

THE MISSIONARY MAGAZINE.

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NO. 1.

THIS MAGAZINE.

WITH this issue, the "Home Missionary," somewhat changed in form, and under the name of the MISSIONARY MAGAZINE, enters upon its tenth volume. According to an arrangement by the General Conference it is to be the official organ of the Seventh-day Adventist Foreign Mission Board, and will be published in Philadelphia where that Board now has its headquarters. Otherwise, the "Home Missionary" and the MISSIONARY MAGAZINE are identical. News from the same workers and the same fields will continue to appear in its columns; the same precious truth will be taught by the same writers; the same readers will scan its pages and linger upon its words; the prayers of the same earnest persons will continue to ascend to God in its behalf; and the same consecrated individuals who have ever been its patrons will continue to sustain it, and rejoice in its prosperity.

The MISSIONARY ever has been, and always must continue to be, the faithful representative of the foreign mission work of the Seventh-day Adventists. This is no small task. Other denominations are earnestly endeavoring to evangelize the world in this generation. No people have more clearly defined ideas upon this subject than do those whom the MISSIONARY MAGAZINE represents. "The gospel of the kingdom," in its fullness and power, under the message of the "third angel," must be preached with a "loud voice" to "every nation, and kindred, and tongue, and people," before we shall see the face of the King in his beauty. The signs of his soon coming have appeared, and this generation will behold the world-wide proclamation of the gospel, "for a witness to all nations; and then shall the end come."

"*Shall be preached in all the world.*" How tremendous the undertaking! Hundreds of millions in the islands of the sea, South and Central America, Africa, Japan, India, China, and other countries are out of Christ, isolated from Christian influences, bound by caste, and enthralled by many superstitions which stand in the way of their turning to God.

Abiding in the surety of every promise, and knowing that "He will finish the work, and cut it short in righteousness; because a short work will the Lord make in the earth," alone enable us to understand that the Lord will bring this message and this people so prominently before all men in so brief a period. Now is the time for us to obtain that preparation which will enable Him to use us in the execution of his purposes.

The great commission, " Go ye therefore, and make disciples of all the nations," (R. V.) was given to each generation. We can speak only to those living in our time : this God has commanded ; this, we *can* do, for He never asks anything that is impossible ; and this we will do by His grace.

The work of the Seventh-day Adventist Foreign Mission Board is simply the work which the Lord is doing in foreign lands through the Seventh-day Adventist Church ; therefore, every faithful member of that church is intimately connected with, and intensely interested in the work of this Board, and a failure to be well informed concerning its operations is to be unacquainted with the progress of the message in other lands, and unable to correctly relate ourselves to it.

We cannot afford to do this. God will certainly take some of our children and youth to do a work and occupy a place of trust in a foreign field. From childhood their minds should be directed to a careful study of these countries, their climates and peoples, so that they may be able to act intelligently when the Lord shall call.

In presenting the characteristics and needs of all fields, and the progress of the gospel therein, the MISSIONARY MAGAZINE will continue to pursue the same progressive policy which has ever placed it among the foremost exponents of our missionary operations, to the end that it may ever conform to the spirit and needs of our time, and be characterized by a combination, in happy proportions, of those elements which make a well-rounded and evenly balanced missionary magazine, calculated to inspire earnestness and unity in our present efforts to extend the gospel.

THE ANNUAL OFFERING.

SOME may ask, For what purpose is the annual offering which is made in connection with the week of prayer? Has not this come to be a form, or a service that is perpetuated after the occasion for it has passed away?

On the contrary, the occasion for such an offering has grown more and more apparent every year since it was inaugurated. Our annual offering is to provide funds for carrying the gospel to the regions beyond. We might dispense with this offering if we were faithful in remembering to contribute continually as the Lord hath prospered us, so that His treasury might be supplied ; but this we have failed to do.

At the present time the Mission Board has, in foreign fields, about 150 laborers of all classes—ministers, physicians, Bible workers, medical missionaries, and colporteurs. This is a small number compared with that required in the great field in the regions beyond.

The following from a Testimony sent out January, 1897, will enable us to understand the importance of the foreign mission work, and how the Lord regards our efforts in the past :—

"Oh if some could only once have a sense of how the Lord looks upon their course for several years past, they would hide their heads for shame. They would labor, they would deny self, that they might send all they could possibly gather, to foreign fields. If you only knew what you should know in your position of trust, the calls of missionaries would stir every fibre of your being.. How intensely you would labor ; how self-denying you would be, that you might send facilities to those who must have them. Missionaries must have facilities, or else it is their duty to leave the field ; for they consume their God-given strength in doing very little.

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"Oh if those who profess to know the truth had the Spirit of Christ, the self sacrificing Redeemer, who gave up His riches, His splendor, His high command, and did all that a God could do to save souls, they would deny self, lift the cross and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and dress, and other needless things must be accounted for. As God's people, you should represent Jesus ; but Christ is ashamed of the self-indulgent ones. My heart is pained, I can scarcely restrain my feelings when I think how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, 'Ye cannot serve God and mammon,' and we are to live by every word which proceedeth out of His mouth. How many believe these words?

"The Lord abhors your selfish practices, and yet his hand is stretched out still. I urge you for your soul's sake to hear my plea now for those who are missionaries in foreign countries, whose hands are tied by your nays. Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for want of means in the treasury.

"Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The plagues and judgments of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the word of God to all the world? Who believes this? 'How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?' Who has the faith that will enable them to practice this word? Who believes in the light which God has given?

"The Lord calls for united action. Well organized efforts must be made to secure laborers.

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"When we are truly consecrated to God, His love will abide in our hearts by faith, and we will cheerfully do our duty, in accordance with the will of God.

"But the little interest that has been manifested in the work of God by our churches alarms me. I would ask all who have means to remember that God has entrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the sight of God he is not the owner of what he possesses, but only a trustee. Not thine, but mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, or five, not a farthing is to be squandered on your own selfish indulgences. Your accountability to heaven should cause you to fear and tremble. The decisions of the last day turn upon our practical benevolence. Christ acknowledges every act of beneficence as done to Himself."

WEST INDIES

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An outline map of the continent of South America. The word "AMERICA" is written in large, bold, black capital letters across the top of the map.

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THE WEST INDIAN ABORIGINES.

A TRUTHFUL history of this or any other people contains many lessons of value. Paul considered himself "debtor to the Greeks" (heathen), and many persons who have been reared in Christian homes do not appreciate the advantages they possess, because they do not comprehend the condition of mankind in lands where the Bible is not taught and obeyed.

I say "obeyed." This is the important point. Those Europeans who came to the West Indies professed to *believe* the teachings of Christ, but that they did not *obey* them is most painfully apparent, for they slew millions of the aborigines, and the wickedness of the natives themselves (savages they were called) can scarcely exceed the records of shameless cruelty with which the deeds of these conquerors have stained the annals of time. How vastly different would have been the story had they *obeyed* the word of God.

By *nature* those called heathen are no worse than other men. Therein lies the difficulty ; they are simply *the natural man*. In them we behold a faithful reproduction of ourselves and of all other men, without the gospel.

We should never forget that true excellency is the gift of God—not the result of personal virtue or attainment. When enlightened by the gospel even the "savage" ceases to be savage, and when treated with Christian kindness and afforded an equal chance with his fellows, has made progress at a rate that would do credit to his Christian neighbor. In the study of all races this truth should be continually borne in mind ; it will assist us to discover how we may most wisely relate ourselves to them and best fulfill our divine commission to "teach all nations."

The original inhabitants of the West Indies are now almost extinct. There were two races differing so greatly that it is necessary to speak of them separately, which has been done elsewhere in this number. The smaller islands east of the Caribbean Sea were peopled by the Caribbees. Cuba, Jamaica, Hayti, and Puerto Rico, on the north ; also Trinidad and northern South America were inhabited by the Arrowauks.

THE ARROWAUKS.

THE Arrowauks possessed many noble qualities. They occupied a sphere between savage life, so called, and the refinement of cultured society. Affectionate, generous, and gentle in manner, they forgave their enemies, and were not guilty of many of those barbarous customs which filled the Mexican temples with pollution.

Their religion was a peculiar form of idolatry. They believed in a supreme, immortal, and omnipotent being, whom they called *Jocabuna*. This being was supposed to have a father and mother whose chief places of residence were in the sun and the moon.

Images were called *zemi*. Their form was universally hideous and frightful. Sometimes they were made in the likeness of toads, or snakes, but most frequently represented the human face horribly contorted. They were always considered as evil powers and were feared not loved.

After death *good men* were to be taken to a place called *coyaba*, and associated with their ancestors in the enjoyment of all that was pleasing during the earthly life. This consciousness that man is an accountable being was not possessed by most American Indians. Their priests exercised an irresistible power.

The government was a hereditary monarchy. There were numerous subordinate chieftains. A national tradition was preserved by teaching the youth the deeds of their greatest kings which were sung at public dances, accompanied by in musical instruments made of shells, and by a sort of a drum. There were other dances of a very corrupt and lascivious character which were sometimes continued until dawn.

