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MORAL CONDITION OF SOUTH SEA ISLANDERS.

J. E. CALDWELL.

I HAVE met a number of natives who remember customs and incidents belonging to their people before the arrival of the Gospel. It is interesting to talk with them. Two generations of children have grown up since that time. Of the few that now remain from the old heathen times, nearly all are great-grandparents. Nowhere have I found surroundings that impressed me so forcibly with the brevity of the civilization of these natives as when visiting the caves of Mangaia, with a middle-aged man for a guide, whose father was born in heathen times. When we saw the heathen custom of burying the dead in the caves continued to this day; when we heard the guide (a deacon in the church), relate to us what his father had told him about heathen rites as reminiscences of his childhood; and when we compared the well-known immoral condition of South Sea Islanders with what he told us of the condition of his immediate ancestors, we were made to feel all too keenly how little they are removed from the heathen in morals as well as in time.

Almost any trader in these islands is ready on all occasions to give information to inquirers concerning the conceded immorality of the natives. (I wish to add here my conviction that if one hundred white children were picked up promiscuously from European homes in infancy and set down to grow up in as many South Sea Island native households ninety-nine of them would be no better than the average natives.) Many of these foreigners are competent witnesses against the natives because they have joined them in their immoral practises, both in their private indulgences and in matters of unfair advantage in trade. Nor is their testimony to be doubted, though it seem strangely in conflict with that sometimes given by superintendents of missions and other traveling observers who have made the round of these islands and reported favorably on the conditions found. These good men saw the people when on dress parade, as it were; while traders, equally honest, report what they know of home life among the natives. (It is fair to the traders to say that there are honorable exceptions among them. A few are gentlemen, true and kind.) Our own earliest missionaries reported faithfully their impressions on arrival, but, being misled by surface appearances, and supposing the natives had been truly Christianized, they gave such a highly-colored picture of prospects of an easy conquest for the truth that the people

at home were misled. Now, since expectations aroused by those glowing representations are not realized, a reaction has taken place among the churches, and it is no longer easy to find laborers who choose to labor here, candidates for positions in the foreign field generally feeling that more good can be done elsewhere. Avoiding the extremes in bias of the two classes of witnesses named, let us attempt to reach the "sober second thought" of judgment concerning the true condition of the people, and to estimate the worth of the Gospel work done for them during the last three-quarters of a century, viewed from a human standpoint.

It is recognized that the work of the Gospel among men is to warn all and to reform or Christianize those only who embrace it heartily. In order that this warning may be fair and final, the Gospel must be intelligently taught to intelligent creatures, and must be so presented that the Holy Spirit can use the Word spoken to convince of sin. The Scriptures must be presented as the Word of God. Otherwise condemnation for rejection would not be fair. But mark this: we have a right to expect those who accept the Gospel shall show evidences in their lives, as well as with their lips, that they are reformed. They must be peculiar—radically different from those who hear but do not accept the warning.

The following statements are believed to be true in the Cook Archipelago: On the various islands of the group from one-third to two-thirds of the people are church-members. The native language does not distinguish between sin and crime and misdemeanor. To have been fined by the native courts renders one liable to excommunication from the church. Other sins are not generally supposed to merit the serious attention of the church. Convictions are most frequently made in the courts for drunkenness and adultery. The custom of excommunicating criminals only (in exceptional cases others have been expelled) has probably grown out of the fact that the judges are usually church officers also.

Fines are the only form of punishment known to native law. A few years ago a murder was attempted. The criminal acknowledged his guilt, saying that it was for robbery that he attempted the murder. His property, amounting to several thousand dollars, was parted out among the government officers, and the man was set free. He is still on the same island, Aitutaki, and is believed to be quite as trustworthy as some of the government officers by whom he was robbed, who are also members of the church. Even now on most of the islands the judges and policemen recognize and obey the behests of those high in authority in the church. There are few exceptions to this. Recognized position under government without the special favor of the church was, until recently, unheard of. The experiment is now being tried in Raratonga. Some of the principles of English law are being adopted—against the will of the established mission. The end is not yet clearly seen, but the prospect is that the native government which attempted the change will be sacrificed. Most people look for an English administration as the result of the present troubles of the Cook Islands government.

Many who are not in the church attend meeting frequently and often read their Bibles. I know some such who maintain family worship. All both in the church and out must be watched carefully lest they pack rotten oranges in the shipping cases with the sound ones. When watched, many church-members are quite conscientious—otherwise, not. I have known some outsiders who quite put to shame many members of the recognized flock in matters of honesty in deal. Even when knowing the people familiarly, one must know the list of members to be able to form the least idea who belongs to the church.

Formalism, a love of display, a slavish deference to those in authority, and undue regard to established customs, whether good or bad, characterize most natives of to-day. However, I believe that in some districts a better day is dawning. A few are learning to think and act for themselves.

Some one may tell me that in writing the foregoing I am not charitable—I am disregarding “Christian comity.” Did George Whitefield, John Bunyan, and John the Baptist disregard “Christian comity” when they told the truth in order to save men from ruin, thus bringing upon themselves the hatred and the malevolence of formal or hypocritical professors of their days? I believe it is too late in the world’s history to dissemble. Far be it from me to needlessly give offense, and thus add to the difficulties in the way of getting a hearing among the people. But Gospel truth in its purity is due the precious souls for whom Jesus died. If truth gives offense, it is because Satan is stirring up opposition to God. If any one thinks he can do the work of a true missionary of Christ and escape the reproach of the cross—fail to stir up the malignity of those who are under the influence of Satan,—he is mistaken.

One may ask, in view of the foregoing : Are there no truly converted natives? Has the Gospel been a failure in the South Seas? What are the causes of this deplorable state of affairs? Are the missionaries who have labored in the Gospel wholly to blame? Is there no remedy for these things?

A volume might be written replying to these questions. If we were to crowd it all into one sentence perhaps it might read thus: The church of Christ on earth when persecuted and despised of men is pure, and efficient as a saving agency: but when patronized and courted by kings—when in league with the powers of the earth, she soon becomes but “the hold of every foul spirit, and a cage of every unclean and hateful bird.” The history of Christianity in the Cook Islands is but a fair epitome of the universal history of the church during the past eighteen hundred years.

What is perhaps the most potent cause of this state of affairs dates from the beginning and can be briefly comprehend in this: *many unconverted people in the church.* In the commencement of the work here, the people were often won to the Gospel by tribes or by villages. Their names were all counted in the missionary reports when they became members of the church, but many of them, not being real subjects of grace, yet desirous of being taught, their fear toward God was but the acquired precepts of men, [Isa. xxix : 13]; whereas, it is said of the Lord’s people, “And they shall be all taught of God.” John vi: 45. They had no Christian individuality. They were not positive factors in the way of



FAMILY OF NATIVES, RARATONGA.

righteousness. As a result, they required rigid surveillance by their superiors in the church lest they should fail to act like Christians; and here was introduced the second fatal custom—fatal because erroneous, and erroneous because diametrically opposed to the apostolical and Gospel polity—a *union of the governmental and ecclesiastical functions*;—in short, what in effect was a police and court under the direct or indirect authority of the church officials. These owed their appointment and maintenance to ecclesiastical favor.

All this fostered hypocrisy in the individual, because political advancement could be expected only by those who pleased the church officials. In one instance about ten per cent. of the entire population—at least one-third of the adult males—were found to be policemen, and these all church-members; and, being dependent for their remuneration upon one-half the fines assessed against their prisoners, the entire community was engaged in a petty system of espionage one neighbor against another. A most charming plan for its simplicity this; truly; but could the evil one invent a system more surely calculated to subvert true Christian sentiment in the heart, and to corrupt the church? Mark you, this barbarous system could be practised only among ignorant surfs held in subjection by a feudal system of land tenure, furnished ready-made by customs of heathen times and projected into modern laws. It is only fair to state here that the above system of land tenure was abolished years ago on Aitutaki

and Mangaia; presumably by the influence of the missionaries. On the other islands it still exists.

