

14. Describe the Malays and other colored people of South Africa. How extensively has the closing message been preached among them?

15. What opportunities are there for different classes of workers in this field?



FOURTH WEEK — JULY 21-27.

*From the "Letters" and "Reports."*

16. What progress is reported from Trinidad? Honolulu? Chile? Central America? Tobago? British Guiana? Argentina?

17. Mention some of the needs of these

different fields. In what ways may we answer some of these appeals?

18. Point out upon the missionary map, or other map if this is not at hand, the different points mentioned, where Sabbath-keepers are located.

19. How many new Sabbath-keepers are reported in this issue of the MISSIONARY MAGAZINE?

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### MISSIONARY READING.

1. WHAT does the word "missionary" mean?—One who is sent on a mission; especially one sent to propagate religion.—*Webster.*

2. Who sent the greatest of missionaries upon his mission? John 8 : 42.

3. Did our Lord voluntarily give himself? John 10 : 11, 15, 18.

4. By whose authority did He work? John 12 : 44, 50.

5. Did he suffer privation and poverty? Luke 9 : 58.

6. Did the world appreciate His work? John 1 : 10.

7. To whom has Christ committed His work? Mark 13 : 34.

8. What must actuate the true missionary worker? Cor. 5 : 14. "Constrain-

eth" means to urge forward with irresistible power.

9. Will any amount of labor, suffering, or sacrifice profit us, without this love? 1 Cor. 13 : 1-3.

10. What may we expect from the world? John 15 : 18, 20.

11. How will every man be rewarded? John 4 : 36, 37 ; 1 Cor. 3 : 8.

12. How is the smallest service for Jesus regarded? Mark 9 : 41.

13. When are we to receive the fruit of our labors? Rev. 22 : 11, 12 ; Matt. 25 : 31-40.

14. What decree then goes forth from the King? Matt. 25 : 41, 46.

J. L. JOHNSON.

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### The Reflex Influence of Mission Work.

In foreign missions we discover that the reaction of service for the world is greater than our action. What goes forth as duty returns as power. The gift of love is followed by the growth of character. When men do a deed or speak a word for the good of human life, a power over which they have no control works in them something better than what they do or say. When one does any labor for the world, he is changed. Whenever he

gives, with no thought of self, he is renewed. This is the law and habit of God. When the church gives itself, and those things which it achieves or acquires, to improve or save the world, God gives the church more than the church gives, and it grows from giving. The church that believes in its obligations to the whole world because it believes in a universal Christ, has a growing creed, and a growing power and a growing joy.—*C. M. Lamsden, M. D.*

## MISSION NOTES.

— When the British Government publicly announced its intention to reconquer the Soudan by sending a strong expedition to Khartum, the Syrian Mission foresaw a great increase in the demand for the Scriptures as soon as the Soudan was opened. The manager of the press was at once directed to purchase a large and modern printing machine, the old one having been used for nearly forty years. Two years elapsed while the machine was being built, transported to Beirut, and set up ready for work. During these two years, the British had pushed the expedition up the Nile and reopened the Soudan into the heart of Africa.

The new press was dedicated to its noble work, and when the year 1900 opened, orders for more than 40,000,000 pages of the Scriptures, more than could be printed and bound in a year and a half, were on hand. Since then other orders came in which swelled the year's output beyond any previous year in the history of the Mission. The Bible is the book most sought after, and the best-selling book in the Arabic-speaking world. This certainly amply repays the fifty years spent in untiring labor in translating the Bible into this tongue.

— Forty years ago the first contribution for the building of the first Christian church in Japan was given by Christians of Hilo, Hawaiian Islands; to-day Japanese Christians from Japan are engaged in missionary work for Hawaii.

— A Christian worker recently visited a college in Ceylon, where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden where they spent their spare time cultivating bananas. When he inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the

sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed into a church. We are going to send him to another island this year." Their cook laid aside every tenth handful of rice that they might sell it, in order to have Christ preached more widely.

— During the last summer season, one colporteur sold 2,000 Bibles in Guayaquil, South America. But a short time previous to that, no Bibles were permitted to pass the custom house into this port. Surely the way is being prepared for the closing message to reach all the world.

— A Korean woman told of her husband's conversion, in a prayer meeting, in the following language: "No more drunkenness or hard, unkind words, and low, vile talk. We eat at the same table, at the same time, and out of the same dishes."

— It is but twenty-six years since David Livingstone laid down his life near the shores of Lake Tanganyika, amidst the densest heathenism. To-day more than thirty steamers are run on the two great lakes, Nyassa and Tanganyika, in the interests of missions, and a growing commerce, while scores of towns with their churches, schools, and cultivated fields and gardens are found in this land, so recently opened to the Christian work. Do these things mean naught?

— There is an organization which has been in existence for twenty-six years, devoting its efforts in behalf of the lepers which abound in all Eastern countries. From very humble beginnings the work has grown till now there are fifty-nine centers in India, Burmah, Ceylon, China, Japan, and Sumatra, in connection with the missionaries of twenty-one different societies. There are still in Central India

5,000 lepers without a single place of refuge. To none of these has the third angel's message been carried.

—Recent reports show that the famine in India last year, affected an area of over 400,000 square miles, with a population of over sixty millions. No estimate of the death rate can be made, with the exception of that given for the provinces under direct British rule, where about 750,000 died from famine, cholera, and smallpox. The loss in agricultural produce is two hundred and fifty million dollars; in cattle, many millions.

—One who was in the Chinese siege declares: "The Chinaman needs saving; witness the Boxer. The Chinaman is capable of being saved; witness the martyrs. A large part of the converts at least had the opportunity to escape death by denying Christ, but choose rather, life eternal."

—Dr. John G. Paton who has grown white in missionary service, was planning to return again to his beloved people in the New Hebrides last May. He has spent the best part of forty years of his life among that people.

—The Uganda railway is laid for a distance of about five hundred miles.

—The total amount raised for foreign missions in Great Britain during the past century was \$225,000,000.

—Dr. Leslie states some of the difficulties in mission work in China as follows: "First, the self-complacency of the people; second, custom; third, anti-foreign prejudice; fourth, poverty and ignorance; fifth, the *litterati*; sixth, national vices; seventh, family life; eighth, degradation of women."

—Europe and Asia are soon to be connected by a bridge over the Bosphorus, at the point where the Persian king, Darius, crossed with his army, 513 B. C.

—Prof. A. T. Perry, of Hartford Theological Seminary, reckons that at the beginning of the present century there were only sixty-six languages and dialects into which the Bible had been in part translated, while during this century the number has increased to four hundred and fifty-one. If this is a small proportion of the two thousand known tongues in use, we must not forget that the languages into which the Word has already been translated represent about 1,200,000,000 of the 1,400,000,000 of the earth's population, and all the leading and dominant languages. What does this mean to the student of prophecy?

—The American Presbyterian Church has the largest number of medical missionaries in the field, having fifty men and thirty-five women in the field. The Methodist church, North, comes next.

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