They were taller but more slender than the European, and in infancy the shape of the head was so altered that the crown was greatly strengthened, and instead of cleaving it the Spanish broadsword frequently broke upon the skull. The hair was straight and black, the face broad, the nose flat, and the complexion a clear brown, scarcely darker than that of the Spanish peasantry. Small children went without clothing, others were partially dressed, the garment worn by women reaching well below the knee. All writers agree that the Arrowauk was one of the most noble and gentle of the races inhabiting the New World.

THE CARIBBEES.

THE Caribees were bold and intrepid warriors. Like the ancient Spartans, from childhood they underwent the most severe discipline well calculated to inspire courage and fortitude. All strangers were considered enemies, and they were perpetually at war with the Arrowauks.

They had no general government ; a leader was never recognized except in battle, and he was chosen only after demonstrating his fitness by enduring the most cruel torture.

They were not so tall as Europeans but stouter and more active. During infancy two small pieces of wood were so applied as to elevate the forehead and occasion it and the back part of the skull to resemble two sides of a square. The face was painted crimson. Deep incisions were made in the cheeks, and the scars were painted black. White and black circles were painted around the eyes. Fish bones or pieces of tortoise shell were worn in the nostrils, and strings of the teeth of their enemies slain in battle were worn around the neck, arms, and legs. Aside from a sort of half boot, made of cotton and used only by mature women, they were without clothing. The hair was dressed daily with the greatest care. The men in particular adorned it with feathers. It was straight, coarse, glossy black, and constituted their chief pride.

Homes even such as exist in wigwams, where parents and children live and dine together were practically unknown. A large structure erected in each village served the purpose of a dining hall where the men ate by themselves. Woman was considered little better than a slave. She performed all the drudgery, and was not permitted to eat in the presence of her husband. Polygamy was universal, and wives were given as a reward for bravery in battle. All writers unite in speaking ill of the character of the Caribbees. They are charged with cannibalism and many other revolting practices. And while it is probably true that in cases of exceptional provocation they did sometimes eat their enemies, yet there are many good reasons for believing that they were not regular cannibals. Their friendship, when obtained, was as warm and lasting as their enmity was implacable. They were proud and jealous of their independence. They formed a very correct estimate of the designs of the Europeans, and absolutely refused to yield to their demands, and constant conflict was the result. When captured and enslaved they either escaped, committed suicide, or soon died in despondency. Undoubtedly oppression and contact with white men wrought great changes in their behaviour. Evidence of this is found in the speech of a Caribbee chief which fortunately, has been preserved. He said :—

“ Our people are become almost as bad as yours. We are so much altered since your coming among us that we hardly know ourselves, and we think it is owing to so melancholy a change, that hurricanes are more frequent than they were formerly. It is the evil spirit who has done all this, who has taken our best lands from us, and given us up to the dominion of Christians.”

They manifested considerable skill in manufacturing. A substantial cotton cloth was made which they stained various colors. Of this they made hammocks. Europe has copied the pattern and retained the name. Very fine vessels of clay were baked in kilns such as were used in Europe. Elegant baskets were woven with palmetto leaves. Their bows, arrows, and other weapons were made with a neatness and polish that the most skilled European artist found it difficult to excel.

The language contained no word as a name for a universal deity. They possessed a vague idea of a first great cause which was associated with a superior mother and father. Each person had his own particular protector in some subordinate tutelar divinity. In worshiping these they erected altars upon which were sometimes placed their very best fruits, as a peace offering. The magician was called *boyez*. Sacrifices were offered to demons and evil spirits. Upon these occasions they wounded themselves with an instrument made of the teeth of the agouti—a slender rodent somewhat larger than the rabbit—supposing that these demons took delight in their groans and cries and were appeased only by human blood. In the next life brave warriors were to live with their wives and slaves, enjoying that which had pleased them during this life. The cowardly were to be banished beyond the mountains in everlasting slavery to the hated Arrowauks.

Their origin is shrouded in mystery. Some scholars think them descendants of Appalachian Indians. Others believe that their ancestors were sailors of oriental birth sent out by Phoenicians, Egyptians or Carthaginians whose vessels

were disabled and blown across the sea, where they took possession of the smaller islands, not being numerous enough to maintain themselves among the large number of Arrowauks inhabiting other portions of the land.

It is believed that many evidences of their oriental ancestry are found in their manners and language. They would not eat the Mexican hog, the maneti (or seacow), the turtle, nor the eel, being in this respect much like the Jews. When a son was born the father went to bed and fasted to an extent that sometimes endangered life—a custom prevalent among the ancient Iberians, of Spain; the Tyborenians, of Asia, and in vogue in Japan until a very recent date. They buried their dead in a cowering posture with knees to the chin, as did the Persians and Nasamones. The following are a few words from their language compared with that of oriental countries which I have abridged from a table given in "Edwards' British Colonies in the West Indies," page 109 :—

CARIBBEAN.	ORIENTAL DIALECTS.	ENGLISH.
Liani	Li Hene	His wife
Nane-guaete	Nanecheti	I am sick
Halea tibou	Yeha li thibou	Good be to you
Phoubac	Phouhé	To blow
Bayou boukaa	Bona bouck	Go thy way
Nichiri	Neheri	The nose

It is also worthy of note that the word *Charaibe*, of which *Caribbee* is the modern form, is the Arabic term for destroyer, meaning to lay waste. In their mad rush for riches, Europeans seized upon the natives of the West Indies, worked them to death as slaves, or slew such as resisted. When their numbers were so reduced that other laborers were needed to supply the mines, Africans were brought from the West Coast. This practice was so extensive that at the present time, aside from Cuba and a few of the smaller islands, nearly all of the inhabitants of the West Indies are of the African race.

The only descendants of the Arrowauks and Caribbees who have come down to our day are undoubtedly a mixture of the two tribes. They live in British Guiana and are a fine class of men. They have European education, are noble and true in character as in our opinion would have been their ancestors had they received true Christian treatment. Best of all, God is gathering from among these nations a people for His name. About fifty of them are keeping the Sabbath, and are looking for the soon appearing of our Lord and Saviour Jesus Christ. A compassionate Saviour has witnessed all the wrongs they have suffered, carried all their sorrows, borne all their griefs, in all their afflictions He has been afflicted, and they shall bear victorious palms and reign with Him in white.

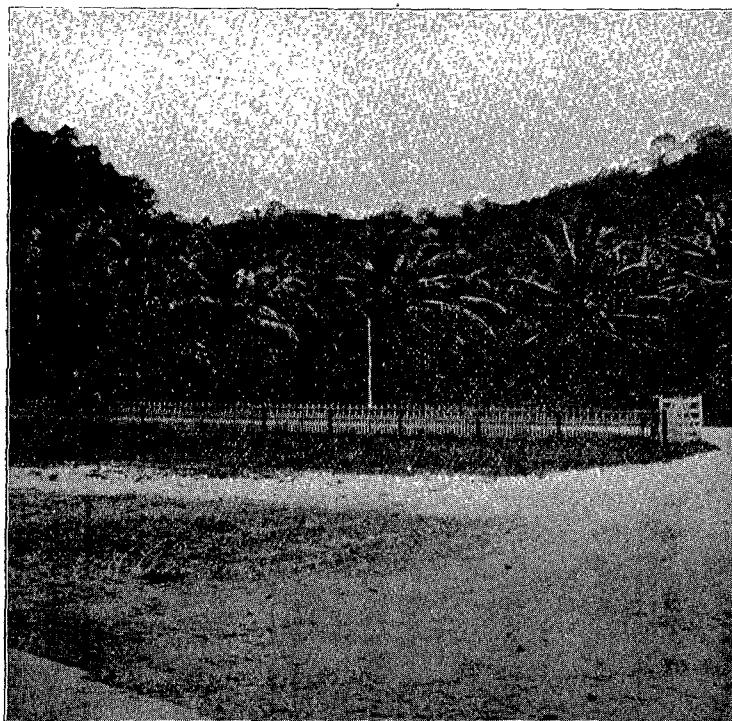
GLIMPSES OF NATURE IN THE WEST INDIES.

WE are often exhorted to look up through nature, to nature's God. This all should do for God certainly has spoken to us through his created works.

But we cannot believe that the natural world, as it is to-day, gives us a knowledge of God only, for we see, "thorns also and thistles." All is not peace and life, as must have been the case when the Creator pronounced everything "very good."

Animals of equal strength contend with each other ; the weak are overcome by the strong ; and in the animal kingdom hundreds of species live by preying upon, and causing the death of their unfortunate neighbors. Not only so; many of God's creatures instead of being useful to man vex him, or lay waste his fields, or, perchance, bring to him disease and death. We see results of the curse.