Until recently the only records kept were those of the missionaries. All marriages were solemnized by their authority and favor. No divorces were granted by the courts except by the approval of the missionaries. In short, the missionary was more the ruler than the king—for he ruled the king; and for a long time his word was more powerful than anything else known to the people.

Is it any wonder, under this state of affairs that the energies of the missionary were directed to ruling the masses rather than to the formation of individual character? Is it any wonder that, having once tasted this supreme authority, he desired to hold it against all rivals, sincerely believing himself to be more competent to do the people good than any unordained stranger sent to them, who in their minds could be supposed to have only a selfish interest in the natives? In order to minimize the communication of the natives with the outside world the mission has until recently opposed the teaching of the English language to the natives. This has been, in my opinion, a serious mistake. Fine shades of meaning together with spiritual and intellectual concepts are but very imperfectly expressed by the native tongue. A tackle can lift a heavy weight no higher than the block is attached. If the teaching of the English language had been begun fifty instead of two or three years ago, the condition of the natives might have been much better than it now is, though I admit it might have embarrassed the church in the enjoyment of her extraordinary authority.

A young Englishman of good moral character went to one of the islands a year or two since, and began to teach English as a private enterprise. No sooner did the English missionary see that English teaching was popular than he began to make that a special feature of his mission school, even starting English classes at the very hour of the young man's classes, claiming that he was very glad that he had been shown his duty, which had not been before realized. Of course, as the mission schools were free, the young man found his support gone, and he is now scarcely able to support himself. This is a fair sample of the circumstances under which English schools have been introduced upon the various islands where English is taught. The failure of public schools established under federal patronage is attributed by many to the opposition of the established mission.

But amidst all this faultfinding, this must be said: doubtless many, even with these unfavorable surroundings, have put their trust in a merciful Saviour, especially in the earlier days of the Gospel, for all, both natives and missionaries, say the first generation of converts were far more consistent Christians than those of to-day; and the majority of grown people can read the native Bible. Intelligently? No. Only a few ever think, or try to think of the meaning. As to a habit of meditating upon a passage with prayerful consideration, not one in two hundred has ever been taught to do so. As a rule what few ideas they have, have been taught them by men. Among the old, old people a few give evidence of having been taught of God. The height of the cross, or the kind of wood it was made of, interests the average native far more than the character of Him who hung upon it.

What about the remedy? Can anything be reasonably expected in the way of reform through the established society? Reforms may be inaugurated, but complete reformation is the only efficient remedy. Nothing short of disorganization followed by reorganization of the local body would meet the case. This is not likely to occur. Many of the missionaries are kind, earnest, devoted men who see these evils and try to remove them, but in vain. The annual income of the society from this quarter is now much less than formerly, and if a missionary should venture to insist upon the necessary reforms to meet the case his work would result in such a falling off in his reports that either he would be recalled or the field would be abandoned. An old missionary on the field could not do it. A new man arriving would fall into the way of his predecessors before he could comprehend the needs, and, once "in the swim," it would be too late for him to organize the radical changes needed. Such a thing is possible under God, but not probable.

What, then, is the hope of these natives? Manifestly the Gospel of Jesus Christ in its purity—the gospel of "faith and works"—preached in the power of the Spirit to warn all, that they may see their lost condition, repent, and live. This is the time for the angel of light to say to them as to all of every race, "Come out of her my people." A few will obey. Rev. xviii. 4.

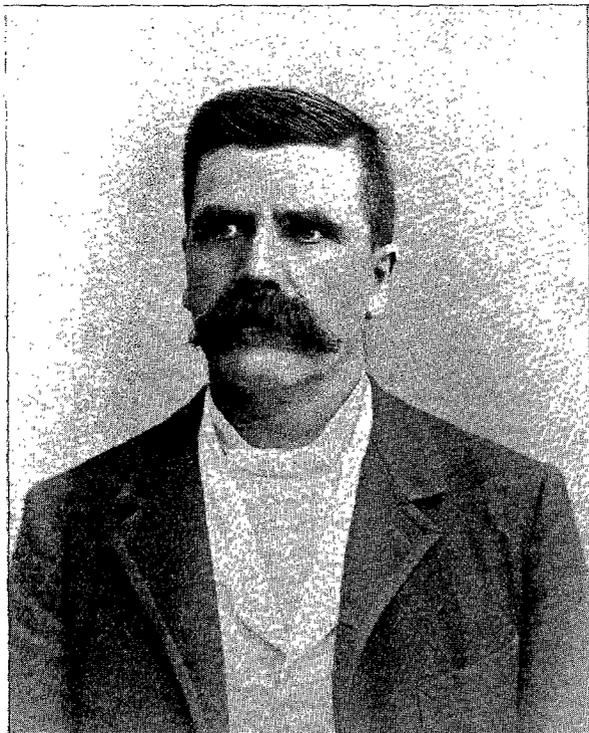
WORK IN THE LEEWARD ISLANDS.

E. VAN DEUSEN.

BARBADOS has 60 members, with a prospect of continuous additions. Antigua has no church organization, but a membership of 19 composing its company. We are hopeful that the day is not far distant when an organization can be effected. The outlook for additions to this company is bright. St. Lucia has 8 or 10 keeping the Sabbath. Dominica has two of the Antigua company on it—a Brother Abbott and his wife. St. Kitts and Nevis and other islands in their proximity are fields that need work done in them. The island of St. Vincent has recently been visited by a most destructive hurricane in which over 400 people perished, and nearly every house was destroyed. Out of 17 Methodist chapels, two only are left. I had heard there were three or four keeping the Sabbath; but the truth of it, I do not know. The island of Barbados also was visited by a similar storm, but not so intense in its effects; 487 houses were wrecked, and injured. The loss of life was not so great—150 persons were killed. This will greatly hinder our book work, and for a time will quite suspend it.

Our wants are like the wants of all the rest of the needy places at this needy time. How to meet these demands is the momentous question. Every turn of the kaleidoscope, shows new needs. We should have at least two competent workers in this field. Brother Morrow has all he can do at present in Barbados. There should be a constant laborer here (Antigua) as there are several villages besides the city of St. Johns.

I feel quite sure that a man should be permanently located on the islands of St. Kitts and Nevis. Thus our demands are greater than is our ability to fill them. We are not discouraged; but have proof of the Lord's willingness to help. While the work is great, and we feel our insufficiency for these things, yet we are sure He is helping. Our needs never looked so numerous, and our ability so inadequate.



ALLEN MOON.

MISSIONARY TRAVELS.

ALLEN MOON.

DURING the months of July and August of this year it was my privilege to visit Europe, and attend the meeting for the organization of the European Union Conference and the organization of the German Conference, as well as other important meetings. The purpose of my visit was to meet with the laborers from the different fields represented, and become better acquainted with them and the work.

The meetings for the organization of the European Union Conference, as well as the German Conference, were held in the city of Hamburg, Germany, July 8-15. Elder Irwin and the writer arrived in that city on the evening of July 7, and went directly to the home of Elder Conradi.

We found quite a company of laborers already assembled and others arrived the next day. It was indeed a privilege to meet with those that have spent years in mission fields.

Elder O. A. Olsen, who was present, had only recently returned from Africa, having visited during his stay in that country, Matabeleland, the Transvaal, as well as Cape Colony. I found him well informed regarding the present status of mission work in South Africa.

His observations, and information, obtained from various sources, enabled him to impart valuable information regarding the best means for carrying forward missionary work among the various tribes. It was intensely interesting to listen to his experience in visiting the mission farm in Matabeleland, and his meeting with many Africans, some of whom were hungering for a knowledge of the truth, and seeking some one to teach them the Word of God. I had the privilege of traveling several days in company with Elder Olsen, while visiting Scandinavia, and this afforded a good opportunity to talk of the work and opportunities in the African field.

Elder Conradi, another of the laborers, had seen service as a pioneer missionary, being one of the first to visit Russia, for the purpose of establishing the work there some years ago. Some will remember an account of his experience in a Russian prison that was published at the time of this visit, and that he was released at the end of about forty days, by the aid of the United States Minister to that country. He has since made several visits to that land, and always at the risk of the loss of his liberty and perhaps the loss of his life. He related in the presence of the writer that it was often necessary to perform the ordinance of baptism in the darkness of midnight, on account of the threatening attitude of the civil authorities. He stated, that on account of the danger to the individual, who would undertake to baptize a Russian into the faith of a dissenting church, many that had confessed faith in Christ and were walking in obedience, had not yet received baptism, although they had waited many months. He also spoke of the difficulties the German brethren had encountered in sending literature into Russia—how it had been intercepted and destroyed by the government censors and in some cases objectionable articles had been blotted out by the government officials, and then the mutilated papers were sent on to those for whom they were intended. A very interesting circumstance was that of the Russian government trying to suppress the sending of literature through the mails into that country, by a certain publishing house in the city of Hamburg, but the Lord aided in finding means by which it continued to reach the people of that land of religious intolerance.

In spite of the extreme opposition of Russia to her people leaving the state religion for the faith of dissenters, yet, within a few years, more than a thousand have decided to keep all the commandments of God. Elder Conradi has traveled extensively in missionary lands, and his private talks were very interesting and instructive.

I here met with another soldier of the cross, in the person of Elder H. P. Holser. He had only a short time before returned from a missionary tour through European Turkey, Asia Minor, Palestine, and Egypt. Although this, in some respects, is one of the most difficult fields in the world at the present time, yet it is one that contains millions of people that need salvation, and some are hungry for the bread of life.

A mission has been established in Port Said, at the entrance of the Suez Canal, and it has been decided to establish another missionary center among the German colonists in the land of Palestine.

In his travels in these lands, Elder Holser is frequently accompanied by Brother Baharian, a native, and a very devoted man, whose influence for good is everywhere recognized.

As they have gone from place to place in search of the jewels, they have been rewarded in seeing, here and there in these dark lands, little companies of two's and three's, and greater numbers, turn away from the superstition that has held them and their ancestors for generations, to the light of the precious Gospel of the Son of God.

Notwithstanding the fact that there are few darker places on the earth, than those where the Gospel was first preached after the Saviour's advent, yet amid all the darkness God has a people that are listening for His voice to guide them, and they are quick to recognize it when it comes to their ears, and then their hearts are made glad at the thought that the Lord is sending His messengers with the lamp of life to lead them to the living waters.

From Elder Holser's account of the conditions in the East, we learned that many of the barriers to teaching Christianity in these lands had been removed, and yet everywhere one meets with police regulations and restrictions that do not exist in more favored lands. It is now possible for the Christian teacher to labor in all Asia Minor, in Palestine, Arabia, and Egypt, and although our own people are not favored by the Turkish authorities, as they were a few years ago, still the missionaries are full of courage and faith, believing that the Lord will open the way before the end comes, so that all these lands may see the glory of God in the preaching of the Gospel of salvation.

I met here for the first time Elder J. Ertzenberger, who for several years has labored among the French and German people of Switzerland. In the year 1869 this brother was sent by the little company of believers in Switzerland to represent the infant cause in that country at the General Conference of Seventh-day Adventists, held at Battle Creek, Michigan. He was a young man at that time wholly ignorant of the English language. He arrived in the United States too late for the Conference. It was thought best by the American brethren for him to remain in America for a time, to become acquainted with the English language. He accordingly remained sixteen months, and in that time acquired the language sufficiently to be able to speak at several camp-meetings he attended. He returned to Switzerland in September, 1870, and has since labored among the people of that country. He speaks very fluently in the English, German, and French languages, and rendered valuable service in translating missionary and other talks during the meeting.

It was a pleasure to meet again with Elder Lewis Johnson, of Christiana, Norway, with whom the writer had enjoyed pleasant associations in the State of Minnesota some years ago.

Elder Johnson is now in charge of the conference work in Norway and Sweden, and also has the oversight of the work in Finland and Iceland for the

Foreign Mission Board. Elder Johnson has for several years been connected with the cause in Scandinavia and is well informed regarding the work in all parts of what is still mission field territory in Northern Europe.

From him we received much valuable information regarding the best means of reaching the people of the frozen regions of the North and the Land of the Midnight Sun.

Elder M. M. Olsen, of Denmark, was also present at the meeting at Hamburg. Brother Olsen has been connected with the pioneer school work in Scandinavia for a few years past, but now is President of the Seventh-day Adventist Conference in Denmark. He has before him a large mission field still unentered.

In my next I shall speak of other missionaries that were present at the meetings in Hamburg.

AGRICULTURE IN BRAZIL.

F. W. SPIES.

THOSE who follow the occupation of agriculture in Brazil may be divided into three classes: the native Brazilians, the Germans, and the Italians; there are a few agriculturists of other nationalities—Portuguese, Americans, English, and French—but from the first three named come the far greater number of planters. We find that the methods employed by nearly all are very irrational and primitive. The chief cause for this among the Brazilians is their dislike for manual labor, which comes first, from the natural indolence of the native Brazilian, and secondly, because he regards working with his hands as degrading—it seems to him too much like lowering himself to the condition of slavery.

The Germans and Italians were generally such as had only sufficient means to reach their lands, and so, coming here without the needed money to make a good start, they naturally had to begin on a small scale, and later on, instead of being a light to the natives, and showing them a better way in tilling the soil and living in general, they fell in with their ways to a great extent. Still, even as it is, the greatest prosperity and comfort are generally found among the German settlers.

As the country along the coast is for the most part covered with dense forests, the first thing the new settler must do, is, to cut down sufficient of the giant trees to clear a place for planting. And, although we find here woods of the best and finest kinds for all building purposes, on account of a lack of enterprising and energetic minds, this vast amount of timber is committed to the flames to get rid of it, while lumber for building purposes is imported at great expense. The same is true when considering the fuel question. Instead of converting some of the hard woods into charcoal—and this charcoal would be but little if any inferior to the coal brought into the country from England—to supply the demands of their industries, they pay \$15 per ton [U. S. money] for coal which is imported, while the wood which is here in such abundance is simply wasted.



COFFEE PICKING, BRAZIL.

When the land has been cleared and planted, it is then called a *roca*. In many districts a plow is wholly unknown. When the timber has been burned up, the planter takes his hoe and makes little holes in the ground, drops therein his corn, beans or whatever he desires to plant, covers the seed with a scratch of his foot, and the feat of planting is finished; and in most cases, on new land like that just described, there is no further attention paid to the growing crop until it is harvested. The ground is usually planted for two years in succession, and then is allowed to rest that long. At the expiration of this time, there is quite a growth of young trees and brush on the land called by the Brazilian, *capoeira*; and now the planter takes his *foice*, a sickle-shaped tool, and cuts down this growth of young trees, which, on account of the great fertility of the land, has reached a height of from 12—15 feet, and when the sun has sufficiently dried it so it will burn, the same burning and planting processes are repeated. Thus the planter keeps on burning and planting until he has so spoiled the land that it refuses to yield him any more returns, and then he lets it lie idle while he continues his operations upon other land.

For many years coffee has been the chief agricultural product of Brazil; indeed, I have been in districts where all classes were so engaged in this occupation that they failed to plant anything which they could eat—although they paid \$6 per bushel for beans, the same for rice, and \$3 per bushel for corn, when they might as well have raised these edibles themselves; at the same time they were selling their coffee at 4½ cents per pound.