In the earlier time, there were large sugar estates upon the island of Jamaica, and rats, being very numerous, caused great destruction. Many supposed ene-



COCOANUT GROVE.

mies of this pest were brought to the island, but none could overcome this mischievous rodent until the arrival of the fearless, weasel-shaped mungoos of India. For generations the mungoos had been taught to fight, and to conquer, too, for even the deadly cobra cannot withstand the audacious attack of this protector of mankind. The rat, except in a few portions of the country where he has taken to the trees and lives as does the squirrel, is now practically exterminated, as are also snakes and many kinds of birds. The defenseless ground dove, as a last resort, now builds its nest and rears its young in the thorny cactus, where it is safe from the incursions of its enemy.

"Go to the ant, thou sluggard;
Consider her ways, and be wise."

This saying dates from the time of Solomon, who was the greatest naturalist of antiquity. And he who makes a faithful study of the different kinds of ants, their customs, manners, and habits, will become deeply interested in this, one of the most intelligent of the smaller insects.

Termites, or as they are popularly called, white ants, are very numerous throughout the West Indies. Their nests, unlike the conical-shaped nests of the African species, are built in trees, and have the appearance of great brown knots about the size of a flour barrel. They eat chiefly dry or decaying wood, and do not seem to be very conscientious in their manner of obtaining these things, for they plunder the frame and wood-work of the houses, or the furniture, or anything that may be conveniently near at hand. As these crafty little workmen carry on their operations from within, it is not until there remains only a shell, and the structure crumbles away as if it were made of dust, that their presence is even suspected.

There are three castes in the termite colony: the soldiers; the blind laborers; and the males and females which, until swarming and establishing new settlements, have wings.

When an attack upon any object has been planned—your nice new book-case for example—the soldier ants arrive first, and form two facing, parallel columns which are about a third of an inch apart. Straightway thousands of the workers orderly march between the two guard lines thus formed, and begin the work. They eat away the wood; it is mixed with a secretion from their bodies, and formed into a dark brown wall, or tunnel. As fast as portions of this passage-way are completed, the soldiers stationed there step on the inside and disappear. In this manner are made the dark brown streaks which appear upon rocks and walls and trees and buildings in all parts of the West Indian Archipelago: they are the work of the white ant.

The crab is a common land animal in these parts, and a thievish, inquisitive fellow he is, too, carrying on his marauding expeditions during the darkness of night. But he is not lazy, and will climb anywhere—over high stone walls, up the steps into your house, up the window shutters, right onto the roof. Like the mouse of our own country, this midnight visitor has awakened many a household, for he seems to be ever hungry and looking for food. Mr. and Mrs. Crab frequently visit the pantry where they help themselves to all they can find. Accidents are common to all, and these little mischief-makers are not infrequently unfortunate—they sometimes lose their footing and fall off an elevated shelf, or what the good housewife thinks a much greater misfortune, this unwelcome guest is prone to send a dish crashing to the floor.

A crab is not very sensitive. You may tell him over and over that you think his stay has lasted long enough. You must get your broom, and before they have a chance to hide, just sweep the naughty intruders right into the middle of the floor, rush them along until opposite the open doorway, and then forcibly and unceremoniously eject these disturbers of your peace; but do not be surprised if they soon return, determined to have the last word.

No one can visit the tropics without observing how fierce and unremitting is the struggle for existence, as it is carried on by the various members of the vegetable kingdom. These plants fight and make war, and it is interesting indeed to study the contrivances with which nature has provided the different species, and which they use as offensive and defensive weapons that they may maintain an existence in the great battle for life.

Of all the trees which West Indian travellers describe, none seem to be more interesting than is the mighty silk-cotton tree.

When this wonderful inhabitant of the tropics opens its great seed pods, the white, downy seeds, caught by the gentle breeze, fall zigzag to the ground—as nearly a miniature New England snow-storm as any of the natural phenomena in these islands ; the country round about grows white.

Numerous seedlings spring up. Their branches and trunks are covered with sharp spines which seem to protect the tender tree from animals, and, possibly, parasitic plants. Its surface is hard and dense, but inside 'tis pulpy and soft.

A full grown specimen has large buttresses, or spurs, between its trunk and its roots, and so it is strongly braced, and can withstand the fierce winds which sometimes assail its out-spreading top. The tree frequently attains a height of 80 or 100 feet, and shades half an acre of ground.

Microscopic spores of the fern and orchid, which are carried about in the air, find a lodging place on the tops of its branches ; there they grow and live and die ; thus a rich and fertile soil is made ; and in the course of time, the top of the silk-cotton tree becomes a great tropical flower garden. A careless bird brings hither a wild fig-tree seed and drops it among the branches. That seed sprouts, it becomes a small tree, and sends straight to the ground—perhaps 100 feet below—a single wild fig-tree root which gives the young tree increased strength for another effort. This process is repeated, and numerous roots, of all sizes and shapes, soon completely envelop the trunk of its antagonist, and this wonderful silk-cotton tree, unable to resist the encroachments of its foe, dies and decays, and falls to the ground—a mighty and shapeless ruin. But the wild fig-tree lives on.

GUY DAIL.

SAYINGS OF THE HAYTIANS.

THE short pithy proverbs in common use among any people, convey a fair idea of their genius and character, and by a study of these sayings we are able to tell not only what a nation is, but also what it is not.

Conspiracy (or combination) is stronger than witchcraft, reveals what has been too true in Haytian struggles—that they believe in assassination and conspiracy.

To-day for you ; to-morrow for me, was often used during the time of slavery and shows that all hope of a better day never left them.

Send dog, dog sends his tail. If you send some one else to do your own work, he in turn will send another, and your interest will be neglected.

Crab has not walked, he is not fat ; he has walked too much, and has fallen into the pot. Avoid extremes.

Making a fuss is not making haste. Many men think they are accomplishing something when in reality they are making only a loud noise.

The robber does not desire a comrade to carry his knapsack for him. If no one can trust us we are quite sure to trust no one.

The dog has four feet but he does not walk with them in four roads. While man has many faculties he should not try to use all—the rather should he attempt to do that in which he can reasonably expect to succeed. However, as with many unconverted West Indians, so with some of us—if we cannot obtain work in “our line,” we prefer to remain idle. Such act not wisely.

You make believe die ; I make believe bury you—the pretender is taken at his own word.

When you sup with the devil, use a long spoon expresses a popular belief that all must have at least *some* partnership with Satan. It does not take the broad Christian view—absolutely resist the devil and he will flee from you. The slave thought it proper to do wrong, but a disgrace to be caught.

You never eat gumbo with one finger. We are dependent each upon the other.

If the millet (a little grain largely cultivated in the Antilles) falls, it is picked up ; if the Christian falls he is not helped up. This is the only proverb referring to Christianity, and it reveals a proper conception of its underlying principles and their violation by inconsistent professors. From this may be learned the necessity of assisting rather than casting aside, those who have yielded in the hour of strong temptation.

OBEAH WORSHIP.

CHRISTIANITY was firmly established in the West Indies soon after their discovery, and many of the people brought from Africa as slaves became followers of the Lord Jesus. To-day not a few of their descendants are fine, Christian people.

However, it is not surprising that some of these still retain the religion of their ancestors somewhat modified by new associations ; and the following description of this system of worship is given in the hope that thereby we may become more deeply interested in carrying to them the gospel of free salvation.

Obeahism as such, is the West Indian form of that religion which in Africa, is known as Fetishism ; and the Obiman, or priest, of the West Indies, is there called Nganga.

This form of idolatry is really the worship of the snake. A living serpent is the symbol of the god, Ob. A snake-like cane in the hands of the Obiman is the emblem of all power and authority.

Spirits are believed to be evil only and cause all manner of misfortune ; worship consists in efforts to appease their wrath.

The priests make and sell charms which are thought to prevent these from harming the possessor. In Africa, all persons accused of crime of any kind are brought before a priest for sentence. The accused must prove his innocence by the "poison test." If it nauseates the victim, innocence is thereby established. But too frequently the poison does its deadly work, and the death of the accused is considered certain evidence of guilt.

Rich property owners in the West Indies desiring to protect themselves from petty thieving, sometimes employ the Obiman to "dress the garden." This consists in paying the priest a handsome sum of money for which he is to protect the field. To accomplish this he comes after night-fall, with a large number of bottles, in which among other things, are the blood of a black hen, the hair of a red-headed mulatto, the bones of a lizard, pieces of cockroach, and human teeth. These are placed in the field at regular intervals and a ceremony is performed by which, in the minds of his followers, many venomous serpents are let loose. No adherent of Ob will visit this ground after night-fall. The strength of their confidence in this sorcery is well illustrated by the language of one of them who, when alluding to a banana field that had been thus treated, said, "If enyone goin tief dem banana, he mus' sho 'nough go swell up an' bus."