Our cut represents a coffee-picking scene. The coffee field presents a beautiful appearance when the trees are in blossom. The trees, being literally covered with white blossoms, look like so many huge snowballs. While the odor of the coffee blossom is by no means unpleasant to the senses, those working in the coffee fields at this time say that they often experience headache, and they believe it to be the effect of coffee blossoms. When the berry is ripe, the coffee fields again present a beautiful appearance for now the heavily laden trees are red, this being the color of the ripe coffee-berry. The coffee is then picked, dried, hulled and marketed, to be consumed by many an unsuspecting person, who in turn, like the planter, must put up with the slight inconvenience of headache to pay for the violation of nature's laws, which laws he, though perhaps ignorantly, violated when he sipped his coveted beverage.

Next to coffee, sugar-cane is one of the leading products, but instead of making this into sugar that it might be of some use to mankind, it is largely converted into rum, and as this article is generally very cheap—about 15 cents a quart—much drunkenness and disorder are caused by the abuse of this, one of the Creator's gifts. Cotton is grown to some extent, and Indian corn is found all over Brazil and furnishes bread for nearly all who eat bread, for wheat and rye are grown but little, and the flour which is imported is so dear that but few can buy it. The bean being a staple article of diet among all classes in Brazil, it is quite extensively cultivated,

and especially so is a black variety which is the Brazilian's favorite. Mandioca is abundant and put to various uses; one preparation is the farina of commerce which consists of the raw root, grated and slightly roasted in a large pan over a slow fire. The above preparation takes the place of bread with the native Brazilian.

Other vegetables and small fruits are grown to some extent, but when we travel in rural districts, we often think, how much more the people might have to eat and make them comfortable if they only had ambition to set about getting what is within easy reach! Brazil as a country is truly one of the most beautiful and wealthy, yet its resources have been but little appreciated and developed by its people, for they are as a rule satisfied with very small achievements and lack the energy, push, and perseverance which would insure success and prosperity.



EN ROUTE TO AUSTRALIA.

FRANK LYNDON.

OUR boat "Aorangi" arrived in Sydney, September 22, a day before the appointed time. We had a good passage across the Pacific with the exception of a few days this side of New Zealand when the weather became quite stormy, making most of the passengers seasick. Our little daughter, only two months old when we left Tennessee, stood the journey of 8,000 miles well, and did not suffer any from the different climates we passed through. My wife does not know what it is to be seasick so was able to supply every need to our little one.

We left Tennessee, August 15, and on our way north we stopped off at Chicago for two days to visit our medical missionary and Gospel work in that city. Dr. Holden met us on the cars and brought us to the Medical Missionary Training School where we were nicely accommodated. Meals are served here to the workers on the European system, and so cheap as to not inconvenience a traveler's pocketbook. Besides receiving medical instruction, the workers are taught how to labor for souls—in fact the spirit of the whole institution is, soul-saving.

The first night we visited the Star of Hope Mission and the next night the "Life Boat." The order of the service at these missions was like this:—three or four songs from "Pentecostal Hymns" to begin, then prayer, followed by a 15 minutes' pointed talk on the "way to Christ." After this all present were given an opportunity to give in their testimony. Another season of prayer then followed, and while several prayed, sinners who desired prayers were invited to raise their hands. A hymn was sung to close. At the dismissal of the meeting the real work of the evening began in personal labor for those poor souls who were pressed to raise their hands by the Spirit of God. Half a dozen workers or more

were always present to watch for opportunities to talk or pray with any one the Spirit was convicting.

The sight presented after the meeting was dismissed was quite interesting to me—some were passing out of the building, others stopped behind for a friendly chat, while others were seen dotted about the room either in earnest prayer or conversation with the workers. Scores give their hearts to the Lord when these opportunities are afforded, and there are many encouraging results.

The music is good, and often discouraged souls passing by are attracted by the melodies and come in and take seats; others again are brought in by the slum workers. It is these most needy ones for whom the Spirit of God is now working hardest. The most needy man at the pool of Siloam was made the object of the greatest attention by the Saviour. I am persuaded that many of these poor, degraded men, women, and children of the large cities will find an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ, while others who appear more promising will be left by the way. In this rescue work in Chicago I saw how the Gospel is going to the highways and hedges, fulfilling the Scriptures, "and compel them to come in." This surely must be the last call to the supper. The Spirit of God is largely in this work and all who cooperate with God in it will gain new experiences as the Spirit works through them. The result of the last call to the great city of Jericho which had specially resisted God during Israel's wanderings was the conversion of the harlot Rahab, and her family. The Lord says the "smoking flax shall he not quench."

The Working Men's Home was a very interesting enterprise. Penny dishes of wholesome food are served here which enable many of the hungry, especially during the winter months, to have a chance to live. If anything will turn away man's hate toward God it is to find him in temporal need, and have one of His disciples supply his daily bread. The penny lunch counter is to turn men's hearts to "the Father of all mercies, and the God of all comfort." In the same building large sleeping apartments are equipped with comfortable spring beds accommodating about 600 men. Every bed is occupied, I am told, during the winter. A bathroom is in running order in the basement and heated so the wayfarer may have every chance to get a good night's rest. What better means could be used to awaken gratitude to God in a darkened mind than the above? It is hoped that in the future various lines of work will open for the unemployed in connection with this building—already some are engaged in carpet weaving.

Rescue work for children must receive a word. These poor little, sometimes homeless, children are picked up here and there from the most dirty places and placed in the Rescue Home, clad, fed, and cared for in every way. Trained nurses are in readiness here to have a special care and interest in the education of each of these little ones. There are so many lines of work connected with these institutions of God's planting in Chicago that in a diary I cannot even touch upon them all. Any money invested in any of these enterprises will bear good interest.

Leaving Chicago we joined the Canadian Pacific Railroad at St. Paul, which brought us to the Coast in three days. Glacier Mountain, in the Rockies, presented a beautiful spectacle with its ice and snow covering—only a few rods from

the track would bring one to the snow itself. What a change from the warm, depressing weather of Tennessee to be among these cool breezes. It would have paid had we brought our overcoats.

At Vancouver we were met by Brother Dougan who gave us a warm reception at his house till the "Aorangi" left. This is a rising town of 20,000 people, with a good harbor. The Canadian Pacific Company making it the western terminus of the railroad, and starting point of their steamers across the Pacific, this city will become an important one. The cedars that grow in this productive climate are enormous, the circumferences of some being 48 feet and others again expressed themselves by their height, running up quite 300 feet. I saw vegetables grow about here in abundance, but the corn seemed to say, "It does not agree with me."

We left Vancouver, August 25, and in 7 days arrived at Honolulu. Our people have a sanitarium here, which we visited, and also a school for the Chinese, the latter being conducted by Professor W. E. Howell. This school is represented by pupils from the different islands of the Hawaiian group, as well as from Honolulu. Professor Howell teaches his students to read English from the Bible, and thus an excellent means is afforded to bring God's divine purpose before them. A boarding establishment is connected with the school; however, the principal does not supervise this, but one from among their own people. Their palates are satisfied with a liberal supply of rice and oil cooked according to their own approved methods. I saw an American range put aside in a corner as of no account to the "rice eater." Some of the habits of the Chinese are quite primitive, yet many appeal for adoption by us to-day. The productions in map drawing and physiological cuts hung on the walls of their class rooms were indeed a credit to them and their teacher. Teaching in a capacity like this, where the progress seems to be so slow and where patience is so much needed, our workers should have our practical sympathy and prayers that God may make their hopes bright.

A week's journey from Honolulu brought us to Suva, Fiji. The natives on these islands greatly resemble, in their physiognomy, those of Sandwich Islands, and the Maories of New Zealand, and no doubt their parent stock is the great Magog of the Bible whose descendants are the Malays.

At Wellington, a week later, I was met by my father from Napier whom I had not seen for 9 years, and after a few hours' conversation, we parted again, our boat coming on to Sydney. I was quite seasick during the last week of the voyage and felt very glad when the vessel sailed into port. Elders Daniells and White met us at the Sydney wharf, and took us out to Stanmore, a suburb, for the night. Here we met with Sisters Daniells and Palmer from America. How refreshed we felt when we sat round a table spread with Sydney oranges, after having to depend on a meat diet so long. The morning after we arrived, we took train for Cooranbong where we are located at present. The work at this place has taken on enlarged proportions of late, and no doubt will stand in the future "as a city that is set on a hill which cannot be hid."



OXEN AND WAGONS OF THE BOERS.

[See page 411.]

THE BOERS OF SOUTH AFRICA.

F. I. RICHARDSON.

SINCE the finding of gold in the Transvaal in 1884, and the consequent rush of immigration to that country, the former occupants (the 'Boers') have come into quite prominent notice before the nations of the world.

The writer, having picked up some bits of their history, which reads very much like a romance, thought it might be interesting to the readers of the *Missionary Magazine*.

'The 'Boers' of the 'Transvaal' are descended from ancestors who came over as officials of the Dutch East India Company, which established itself at Table Bay as far back as 1652, or from French Huguenots, who in consequence of the revocation of the edict of Nantes, had to flee their country for religion's sake. He has all along from those earliest times been characterized by the most extraordinary love of independence, which has sometimes amounted to impatience of rule of any kind.

'At first finding the rule of the Dutch East India Company, for which they had come out, too despotic, as their terms of service expired, the 'Boers' 'trekked' away from the vicinity of Table Bay to the interior. At a later date, after the company had fallen into the hands of the British, we find the same impatience of rule, and more especially on the passing of the slave-trade act which freed all slaves under the British flag, again setting them on the move. Though over £1,000,000 was paid over to these farmers as ransom for their slaves, nearly three times that amount, and perhaps justly, was claimed by them; and failing to get what they deemed their rights, they instituted one of the most memorable movements in history, viz:—the 'Great Trek,' by which in August, 1836, nearly the whole lot, with their goods and chattels loaded in their wagons, their wives and children sitting in the tented parts at the back, their flocks and herds driven in front, and with no compass but the sun, set their faces towards the wilderness of the unknown which lay to the northward.

'Thus they went with their lives in their hands, daring the wild beasts which existed in great numbers, fighting almost daily with the hostile natives who rose up to stop them in their search for 'the promised land' just in a similar way to the exodus of the Israelites. Gradually they crossed the Orange River, and founded what is now known as the Orange Free States, while others, still more adventurous, spread across the Vaal River, and founded the Transvaal, or country across the Vaal. In their struggle for their independence, they have been the pioneers of the country, the advance guard of civilization, who fought the natives, found paths, and made it easier for other Europeans to follow.

'The Boer in his wagon is a king in his castle. He is free to go where he listeth, taking his castle with him, which is usually drawn by a long 'span' of oxen, (generally 16 or 18) led by a native 'voorlooper' and driven by a Boer armed with a great whip. The yoke is merely a rounded pole lying on the animals' shoulders, with pieces of wood, called 'yokeskeys' going through it on

each side of their necks, connected by a cord underneath. The yoke is fastened to a center chain, and completes the simple harness. The Boer of to-day living peaceably at his farm, is content to take life easy; and as long as he can get enough from his soil to keep him, and provide plenty of coffee to drink, is not in any haste to produce more than his own actual needs, with the idea of accumulating wealth. But although lethargic, he has a great belief in his country. It is his country; the country which he and his have fought and shed blood for; so he is intensely jealous of anything that shall threaten his independence, or of giving to the distrusted 'foreigner, or Uitlander,' as he terms him, anything in the shape of a vote in the affairs of his country. If his country is in danger, and he is called on to fight, the peaceful farmer becomes the soldier; he takes down his rifle from the wall, gets on his horse, and is away then and there—a volunteer soldier in a dirty tweed suit, and a smasher hat (generally with greasy black crape around it), ready anytime if need be, to die for his country," as shown by their action in the late Jameson raid. On learning of it, the farmers, with a few policemen from Johannesburg, gathered behind some "copjes" (small hills), successfully held the raiders in check until military reinforcements arrived.

"Paul Kruger, 'Corn Paul,' 'Uncle Paul,' as he is familiarly called, the president of the Transvaal, is perhaps absolutely the most remarkable man that has influenced the destinies of South Africa. He was born in the Cape Colony on the 10th of October, 1825; he was only 13 years of age when his father decided to follow the example of other Boers, who had removed themselves from British rule in the 'Great Trek' to the north, which had just taken place. The hardships and hairbreadth escapes at the hands of hostile natives which they went through in the course of their journeyings into the wilderness of the unknown is almost incredible; and no wonder with such surroundings, that the character of the boy Kruger was strengthened for the position he now occupies before he was grown up. By the time he was 25, we find him commandant of a party of his fellows storming a native stronghold, and within a very few years, his conspicuous courage and wisdom in the art of war, had raised him to the post of Commandant General. Here, his duties and life seem to have been of the most varied description; now fighting natives, then turning round to quell some revolutionary movement among his turbulent fellow-countrymen bent on setting up some rival president, or next appointed as diplomatic negotiator over the making of some treaty, or settling a boundary question. In 1873 he accepted the office in the Executive Council, and in 1880, we find him one of the triumvirate who raised the standard of revolt against British rule, and signed the proclamation declaring independence. Lastly, in 1882, he was elected President of the Transvaal by an overwhelming majority of his fellow burghers, which position he has easily maintained at the four-yearly elections ever since."

The Boers have great reverence for the Bible. It is said before they execute any contemplated movement, they go to their Bible and search out some passage or passages that will bear them out in it, and then they will go on, believing that God is sanctioning their course of action. For instance, in acquiring the territory from the natives which they now occupy, they took the position of the

Israelites conquering the land of Canaan. They are also great readers. Nearly all of their country has been gone over by our canvassers, and large numbers of our publications have been placed among them. The crying need now seems to be for ministers to go among them to water the seed that has been sown, that God may give the increase in a harvest of souls for the great day that is so near at hand.

CHINA'S NEEDS.

E. PILQUIST.

CHINA is a needy field; it is an open field; it is a big field; it contains 400 million souls. I have traveled through and through north and central China on my journeys. I have visited many big cities and towns, all without a missionary—but wide open for the third angel's message. This big city of Singanfoo, province of Shensi, with its million of inhabitants, is wide open for the Gospel.

Political revolutions bring China in close contact with foreign civilization. Socialism must give away for western science. It is ordered that western science be studied in all high schools in China—even in the far interior the important question about western science is greatly discussed. Here in Singanfoo there is an examiner for the graduate school, who is very anxious that his pupils should learn English; for this reason he went down to Shanghai and bought all kinds of English school-books and he is now trying to study English by himself and so be able to teach his pupils; he does the best he can, although it is hard for him.

At an examination in a city two days' journey from here, each one of the scholars had to write an essay, and thereby show his skill. Some took Confucius and Jesus for the subject, and in their essays they placed Jesus higher than Confucius, saying, "Jesus was heaven-given, and Confucius was a man of the earth;" the examiner was so pleased with this, that although these essays were not equal to the rest, yet he gave them the highest rank, saying, "this is a step toward the science we need." I tell this to let you know that the Chinese are seeking for knowledge. It is a very common thing to hear the Chinese asking for teachers to instruct them about foreign religion and science. There seems to be a hungering after knowledge that did not exist two or three years ago.

Last fall I met with the students in the scientific and the medical colleges at Tien-Tsin. The students were all bright, young, Christian men from the high classes in every province of China; they were really earnest to know Bible truth. What can be done for them—the English-speaking as well as the Chinese-speaking? All, yes, the whole of China needs the third angel's message.