It has been remarked that in Africa this religion is known as Fetishism. The term "Fetish" comes to us through the Portuguese, who were the first Europeans that traded on the West Coast. They express their ideas of the religion of the natives by the Portuguese word *Feitioc*, meaning magic. Magic refers to anything in nature to which supernatural power is ascribed. Obeah refers particularly to a serpent. In this connection an extract from an article written by Eugene Murry Aaron in *Goldthwaite's Geographical Magazine*, will be found very interesting :—

"The Zanzabari substantive, 'Obi,' appears to be the root from which the negroes of America derive their words, 'Ob,' 'Obe,' 'Obeah,' and 'Obiman.'

"This word has been traced back to the mystic days when Moses forbade the Israelites to inquire of the demon 'Ob,' which in our version of the Bible is variously translated witch, charmer, or divinator. 'Ob,' or 'Aub,' the term used for the witch of Endor, consulted by Saul, has been translated in the Latin vulgate Bible as '*Pythonissa*.' In the earliest days of Egyptian mythology this same word 'Ob,' stood for a serpent, and the Royal Serpent, or Basilisk, the typification of the deity and emblem of the sun, was called '*Oubois*.' "

Thus it appears that the present Obeahism of the West Indies and the Fetishism of Africa are modifications of that religion with which Moses contended before the Pharaoh of Egypt. The magicians whose rods became serpents may have been the Obimien of their day, and the Lord through Moses provided a serpent which devoured those of the magicians. At a later time, God punished Israel by causing them to be bitten by serpents, and it was a mighty brazen Ob that was raised in the wilderness, upon which the people might look and obtain relief. This also prefigured the sufferings and death of our Saviour, for "as

A SKETCH OF THE GOSPEL IN CUBA.



DR. A. J. DIAZ.

was the means of his conversion, for a Christian lady came and read to him out of the New Testament. A Spanish Bible was secured; it was read; it was re-read and the passage about blind Bartimeus caused this Cuban youth to come to Christ and say, "Now I am going to serve God."

The amnesty was shortly declared—those who had taken part in the revolution were pardoned, and Mr. Diaz returned to his native land determined to tell his people of Jesus and the way to Him.

Andrew-like, the youth told those of his own family about the Christ, but none would believe save a little child only four years old who said, "I like that Man and will love Him." Even his mother turned against him and would not speak to the "Protestant, Jew, heretic," nor wish him "good morning," nor

DURING the last struggle, save one, in which the oppressed inhabitants of Cuba have fought for liberty, Captain Alberto J. Diaz, a graduate physician from the University of Havana, with three of his companions, in order to escape capture and death at the hands of the Spanish soldiers, jumped into the sea and were borne away by the Gulf stream. After drifting for twenty-six hours with only a large plank to support them, these brave men were picked up by a small fishing vessel and carried to New York.

It was winter, and bitter cold. Mr. Diaz, accustomed to the sunny tropics, fell severely ill; but in God's hands this seeming misfortune

come to see her son when he was sick, although they lived in the same house. After thus resisting the pleadings of God's Spirit for six months, Mrs. Diaz was converted to Christ.

Because of bitter persecution the medical practice of this Christian physician fell off ; he returned to America, received an appointment as missionary to Cuba, was ordained to the gospel ministry, and the Cuban Mission was formally opened in Havana during the month of January, 1886.

In the latter part of 1887 the smallpox visited that city. At that time this church numbered 350. The plague lasted three or four months ; when it had subsided there were 700 Baptists in Havana alone. Those who had found the Saviour went about among the sick seeking to lead them to Christ, as well as trying to minister to their physical necessities. In other words, the Protestants in Cuba are workers—they face persecution, endure hardship, and carry the gospel to those around them.

When Dr. Diaz found it necessary to have deacons in his church, he told his congregation that it was the duty of the deacon, upon hearing of a case of smallpox, to go right into the midst of it and do all he could to comfort those who were sick ; if the cholera, or any other epidemic broke out, the deacon must be the first to go to the rescue and the last to come away ; and that he must always have the New Testament with him and preach anywhere a conversion could be made. He then said, "If anyone here feels courageous enough to assume the responsibilities of the position, please to stand up." The entire congregation arose. Not knowing who should be chosen, the Doctor said, "Go ahead ; you are all deacons." And he had a whole congregation of workers for Christ.

In 1895 the late Cuban rebellion broke out. During the following year Mr. Diaz was thrown into jail and sentenced to die. He did not die, but with his family—he is an American citizen—was banished to our own friendly shores. Before he left the island a number of native Cuban Protestants organized themselves into a company which will fight for what they believe to be religious, while others are contending for civil liberty. Up to the time of the war 2700 persons had been baptised.

The following taken from the last volume of the "Missionary Review," are Dr. Diaz' own words concerning the conversion of his father, and the financial condition of the island :—

"It is sometimes hard to get a man or woman to accept Jesus Christ as he is represented in the Bible. My father was a doctor. I asked him to read the Bible, but he refused, saying it was an old book ; he wanted something newer and more scientific. I took it to the Lord in prayer with my little sister, a child of ten, who finally said : 'Why do you worry so about father? I will get him to read the Bible.' Sunday came and she found father and said : 'Father, will you read just these two or three verses to me? I am in such a hurry and want to know them by heart.' He read them, but she kept asking him to repeat them until she knew them thoroughly. She went to school, and returning, said to me : 'Father has read the Bible, and if you will tell me what verses to get him to read I will have him read them.' I marked some, and that night she said again to father : 'Father, I am so tired, and I always read my Bible before going to bed. Won't you read it to me to-night?' And so every night he would read to her.

One night about 4 o'clock I saw a light in my sister's room, and thinking the child was sick, went to see her. The child was sleeping and my father was reading the Bible. I rushed in and kissed him, and we knelt down together and he gave his heart to the Lord Jesus, and the next time we went to church he was baptized.

"Cuba has a population of 1,500,000, and Spain taxes them \$20,000,000 every year. They tax everything. A doctor has to pay \$10,000 or \$15,000 to complete his education. Nor is that all. After he completes his education he has to pay \$300 every year for the privilege of practicing. If he has a horse, a tax of \$25 is imposed; if a carriage, \$50. If he puts a sign outside his door he is taxed ten cents for each letter that is an inch long, and if the letters are two or three inches long the tax is from fifty cents to \$1 each letter. The taxation averages \$25 a head for every man, woman and child. We are fond of the United States, and would like to deal with her, but if we were to buy a barrel of flour from you, Spain has so arranged it down in Cuba that it would cost us \$24. Spain secures her flour from here and sends it from Europe to Cuba, making us pay \$15 per barrel. We are allowed no trade of our own."

Our hearts go out in sympathy for those in this beautiful island who are in distress, and we would give them the best thing we have—the pure gospel of our Lord and Saviour Jesus Christ, and an open Bible printed in their own tongue.

We wish the best of success to the Protestant work in Cuba, and hope that our brethren there will not be satisfied with the first principles of the gospel, but that they will follow on to learn more and more of Christ, for in Him are all the treasures of the Godhead.

(Continued from page 13.)

Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

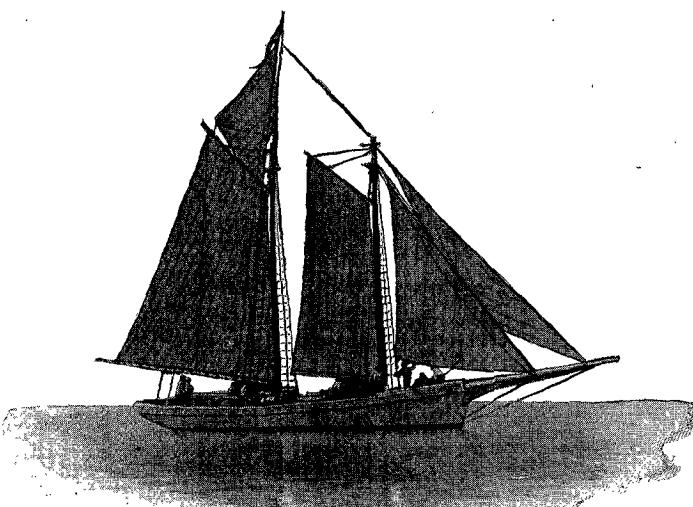
The lifting up of the Son of Man—a revelation of the power of His divine love manifested in the hearts and lives of his people, is what is needed in the West Indies and Africa to-day. That alone can destroy the power of "that old serpent, called the Devil, and Satan, which deceiveth the whole world." The Lord has made it possible for the gospel to enter almost every one of these islands. Even Haiti, which is sometimes said to be one of the darkest spots of the entire earth, is now calling for the truth for this time. Certainly the work of the Lord should be the very first concern of every one whose heart has been enlightened by the pure rays of the gospel—of every one whose life has been sweetened by the nobility of its teachings, and who has been made glad by the tender emotions of love unknown to all those of this dark world who have been so unfortunate as to be reared apart from its benign influences.

May the Lord hasten the day when the voice of the loud cry of the third angel, with all its attendant blessings, shall bring joy and gladness to all those who from among these islands, shall turn from their idols to serve the living God.

AMONG OUR MISSIONARIES.

THE GENERAL MEETING IN JAMAICA.