At this time, as far as I know, the best way to reach the people is to give them reading matter which contains present truth. China differs from other heathen fields—it is a literary country. It is really necessary to have our good tracts and books translated into Chinese. Nowadays the Chinese are more ready to buy books than ever before.

As I have heretofore written you, I have already translated some of our tracts, but can not make the work complete, for I have neither time nor money to do what I could and should do if I were free to devote my whole strength to the work of spreading the third angel's message. Another thing is: we have thousands of foreigners in Shanghai. North of Shanghai are Wei-hai-wei, Chefoo, Kiao Cheo, Port Arthur, Tien-Tsin and Peking; west of Shanghai, up the Yang-tse-Kiang river in all the open ports (marked on the map); and south of Shanghai along the coast in all the open ports, there are thousands upon thousands of neglected foreigners and English-speaking Chinese. What can be done for them? Give them light!

And what about the big number of trading and war vessels which are anchored at Shanghai, and in the north, all along the coast up to Port Arthur? You know what is going on in China at present and how foreigners are flocking into this great country. God hath opened for us a door of great value. A threefold effort can be carried on here in Shanghai; first, translating and distributing tracts among the Chinese; second, work among the sailors on the trading and war vessels in and around Shanghai; third, labor for the neglected foreigners in Shanghai and all around in the old, as well as in the newly-opened ports. Come over and help us!

SCHOOL EXERCISES IN FIJI.

J. E. FULTON.

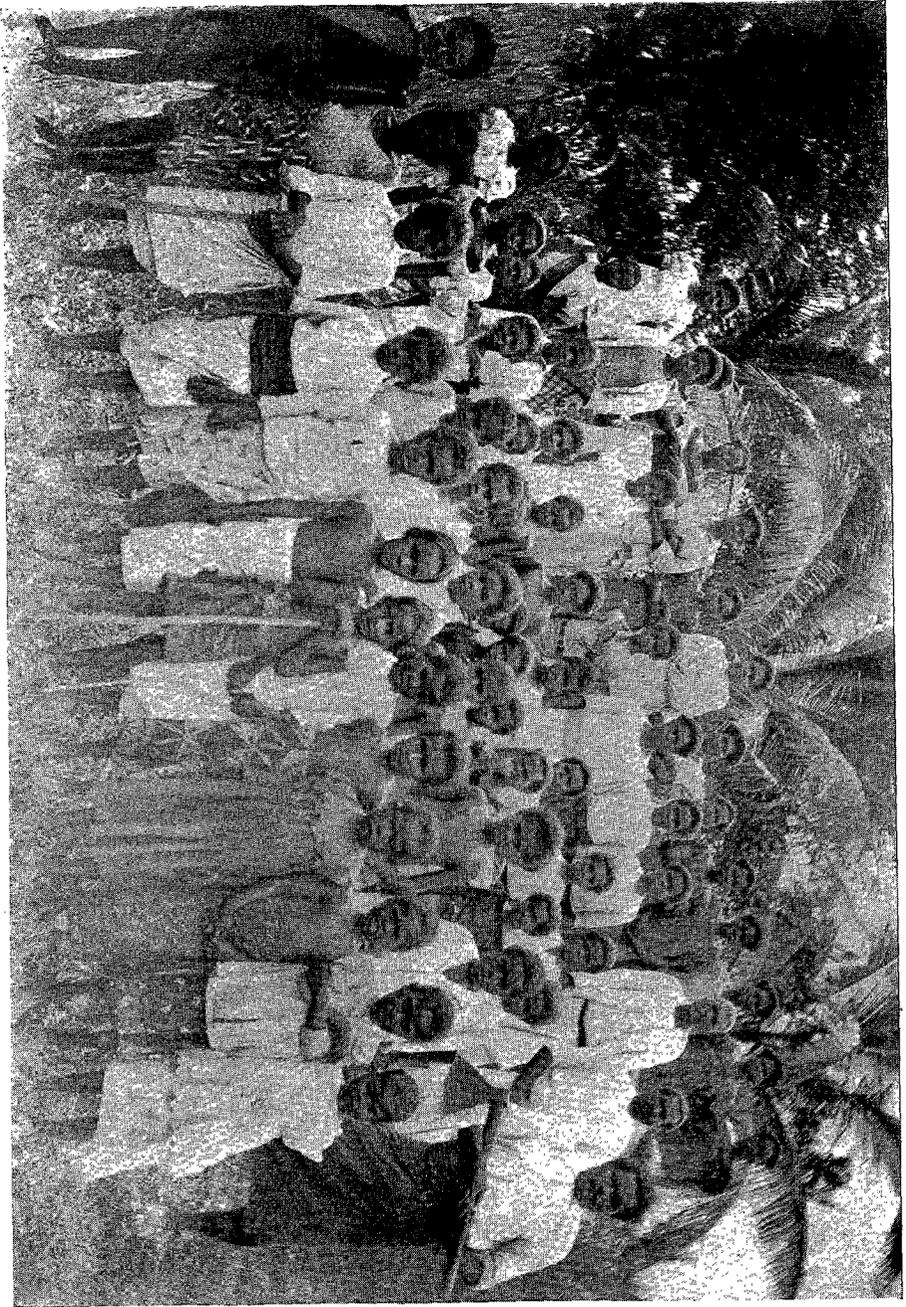
THE education of the native youth for missionaries has been the aim of all successful missionary efforts in all denominations. The success of missions in the South Seas, and perhaps in all parts of the world, has been largely due to the fact that native missionaries have carried the tidings of a new religion to their own people. The strength of the white missionary has been quite largely directed toward educational work.

We have been pleased to see the rapidity with which the native children learn. Their literature is very meager, but their minds are active and many of them are eager to obtain knowledge.

In the mission schools of Fiji, the Fijian New Testament is used as a reader, and thus the children gain a knowledge of New Testament history. A little arithmetic is taught them, also geography; but to some it is a questionable matter whether Fiji or America is the larger. Their special pride is in penmanship. They have no tables nor chairs in their schoolrooms, but they lie down on the mat floor to write, and yet it is surprising to see how well they write.

Most all their lessons are recited in a sort of chant, being often accompanied with movements of the body, arms, and hands. If their songs are not musical, their movements are certainly precise and methodical. These movements cor-

GROUP OF FIJIAN SCHOOL CHILDREN.



respond to calisthenics and club exercises, and in them the children take great delight. It is perhaps due to the training thus received that their bodies become symmetrical and muscular. When a company are engaged in these exercises, the natives adorn themselves with wreaths of beautiful flowers and leaves.

SOUTH AFRICA.

W. S. HYATT.

It is now nearly four months since we reached Cape Town. The Lord gave us a very pleasant voyage for which we were thankful. We were surprised to find so many American people, and so much American wares for sale. If American products were all taken out of this country I do not know how the people would exist at the present time.

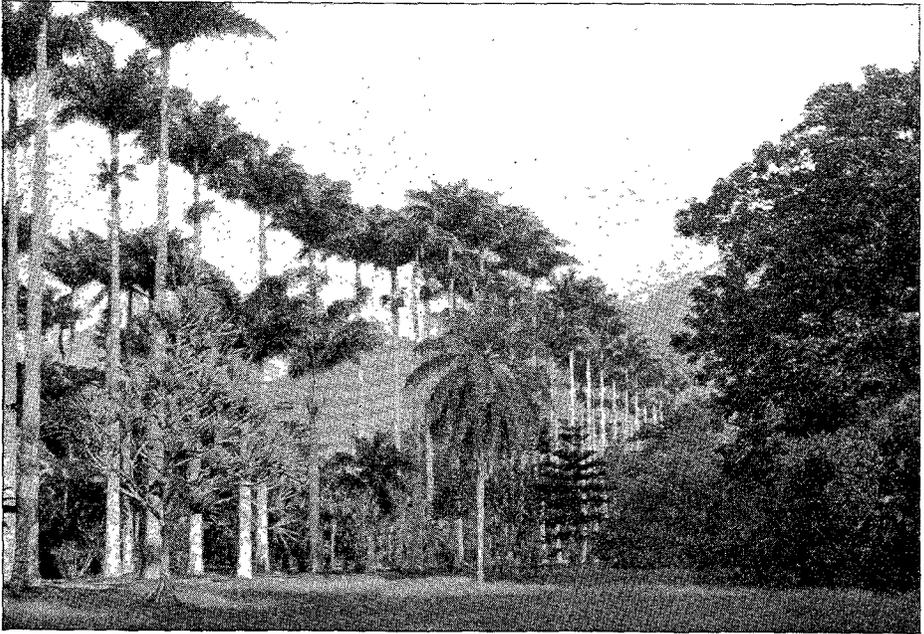
We soon found that we were in the midst of an abundance of work; hence no time for homesickness. Truly this is a vast and peculiar field, but the Lord has a people here though it takes much hard, patient labor to search them out. Laborers are few and the field is great. At present we have but two ministers out in the field bearing the message to the people. In addition to these ministers we have three Bible workers, three native laborers, and five or six canvassers working for our books and papers. This is the working force as I find it. I was never in a place where we needed a few consecrated young men and women more than we do here, but at present I have no idea where they are to come from. God knows how the truth is to go in this dark continent, but I do not.

Were it not for our papers our work would be small indeed, but these silent messengers are quietly scattering seeds of truth in many homes. I am thankful for the experience I gained in this paper work while in America. The plans by which we succeeded with the "Signs" are just as good here in Africa with our "South African Sentinel." We are planning to push our paper work more vigorously, and thus prepare the way for the living preacher.

Since our arrival I have visited Beaconsfield, one of the nearest churches outside of Cape Town and suburbs. It is nearly 650 miles north of here. Beaconsfield is a suburb of Kimberley. This section is noted for its numerous diamond mines. There are much poverty and suffering upon every side. Very little food is raised there, and thousands of people both white and black subsist largely upon melies meal (corn meal) which is shipped from America. It costs them from \$5.00 to \$7.00 per hundredweight.

Our Benevolent Home at Kimberley is doing a good work. Hundreds of poor men find food and shelter and hear the Gospel invitation, "Come." One of our native brethren has both a night and a day school for his people with about sixty in attendance. The Lord is blessing this work, and some are becoming interested in the truth. One brother who accepted the truth some time ago has returned to his home in Basutoland. As he had been formerly a leading man both in the nation and in missionary work, it has caused a great stir. The whole country is awakened and asking about this new doctrine. Thus the message is being spread and going into the darkest parts of the country. Soon it will be given, even though we do not know how, and the Lord will come and call the faithful laborers home.

WHOEVER goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armor bright.—*Robert Moffat.*



PALMS, BOTANICAL GARDENS, RIO.

BRAZIL.

W. H. THURSTON.

BRAZIL, occupying nearly one-half of the South American continent, is often called the land of fruit and flowers. The vegetation is rich and varied, and fruits, nuts and other foods grow the year round.

The most conspicuous tree is the palm, and the variety which towers above all other trees is shown in the accompanying picture. There are many kinds of the palm-tree, and they are very ornamental and picturesque. Aside from the coconuts, which grow in clusters drooping from the tuft of the long, fringed leaves that crown the branchless trunk of the stately palm, the stems of the young trees form a nutritious food, and when older, some yield a farinaceous substance, while the young bud on the end, composed of juicy leaves, is esteemed a delicate vegetable: many, again, yield a sweet sap which is made into sugar, drinks, wines, spirits, and vinegar.

The *Chamædorea* palm is useful for bridge building. Then we have the beetle-nut-palm; the cabbage-palm; the sugar-palm from which a brown sugar is made; the sago-palm from whose stem the sago of commerce is taken, and many others. The leaves of these trees are made into thatch roofs, mats, baskets, hats, fans, cords, etc. Taking all in all the palm is a useful tree in tropical countries and the numerous other trees which might be mentioned producing so bountifully, as well as many herbs, show how wondrously God has provided meat for the inhabitants of the land

that none would have to use flesh [Gen. 1: 29]; but in the face of all this, flesh is the staple article of diet.

So many things which God designed to be a blessing the people have transformed into a curse, and through this means they fail to appreciate the Giver of every good and perfect gift. Sugar-cane and corn, they make into whiskey. Of various kinds of fruit, they make intoxicating drinks which are freely used everywhere, and the intellect is so benumbed by this and other vices that the majority of the people know and care very little about spiritual things. The Gospel is the only remedy for these destructive elements, and to all the people it is sent.

In traveling through the country one will find people living in mud huts or hovels, and in very distressed circumstances, some with very little clothing and without bread, but the most of them are prepared to offer you a smoke, or a drink of liquor. The many beggars by the way have a pocket full of cigarettes, a box of snuff, or a plug of tobacco; and when questioned as to the use of these stenches, they express themselves as believing them to be actual necessities.

Another common thing among this people is that men and women live together unmarried. They have wandered so long and so far away from God and His original purpose concerning mankind in the earth that many of them know no better than they do, but the influence of the Gospel is being felt, and some are accepting its saving power.

Our work had a small beginning, but it is progressing well, and we now have over three hundred Sabbath keepers, and the calls for labor are more numerous than we can answer. We have schools started in four states and we are preparing to open another. The work so far has been mostly among the Germans, but we expect to do more for the natives soon. Our laborers are all of good courage, and all appreciate the efforts that are being made in the home field to sustain and advance the work here. The Gospel of the kingdom is now going to Brazil, and we ask the prayers of all of God's people that those to whom the work has been entrusted may be faithful until the end come.

PORT ANTONIO, JAMAICA.

GEORGE F. ENOCH.

AFTER a pleasant trip of two weeks, from our home in North Pacific Conference, Mrs. Enoch and myself arrived in the harbor of Port Antonio, July 4.

The scene on entering the harbor is a most beautiful one indeed. An island just at the entrance with a channel on either side, the mountains rising almost abruptly in the background covered with a wealth of tropical verdure, the coconut groves reaching to the very water's edge, and the whitewashed or painted houses interspersed with breadfruit and other trees, form a picture that can but impress the Christian with love and adoration for the Creator.

As soon as we landed a crowd of black boys swarmed over the side of the vessel charging us for the same service about six times as much as they would a native.

We found Elder Haysmer and wife waiting to welcome us. Upon leaving the wharf we were compelled to take the middle of the streets as there are no sidewalks. The streets are only about twenty feet wide, and they were crowded with pedestrians and banana wagons and cabs many of whom drive like Israel's famous king.

Meetings conducted by Elders Haysmer and Hall, had been in progress for some time. The people seemed hard to arouse and the interest was not the best. Both Elder Haysmer and Elder Hall were called to other parts of the island so the meetings were left in our charge. The interest has increased and now fifteen have been, and five are ready to be, baptized; others have promised to obey, and others are investigating.

The meetings are much the same as in America, only there is scarcely a white face, the colors ranging from light brown to black. But human nature is the same. There is no lack of professors of religion. In fact it is popular to belong to the church. But like Sardis, they have a name to live but are dead. Yet we find precious, honest souls, and rough jewels which yield to the hand of the Master Workman.

We find the climate very agreeable, as good as any we have seen in America. The highest I have known the thermometer to register is 86° Fahrenheit in the shade.

Satan also works here. He tries hard to overthrow and hinder the Lord's truth, but each attempt only falls out for its furtherance.

We can see evidences that the harvest is ripe for this truth, and only the baptism of the Holy Spirit is needed, then men will make their decisions rapidly. Soon all will have made their decision, and the end will come.