THE general meeting for all the laborers in the West Indies was held at Kingston, Jamaica, November 5 to 15. The following persons were in attendance: Elder and Mrs. Van Deusen, of Barbados; Elder and Mrs. Webster, of Trinidad; Elder and Mrs. Hutchins, of the Bay Islands; Elder and Mrs. Morrow, of the island of Bonacca; W. T. Downer, of Georgetown, British Guiana, and all the laborers in the island of Jamaica—Elder A. J. Haysmer and wife,



THE "HERALD."

Elder C. A. Hall, W. W. Eastman, A. S. Humphries, several young men that have embraced the truth and have been laboring in various capacities, and J. A. Gordon who is engaged in the sale of books in the island. Elder O. O. Farnsworth, who was on his way to the island of Trinidad to engage in labor, and the writer, were also present.

The first service of the series was a public meeting held Friday evening, November 5, in the commodious church at 32 Text Lane, which was well filled by

an attentive audience. Public gatherings were held each day at 6 A. M. and 6.45 P. M. This arrangement of the time of the meetings was made in order to escape the heat of the tropical sun, which is intense, even at this season of the year. The members of the Kingston Church and other churches of our people, as well as many not of our faith, attended regularly both morning and evening, and the interest throughout was excellent. All the ministering brethren present took part in the public labors. A special feature of these services was the singing, which was exceptionally good. Several social services were held during the 10 days of the meeting, and the testimonies borne gave evidence of a deep religious experience.

A large portion of the day, between the morning and evening services, was occupied in counsel and in hearing reports from the various parts of the island field. These reports were of deep interest, and our hearts were cheered as we learned of the progress the truth had made in the last few years. Hundreds have given themselves to the Lord, churches and Sabbath-schools have been organized, schools for the young have been established in various places, and yet only a beginning has been made. A vast field for labor presents itself everywhere.

Our work in the Caribbean Sea has been confined to the Bay Islands, the island of Jamaica, Antigua, Barbados, several small islands in that vicinity, and Trinidad, leaving many important islands yet unentered. Among these are Puerto Rico, Haiti (known as the Black Republic), Cuba, which is in a state of war, and many small islands, including most of the Bahamas. The reports of the laborers revealed the fact that there are at present about 800 church members in the West Indian mission field, and all this as the result of about 6 years' labor.

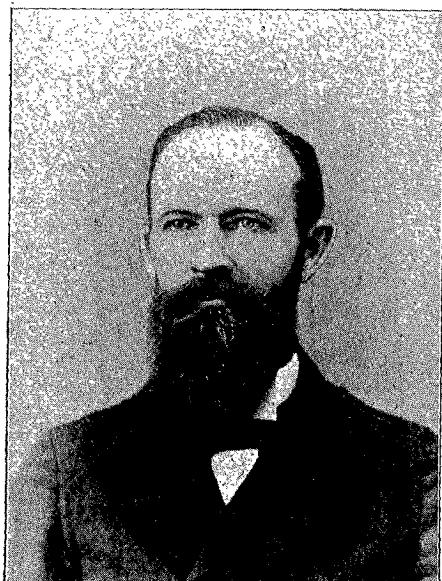
The little missionary boat, "Herald," built for service in the Caribbean Sea, bids fair to become a great aid to the work. She is a new schooner of 35 tons' burden, strongly built, about 50 feet long by 11 feet beam, with accommodations for passengers and abundant room for a store of books, etc. It appears evident that the work in the various parts of the West Indies will soon have to be united, with Jamaica, perhaps, as a common centre, and the missionary boat will then become an important factor in carrying forward the work in this interesting field.*

The universal testimony was that the field is ripe for the harvest. Books on present truth have been sold quite extensively, and as a result many are interested and some who have never heard the truth from the lips of the living preacher have commenced to obey the word. The calls for ministerial help are numerous and widespread. The Lord came near as we talked over plans and the openings for labor, and the workers were assured that the Lord had gone out before them, and the difficulties, although great from a human standpoint, seemed trifling in the light of the fact that the Lord is leading and will surely give the victory.

The meeting was a decided success on account of the presence of the Lord to impress hearts. A spirit of unity, such as is seldom witnessed, prevailed throughout the entire meeting. May the Lord give strength to the laborers as they go forward in harmony with the mind of the Spirit.

*Since the above was written the union has been effected.

TRINIDAD.



ELD. O. O. FARNSWORTH.

schoolhouse, and a sufficient number of children can be secured to form a good school.

During nine months of the year 1897, the believers in Trinidad paid \$335.45 tithe, and donated \$60.07 to sustain the work in that island. This is an increase over the amount given during the twelve months of 1896. The work is enlarging slowly, but steadily, and every year the outlook grows brighter.

The medical work began in a small room, and its progress would have been more rapid had it not been for legal restrictions placed upon medical missionaries. So far charity work only has been done.

Books on present truth have been sold in nearly all parts of the island, and their sale should be followed up by the minister to expound the truth more fully. Elder Webster, in company with Elder O. O. Farnsworth, will engage in tent work in various parts of the island during the coming year. Brother Briggs, the husband of her that was formerly Stella Colvin, is in charge of the depository and book work, he being a good book salesman.

There are excellent openings for self-supporting families to settle in the island and live the truth before the people, while engaging in farming, poultry raising, etc., which would bring good returns. The land is very fertile, and many varieties of vegetables now being imported, could be produced in the island, as well as all tropical fruits.

BRITISH GUIANA.

Elder Van Deusen, and W. T. Downer, who is elder of the church in Georgetown at the mouth of the Demerara River, made the following report regarding the work in this field :—

Speaking for the island of Trinidad, Elder E. W. Webster reported as follows :—

A good work has been done in the city of Port-of-Spain, and the interest is still excellent. The company there worships in a rented hall, for which it pays \$6 per month.

In Couva we have an organized church. An acre of land has been secured, and a church building, 18 by 28 feet, has been erected at no great cost ; also, a baptistry has been provided. In these tropical countries the usual way is to construct the baptistry outside the church by digging a pit in the ground and making the walls and bottom of cement. A school is greatly needed in connection with the Couva church. There is enough land belonging to the church property on which to erect a

British Guiana consists of three sister counties, which take their names from the three rivers running through them, Berbice, Demerara, and Essequibo.

The county of Berbice is the eastern division, and has a seacoast of about 130 miles. At New Amsterdam, the capital of Berbice, a city with a population of about 22,000, there is an organized church. Arrangements have been made to secure a church building and lot, which were formerly used by the Methodists. It is a two-story structure about 40 feet long and 20 feet wide; the upper story is occupied by the minister and his family, while the meetings are held in the room below. The membership of the church is about 25. In the eastern part of the county there is another company of 9 or 10 Sabbath-keepers. Brother Philip Giddings is at the present time making this county his field of labor.

Demerara lies to the west of Berbice, and has a seacoast line of about 105 miles. Georgetown, the capital, is quite a large city, having about 50,000 inhabitants. At this place also there is an organized church with a membership of about 65. They have a small church building, 29 by 17 feet. This building has been erected for some time, and is in need of repairs. Nine miles up the Demerara River, on the east shore, at a place called Grove, 7 Sabbath-keepers meet four times a week for worship. They unite with the Georgetown church for quarterly meetings. Bootooba is a town 86 miles farther up the river, where there is another organized church, with a membership of 29. They have a very plain church building, 32 by 18 feet, constructed entirely by the labor of the native Indians in the vicinity. Going still 50 miles farther up the river, we find a small interested company which, if they could have the needed help, would form the nucleus of an organized church. Ten miles east of Georgetown, in the village of Buxton, is a small company of believers; and the interest among the villagers is very encouraging. There are scattered Sabbath-keepers over the whole country.

Essequibo, which includes the western portion of British Guiana, has a coastline of over 110 miles, with hundreds of islands. This county contains many large villages on its extreme northwestern boundary. It has no capital. The population may be fairly estimated at about 45,000. Sixty miles from Georgetown is the Indian Mission, known by the name of Bethany. The building they are now using as a place of worship is 36 by 18 feet, although there is some talk of moving to the next "hill," called New Bethel. The church has a membership of 21, all Arrowauk and Carib Indians. Forty miles to the north of New Bethel is the large village of Queenstown, where quite a good deal of our literature has been scattered and a few meetings held, and as the result there are 5 or 6 believers and others who are interested in the truth.

In reply to the question as to what ought to be done for British Guiana, Brother Downer said that the whole country along the coast is waiting for help, and the field is so large that one man cannot properly care for it. There are already about 100 Sabbath-keepers on the Demerara, organized into four companies, and 8 or 10 persons are now waiting for baptism.

It was recommended by vote of the brethren in council, that a good man should be selected from the United States to go to take charge of the work in British Guiana. There is great need of a man of experience who can remain permanently, as there is at present no ordained minister in that part of the field.

BAY ISLANDS.



W. A. GOSMER.

withstanding the fact that it can be nearly self-supporting, and with a little effort could be made entirely so. A tract of land, containing about fifteen acres and producing a considerable quantity of tropical fruits, has been secured, and to this the schoolhouse might be removed.

The children can then be employed in the cultivation of the land which will produce sufficient to provide the food for the entire school. Pupils from all the islands will attend. If the school should not be opened the coming year the islanders will be compelled to send their children to Jamaica, a distance of 600 miles, in order that they may attend school.

"The little missionary boat, 'Herald,' for use in this field, was dedicated the past season, and is paid for. The work will be greatly facilitated by the use of the schooner.

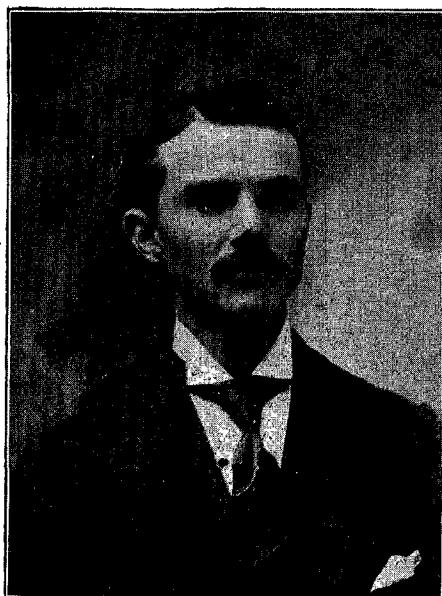
"During our council we have decided to invite W. A. Gosmer and wife, of Battle Creek, to come to Bonacca to take charge of the school, and if the Mission Board approves, no doubt they will soon be on the ground and ready for work."



MRS. W. A. GOSMER.

ALLEN MOON.

JAMAICA.



E. V. ORRELL.

word, and have requested baptism. There are 46 people in the island awaiting baptism. The duty of contributing to the support¹ of the ministry is being presented to the people faithfully, and they are entering upon the work commendably. The tithe for 1896 amounted to \$684.32, while for nine months of 1897 \$657.97 has been paid into the treasury.

The work is growing very rapidly. Elder C. A. Hall will conduct a tent meeting not far from Waterloo, where he labored the past year with excellent success. He will be assisted again this year by Brother Humphries, a native preacher. It is expected that Elder Eastman will conduct a series of meetings at Port Antonio on the north side of the island, in a portable tabernacle to be shipped from Philadelphia by the Foreign Mission Board. Elder Haysmer will have the oversight of all the work; visiting and helping the different companies, and looking after the book work. Brother Orrell, of Baltimore, Md., will have charge of the business office at Kingston, thus relieving Elder Haysmer, so that he can devote more time to evangelical work.

A general canvassing agent is greatly needed in this field. Several of the native brethren are doing excellent work selling books on present truth, and we are very hopeful that many of the young men who have lately embraced the gospel truth will soon be engaged in missionary work in other islands of the West Indies.

Jamaica will hereafter be the centre of the island work. It is rich in natural resources, with a varied climate, and a natural beauty that is unsurpassed; but above all, its location renders it the most accessible from all parts of the field. We shall soon have a strong conference in this island alone.

The island of Jamaica has a population of 650,000, only 20,000 of which are white. Our religious work here was opened up in 1890, although some work had been done before, and a few people were observing the Sabbath. At the present time there are 13 organized churches and companies, with a total membership of 384. The churches at Kingston, Spanish Town, Waterloo, Logwood, and one or two other places, have church buildings; but many more are needed. There are several places in the island where there are unorganized companies obeying the truth. At Southfield, a Salvation Army captain embraced the truth through reading, and then began to teach the Scripture-sabbath and other truths he had found; and as a result 20 people followed him in obeying the

CARIBBEE ISLANDS.

The work in Barbados is progressing very encouragingly ; quite a number have received baptism during the past year. Several have embraced the truth in Antigua and other islands of this group. The climate is pleasant and healthful, and the people comparatively independent.

The great need in this field is buildings in which to worship, all the lumber used for building purposes having to be imported. A portable tabernacle is much needed for field work, as the climate is such as to render tents impracticable, a good tent lasting only one season. Schoolhouses and schools are demanded for the education of the young, where they can be under right influences.

The demands have become so great upon Elder Van Deusen that it is impossible for him to answer all the calls, and Elder Morrow and wife, who have been laboring in the island of Bonacca, have been recommended to make Barbados and the neighboring islands their field of labor for the present. Many more laborers could be employed in this part of the West Indies.

The people speak the English language, are under British rule, and have a fairly good financial system. Many of the people in all the West Indies could be taught principles of economy that would render them much more independent. There are wonderful resources that are as yet undeveloped, and very little capital is required in order to secure good returns. The Lord would have us aid the work by every means placed at our command, and if the vast resources in these islands can be developed by consecrated men who are willing to devote their energies to so doing, the work there can soon be made self-supporting ; and the means contributed by our brethren in America can then be used for opening up the fields yet beyond.

The Lord is greatly blessing in the work in the Caribbee Islands.

ALLEN MOON.

A MEMORIAL.

The following is a memorial adopted by the Kingston Church, and presented to the laborers assembled there during the late general meeting.—*Ed.*

“ KINGSTON, JAMAICA, November 12, 1897.

“ To the Elders and Members of Seventh-day Adventist Churches abroad, in Conference assembled :—

“ DEARLY BELOVED ELDERS AND BRETHERN :—We, the members of the Seventh-day Adventist Church in Kingston, Jamaica, together with other of our brethren from the country districts of this island, desire first, to offer to our Heavenly Father, our grateful and heartfelt thanks, for His overruling providence, which caused so many of you to be brought together here on this occasion.

“ Secondly, we desire to offer you a hearty welcome to our shores, and to thank you for the readiness and punctuality which you have exhibited in respond-

ing to the wishes of those in authority, and doubtless to the commands of the Most High, by coming to us without delay.

"We desire to thank you for the deep interest which you have taken in us, and our meetings, * * * and for the words of comfort and encouragement we have received from you since your arrival.

"We appreciate, and realize this as a precious boon, particularly at this time, when the great enemy of God, and of our souls, is working so energetically and indefatigably amongst us to bring us into the bondage of sin again.

"We believe this visit of yours to Jamaica, will give great impetus to the carrying forward of the message amongst us ; and we look forward with pleasure and joyful hearts to the results which we anticipate will accrue therefrom—hoping by God's blessing we shall not be disappointed.

"We believe and trust that God's Holy Spirit has presided over your conference, as it is for the advancement of His work on earth, and for the honor and glory of His name ; and we also trust that your deliberations will prove beneficial to the different fields you represent, as well as throughout the length and breadth of Jamaica.

"Moreover, we desire to praise God, and our own dear Saviour, for remembering us at this time, by bringing so many of us together, so that our hands and hearts might be strengthened in this glorious work, as well as the hands and hearts of those who are placed in authority over us, as shepherds of the flock. We have always endeavored to uphold and strengthen their hands whenever and wherever we could.

"Lastly, we do hope and pray that the same overruling providence that brought you safely to our shores, will go with you on your returning voyage, to your respective fields—will protect, rule, and guide you safely through life, and grant you success in the ministry of His word ; and when He shall come again, in the clouds of heaven, and in the glory of His father, with all the holy angels, to raise His redeemed, and take them home to those mansions of bliss, which He has gone to prepare for them that love Him—may we be found numbered with that victorious and angelic throng, who will forever sing the song of Moses and the Lamb. For, and in behalf of the church, I am, dear Elders and Brethren,

"Your humble and obedient servant in the message,

"W. H. PALMER, *Church Clerk.*"

THE BAHAMA ISLANDS.

THIS group of islands, though not belonging to the West Indies, is usually regarded as such by the people of the United States on account of their close proximity to those larger islands. In the Bahamas a feeling of pride is noticeable when the stranger is informed that they are no part of the West Indies, but have a separate government, "home rule," if you please.

Nassau is the capital and chief town, sometimes called a city, for the sole reason that a church bishop is located there. It has a population of about 12,000 English speaking people. The entire population of this group is probably less than 50,000. All speak English, and a large percentage are able to read. While this is favorable to the extension of present truth, a serious difficulty is found in the scattered condition of the people. Of the 300 islands and keys, only about 25 are inhabited, and as they are scattered over an area of ocean about as large as the States of Illinois and Indiana, it will be readily seen that it is no easy task to

visit the people. The writer spent over two years there, selling our books, but as I am a poor sailor, and was obliged to spend much time on board of small sailing craft, I had to abandon the work.

The religion professed by the people is Protestantism principally, although the Catholic church is growing quite rapidly at the present time; the Wesleyan Methodist is the strongest, the Church of England and the Baptists following close in order. One family only stand as representatives of present truth.

The resources of the islands are few. Among its exports the sponge is first in importance. Quite a large percentage of the people at Nassau are engaged in this industry; but like nearly everything else in this world, it is "managed" by a few, who handle the money, while the many who do the work are scarcely able to exist.

The raising of pineapples comes next, and is a little better for the growers. Nearly all of the early pineapples in the eastern markets of the United States come from there. A limited amount of oranges, grapefruit and tortoise shell is also exported.

The people are much behind the times in the matter of modern improvements. The open fire, without even a chimney to carry off the smoke, is used for most of the cooking, and a stone oven in the yard for baking. When I visited Cat Island (San Salvador), so long renowned for being the first landing place of Columbus, I was obliged to live almost without bread, as there was but one oven in the town of 600 inhabitants, and that one was just then occupied by a sitting hen. As the islands are of coraline formation, the soil is very scarce and is really between the rocks, hence the farming can be done with neither plow nor hoe. A sharp stick and a "cutlass" similar to a corn knife are the farmer's outfit. Roads are mere paths, except at Nassau, where they are very nice.

Except at Nassau, the facilities for treating the sick are very limited indeed. There is one doctor located at each of the three or four more important places, but aside from these, but little medical assistance can be obtained in case of sickness. The little knowledge of the treatment of disease which the writer and his wife possess was often put to the full stretch during the year we spent on the island of Eleuthera, but we gained the reputation of being "skillful." To the timely use of hygienic treatment in at least one case, even after a burial robe had been made, a little girl there owes her life. Work in this line is much needed and much appreciated, and in some places could be made self-sustaining.

In the winter Nassau is quite a popular resort for Northern people. At times the large hotel and boarding houses are taxed to the utmost. This season would be a very favorable time for a tent effort there, and work for people on the "out islands" could be successfully carried on by mail. Domestic letter postage is only two cents, and books and papers are sent out to the islands free.

I earnestly hope that an able man may soon be sent to complete the work already begun, and do much more that should be accomplished. I also ask the readers of this article to pray for the dear family of six whom we left there keeping the Sabbath.

CHAS. F. PARMELE.

WATERLOO—JAMAICA.

ON the 28th day of May last, in company with a native preacher, I pitched a tent at Waterloo, among the mountain tops of the interior of this island.

At first the attendance was quite small, but gradually increasing, it took in nearly all the inhabitants of the district. It soon became apparent that the Lord's blessing was attending the work, and ere long a score of persons were keeping the Sabbath, and a deep interest was extending for many miles around.

Those who first moved out became efficient workers among their friends, and much of the result is due to their earnest efforts both at the tent and in the neighborhood.

On June 28 I purchased lumber for a chapel, and forty days later we took down the tent and transferred the meetings to the house. A partial organization was effected, and forty-seven members received into it. The meetings were continued, with some intermissions (as I have been alone since that time) until October 23, when the organization was completed by the election of officers, baptism, and the celebration of the ordinances of the Lord's House. Thirty-three persons were baptized, and the entire number voted into membership was increased to sixty.

A week later, eight more were baptized and four others voted into membership. Of the number first mentioned, seven were keeping the Sabbath when the work began here, and there are many more who have promised to unite with us soon.

The chapel is 18 by 36, built of Georgia pine. A baptismal font built in the rock outside is supplied with water from the church roof. This is a necessity, as there are no streams, ponds, or wells in the locality.

Our Sabbath-school is well organized, with an efficient corps of teachers, and it was a pleasure to hand the treasurer of the Sabbath-schools in the island \$5 when he visited us, this being the first fruits of our school.

This has been considered the most benighted district in the parish, it having been successively worked and abandoned by the Moravians, Church of England, Revivalists, and Salvation Army; yet when this message was made known through the simple presentation of the Word, it was welcomed as from God, and to-day there is rejoicing throughout the neighborhood.

Formerly there were several rum shops in the village, but now the last one has thrown up its license for want of patronage, and men who formerly spent their time and money in these sinks of iniquity, are now rejoicing in victory over appetite.

One of the worst drunkards in this district said that he called his boy one day and gave him a quarter to go for rum. Just then some one came along and said, "There is a man down the road putting up a tent and will preach there." Instantly a feeling came over him that caused him to call back the boy, and from that day to this, not a drop of rum has passed his lips, and he himself, his wife and a grown son and daughter, have been baptized and received into the church. This is not a paradise, neither are these people angels, but the Lord has wrought a great work for their poor souls, and the influence of it is apparent to all.

We are in great need of men and women to teach and preach among this people. The call comes from all sides, but there are none to say "Here am I," and for that reason many will be lost who might have been saved if the true missionary spirit had been in those to whom talents have been given.

C. A. HALL.

SHALL WE REMEMBER THESE?

MORE than 150 of our ministers, Bible workers, doctors, nurses, and colporteurs are now laboring as missionaries in other lands.

God is abundantly blessing their efforts. Nearly 1000 persons are now keeping the Sabbath in the West Indian mission field; nearly as many more in southern South America; excellent work is being done in the Pacific Islands, and Elder J. E. Graham writes that our laborers there have more than they can properly do, and that it is useless to open up other fields in that vicinity until we can supply additional workers for those places where we now have missionaries. In other lands the message is also making great progress.

All will at once see that the care of so many new Sabbath-keepers, new churches and companies, in new countries, is a tremendous strain upon the ministers and other workers in those fields, many of whom are located in climates so unhealthful that their lives are in constant danger. Only careful attention to the light of health-reform, which God has so graciously given, and the direct interposition of divine providence enable them to live and labor.

Now let us carefully and prayerfully consider what is our relation to them:—

1. We should remember them continually at the throne of grace, asking that God may spare and guide them, and that health and strength may be precious in His sight. The Lord commands us to pray for one another, and the Bible teaches that "the effectual fervent prayer of a righteous man availeth much." It is not enough that we do this during the week of prayer; at that time we should seek God for ourselves, for these, and for others, in a special manner; but we should remember our missionaries daily, for their work is our work, and we, with them, are laboring in these fields in an earnest endeavor to carry the gospel to all the world, as a witness to all nations.

2. We should see that they have necessary help, that they are not obliged to overwork, nor to neglect those just coming into the truth, and that they can teach others who now are ready to listen to the words of life. We all know that if such persons are not properly helped and taught at the right time, many of them will perish. Our laborers in these fields are thoroughly awake to this fact, and often work far beyond their strength, and as did their Master, risk even their lives that these might live, and we should send them additional help.

3. We should also do all within our power to supply them with sufficient means to obtain good food and clothing, and to properly maintain health and strength. At present all of our missionaries are obliged to do everything in their power to lessen expense, and some of them are enduring real privation in an effort to accomplish this.

HOW CAN WE HELP THEM?

Is a question that will at once arise in many minds. There are several ways in which this can be done, but the special manner in which it can be accomplished just now is by the annual offering.

Of course all money earned by, or given to a missionary, is used to help sustain the work in the field where he is laboring. Sometimes a minister, physician, or other worker receives enough to quite or nearly sustain him, but this is not generally true of our laborers in other lands ; and the remainder, needed both for salaries, and buildings such as churches, school-houses and sanitariaums, is supplied by the Foreign Mission Board out of the contributions made in the home land. The only regular donations for this purpose are the first-day offerings, and the annual offerings, and the Sabbath-school offerings for foreign missions.

Thus the Foreign Mission Board provides for every minister, doctor, Bible worker, medical missionary nurse, and colporteur, in foreign lands ; and to do this, about \$80,000 was required last year.

How will all these workers fare this year ? The annual offering must be our reply. Nearly all the first-day and Sabbath-school offerings have been collected, and they lack about \$40,000 of providing a sufficient amount to support these laborers, and it is absolutely necessary that the annual offering be much larger than ever before, or there will be suffering among our missionaries in spite of all we can do. We say, much larger ; the last annual offering amounted to about \$27,000, but this is not greatly in excess of the sum required for our foreign medical missionaries only. During 1896 the Foreign Mission Board expended over \$18,000 to sustain the medical work alone, and this must be materially enlarged.

Now, what will we do about the annual offering ? It comes just at the holiday season. If all the money that will be expended during that time—not for proper tokens of love and remembrance, but for pleasure, and useless, or worse than useless things—and by our people only, could simply be placed in the annual offering, given to the Lord for these servants who have left their homes and friends, and are toiling so faithfully and so nobly for Him, there would not be one single missionary left without a thing really necessary for his welfare. Yea, more, there would be plenty of money wherewith to send others into the field.

How will it be when the week of prayer is past, when the annual offering has been made, and the record sent beforehand to judgment ? Ask God what He would have you do. Follow His promptings.

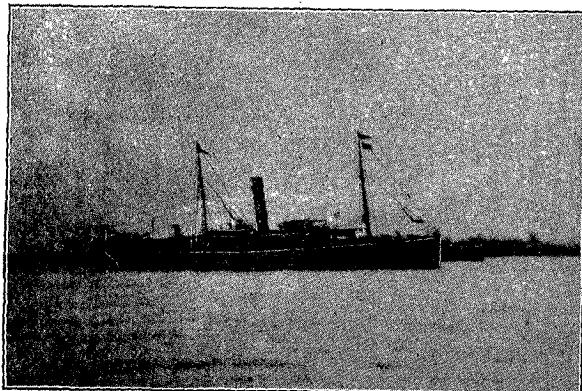
Does He ask you to make a sacrifice ? Do it willingly for Christ's sake. By *His* own sacrifice our salvation is assured.

At all times God's cause has been maintained by sacrifice on the part of His people. This plan has not been, and never will be changed.

We all desire a part in His work. It "is honorable and glorious." Who would be excused ? Who would have the Lord say to them, "You are not needed ; you can have no part in my work ?"

The time is coming when God's cause will no longer need assistance. Money will be useless. Gold and silver that have been retained to the owners' hurt will eat their flesh as it were fire. Men will then desire to use it for the purpose of doing good, but it will be too late; the gospel message will have closed, and in their sorrow and desperation they'll cast their wealth to the moles and the bats. God grant that in that day no reader of this article shall be found among the number who have acted thus.

We have each been entrusted with just that portion of this world's goods which the Lord sees we will best use to his own name's honor and glory. We can not impart of that which he has not given us, neither should we retain for selfish purposes that which we have received. Each can have a part in this annual offering. All can not give large sums, but even the children may bring some kind of an offering to God, and they should be permitted to do so. God will bless them in it, and it may be that their young hearts shall thus be influenced to turn unto Him who in after life shall be to them infinitely more than earthly riches. The present is a time when we may assist the cause of God in a substantial manner. Now we have an opportunity to remember our missionaries in foreign lands. May the grace of God abide with us richly in all wisdom, teaching us just how we should relate ourselves to Him and to His cause at this time, and may we be faithful in that with which He has entrusted us.



THE "ETHELRED."

OFF FOR THE WEST INDIAN FIELD.

IN this number of the MISSIONARY MAGAZINE we give a cut of the safe and unusually successful steamship, "Ethelred," of the Quaker City Fruit Company's line to Jamaica, on which a number of our missionaries have sailed.

On the morning of December 2, some of the officers of the Foreign Mission Board were at the company's pier in this city to bid adieu and *bon voyage* to W. A. Gosmer and wife, late of Battle Creek College, who are bound for the island of Bonacca, Caribbean Sea, to take charge of our school there, and E. V. Orrell, of Baltimore, who goes to Jamaica to connect with our mission office at Kingston.

The service on this vessel is good, and many will be interested to know that her commander, Captain Israel, is the brother of Elder John R. Israel, of Massachusetts, and Elder M. C. Israel, of California, formerly of Melbourne, Australia. The captain is a jovial man, as all captains are, and he made it very pleasant for Elder O. O. Farnsworth who sailed with him (November 3) to meet our schooner, "Herald," Captain Hutchins, and proceed to his new field of labor in the island of Trinidad. It is expected that the "Herald" will take Mr. and Mrs. Gosmer to their island home.

We are happy to recommend the Quaker City Fruit Company's line of steamers, because of the safety and speed of their boats and the courtesy of managers and officers.

Our young workers carry with them the best wishes of the Board and their many friends and acquaintances. We all hope they will have success in the lines of work to which they have been appointed. Their pictures will be found in another column.

And so the work of missions goes on. Some on account of age, sickness, or death, are laying off the harness; while others, ready to engage in work for the Master with the strength and vigor of youth, are putting the harness on. There is no place for the work to stop until the harvest is garnered. Now is the time for our best endeavors. Sin is making inroads upon the human family in this age more than in the past; and, as we are nearing the end of time, temptations in multiplied form are bewitching the race, who are less able to withstand them than were their predecessors.

May the God of missions send us consecrated men and women for his service, and means for their support in the work to which He calls them.

W. H. EDWARDS,
Treasurer of Foreign Mission Board.

On account of the return of former catarrhal difficulty, it has been necessary for Elder F. I. Richardson to change his field of labor. He goes from South Africa to unite with our workers in Jamaica.

We are glad to learn that a brother in Rio Grande do Sul, Brazil, "has turned over to us a considerable strip of land with buildings, among them a hotel, which is to serve as a mission school."

In Cleveland, O., and in Milwaukee, Wis., our Helping Hand Missions are doing a good work. We are glad to see our people in these places taking so active a part in caring for the unfortunate and erring.

MRS. E. W. WEBSTER.

Letters received before going to press convey the sad intelligence of the sudden death of Sister E. W. Webster, wife of Elder Webster, of Trinidad, which occurred at Montego Bay, Jamaica, upon the eve of their return voyage to Trinidad, after attending the general meeting at Kingston.

We deeply sympathize with Elder Webster and the little daughter. May the God of missions comfort and sustain them in this hour of trial and bereavement.

While we do not have full particulars, we have learned of the recovery of Brother Webster, who was ill at the time of his wife's death, and that all the other workers of the company are well.

Recently, important letters have been received from our laborers in South Africa. The outlook for the work there is very encouraging. Claremont College and our church schools are prosperous; and the Foreign Mission Board has been requested to find three other teachers, a business manager, and additional editorial and ministerial help for that field. The medical missionary work is growing, and a more systematic effort is being put forth for the natives. Elder O. A. Olsen, who has been ill, has fully recovered, and will soon visit our mission in Matabeleland.

With this number, we begin volume 10, of the "Home Missionary," or **MISSIONARY MAGAZINE**, as it is now denominated, and the first one issued from the city of Philadelphia.

As we have ever had the co-operation of our people since the inception of a missionary periodical, we still look for a continuance of the same, and expect to have it.

We are your servants, simply acting for you by delegated powers; and the Foreign Mission Board are anxious that all our people should have the journal, believing that there is a field for the **MISSIONARY MAGAZINE**, and that our families stand in need of the information that it will bring them. So we make no excuse for keeping the journal at the same subscription price as a magazine, that the "Home Missionary" was as a paper.

We depend upon our friends to make the journal self-supporting, and enable us to keep up the high grade of work and stock by subscribing for it themselves and calling the attention of their acquaintances and neighbors to its merits and securing their subscription.

Send your orders and renewals through your State Tract Society; or if isolated, send direct to the **MISSIONARY MAGAZINE**, 1730 North Fifteenth Street, Philadelphia, Pa.

W. H. EDWARDS,
Business Manager.

All who may wish to donate from time to time to the Foreign Mission Board can send their offerings to the treasurer, direct, or through the Secretary of their State Tract Society.

The address of the Treasurer of the Foreign Mission Board is, W. H. Edwards, 1730 North 15th Street, Philadelphia, Pa.

We have just received an excellent letter from F. W. Spies, one of our missionaries in Brazil, in which, after describing the uncertainties of travel, he says :—

“ My stay at Mercury was blessed of the Lord, and aside from meetings for all we had special meetings for the young which resulted in three of them giving their hearts to the Lord, and these, with one older brother, were baptized ere I left. * * *

“ Elder Graf, who has been following up several interests in new fields, has his hands more than full in the South. At one place he recently baptized 49, and has written since, that 11 others have taken hold of the truth. It does one good to hear such reports. But Satan was not idle. He aroused a mob which followed the brethren as they were leaving, and one of the mob struck Brother A. B. Stauffer, our pioneer canvasser, such a blow right above the right ear that he dropped like one dead, and was picked up for dead. But he regained consciousness the next day, and slowly recovered.

“ I have two new fields in view that I wish to enter as soon as I can. One of these is called the ‘ American Colony,’ because 70 families live there, who came from the Southern States at the close of the war in 1864. Here I shall have the privilege and pleasure of laboring some in the English tongue for a short time, which will almost seem like being at home in the States again.”

WE are indebted to the American Baptist Publication Society, No. 1420 Chestnut Street, of this city, for the

use of the cut of Mr. Alberto Jose Diaz, that humble servant of Christ, given on page 14.

The above-named society have for sale a 32 page pamphlet, entitled “ Diaz, The Apostle of Cuba,” price 10 cents, which gives an intensely interesting account of his labors and dangers in the West Indies.

The “Testimony” quoted in the article entitled “The Annual Offering” found on page 3, can be used for the “Fourth Sabbath Reading.”

Elder J. E. Graham writes to the Board regarding the work in Polynesia, and from his letter we quote the following :—

“ Brother and Sister Stringer, who are our self-supporting missionaries at Rurutu, Austral Islands, write encouragingly of the work there. They had recently been arrested for labor upon the first day of the week, and fined \$2 ; refusing to pay this sum, they were visited several times by the court officials. A native captain came in with his vessel, and learning of the proceedings of the court, told them they had better be careful or they would get themselves into deep trouble with the government to which Brother and Sister Stringer belonged, and that the United States was a powerful nation ; whereupon the matter was thrown out of court. Brother and Sister Stringer’s letters breathe a spirit of devotion that is refreshing. The Lord is blessing them with spiritual blessings as they labor for the natives of the island.”

We send sample copies of this number of the MISSIONARY MAGAZINE to those of our people whose addresses we have obtained.

Now is the time to subscribe.