Brethren and sisters, will you hold up our hands.

A PLEA FOR AFRICA.

O. A. OLSEN.

I WAS much affected by reading the letter from Brother W. H. Anderson, "Our Matabele Mission," in the September number of the *MISSIONARY MAGAZINE*, and I am wondering in my own mind how such earnest and urgent appeals are affecting our dear people in other places. It may be that because I have been on the ground and seen the situation for myself, and know these things to be just as they are described I sense it more fully than others can. Still it does seem to me that such appeals would stir every heart, and some one would respond and say, "Here am I; send me."

Our Matabele Mission has met serious reverses in the death of several of its faithful and self-sacrificing workers. But this very fact should cause us to take immediate steps to supply more help. The workers that have been there from

the beginning, and who are there now, are working beyond their strength in their desire to do their utmost to meet the demands of the situation. If more help had been provided sooner it may be that some lives now lost might have been saved to continue in the work.

From Brother Anderson's letter you can imagine how our brethren must feel in view of the earnest pleas for assistance which they cannot give—and how it must pain them to see these very chiefs who have begged so long and earnestly for help, now going elsewhere, while one opportunity after another is lost. It is not the slipping away of these opportunities alone that causes the greatest pain, but the confidence these people and others had in us and in the help we would render is also rapidly departing, if it is not wholly gone already.

In his letter Brother Anderson, referring to a certain chief who is urgently calling for a teacher, says: "This is the man Elder Olsen visited while here. I think he must have promised him a teacher, for he has been at us ever since, asking when his missionary will be here." Yes, I did say we would send a teacher just as soon as possible—and we ought to have done it before now. Is there not some one whom the Spirit of the Lord is stirring up to answer these calls for help. Is it not a matter of the deepest interest that a benighted heathen shall thus plead for a missionary? And is it more astonishing that there is no one who has a burden to fill such a call? How long shall such urgent appeals wait for an answer? Let some one volunteer at once. Of course the missionary's lot is one of privation and hard work, and, it may be, death. But Jesus suffered all these things for us. Brother Anderson, you notice, is not asking for money; it is only for consecrated and properly fitted workers, and shall not these be forthcoming? I hope they may soon be on the ground.

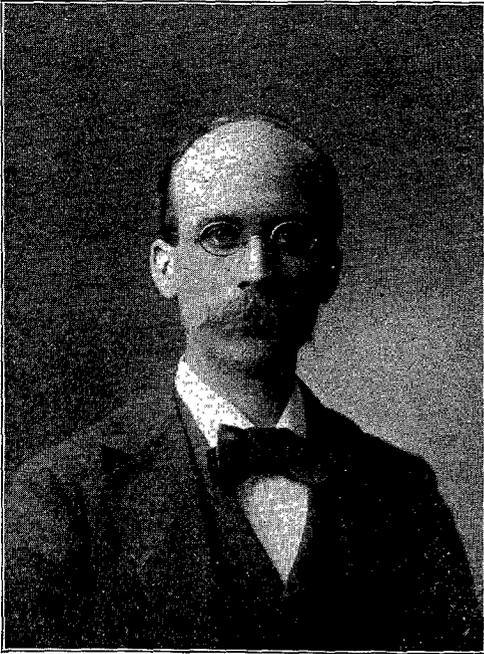
I have just received from Africa a recent number of the "The Fortnightly Visitor," the South African Conference paper. In it are some paragraphs from a letter written by Brother D. Kalaka, a native of Basutoland. He first heard the truth from Brother Haskell. Last December, he attended our Bible institute held at Kimberly for the natives. At the close of this Brother Kalaka, with three other natives, was baptized. Now he is back among his own countrymen and this is what he says: "People are coming in companies of from 5 to 10 to hear the 'new doctrine.' This makes me glad to see how the good seed is spreading. Oh, please forget me not in your prayers. Yesterday I was again before the chief of this station. Brethren, remember me in your prayers.

"Our God is a wonderful God, He knows all along what He is doing, and what He will do. I never could say how the message of present truth would ever reach this country and go through it. I can tell you the fire of God's word is now on. The good seed is now spreading some hundreds of miles through Basutoland. I am receiving letters from distant parts asking me about the 'new doctrine,' so I have the pleasure of explaining it properly to them.

"I am talking to people every day about Jesus and His law. The most questions are about the Sabbath. I tell them what is the sanctified day, and tell them to ask the Bible about it, not me. *Re tla etsa yuang?* (What shall we do) is the question they reply (ask).

"I am only dust but God is almighty. We shall go through trials here but Christ is with us to help us to bear them. I was called up again yesterday, and gave texts from the New Testament. We have a final meeting in a fortnight. The conference ought to send up another brother to help me."

Thus the good work is going. Our brother is having quite an experience. He has had the privilege to witness for the Lord before the authorities. I do hope that the needs and urgent calls from the interior of Africa may receive immediate attention. Who says, "Here am I; send me?"



MR. FRANK LYNDON.

lowing spring he was called to assist Elder Isaac Morrison in a tent effort at Minden, La. His health failed somewhat, and Brother Lyndon went to Graysville, Tennessee, where he taught science and Bible for the next two years, and it was while engaged in this work that he accepted the call of the Foreign Mission Board and of the brethren in Australia, to enter our Cooranbong school.

From a personal acquaintance with this brother, we know him to be humble, earnest, and devoted to the work of saving souls. While in Battle Creek College he was ever active in seeking to lead others to forsake all and follow Jesus, and through his efforts many were converted to Christ.

DEPARTURES.

MR. and Mrs. Frank Lyndon sailed for Cooranbong, New South Wales, Australia, August 25; however, as their photographs have but just reached us, no mention of their going has been previously given in these columns.

In 1889, Brother Lyndon accepted the message under the labors of Elder A. G. Daniells, at Napier, New Zealand. He very soon set sail for America, and having arrived, he entered Battle Creek College, graduating from that institution with the class of '94. After taking a year's course at the Battle Creek Sanitarium, he joined Elder D. T. Shireman in evangelical labor at Penelope, N. C. The fol-



MRS. FRANK LYNDON.

We would that there were hundreds of such young men to fill vacancies in the home and foreign fields. Our prayers and hearty support go with him, and with his wife, who was formerly Miss Allie Akeman, of Tennessee.

The Steamer "Penland," of the American Line, carried among her passengers, when she left New York October 1, Elder John Hoffman and wife who are starting on their journey to Finland to take up work there according to the vote of the Foreign Mission Board. When we met them in New York they were in good spirits, believing themselves to be in the line of duty in answering the call to go.

Elder Hoffman was born in Sweden, and came to this country twenty years ago, and took up mechanical work in Iowa and Minnesota. The truths of God's Word came to him by reading the Bible, and having learned of our people he went to Battle Creek and studied for two years to fit himself for work in the cause. He preached seven years in Minnesota in the Swedish language, and two years in Iowa in the English. He was ordained to the Gospel ministry seven years ago, in Minnesota, by Elder R. C. Partsis. He now goes to Finland to take the local superintendency of the work. They will spend a few days in London, and in Gottenburg, Sweden, on the way.

Mrs. Hoffman, who was united to Elder Hoffman about two years ago, is of the same faith as her husband; has had success in Sunday-school work in behalf of the poor and will make a valuable helper for Elder Hoffman in the work in Finland. It has caused a large gap in the work in the United States to remove Brother Hoffman, and it will be difficult to fill his place, but the best workers for foreign fields are those who can be least spared in the home field.

Early last spring the Foreign Mission Board recommended that Elder E. L. Fortner, of Kansas, go to British Guiana, to labor in connection with Elder D. U. Hale; but owing to the fact that Mrs. Fortner required some treatment at the Sanitarium, their departure was delayed until October 20, when Brother and Sister Fortner, accompanied by their son, set sail from New York for their new field of labor.

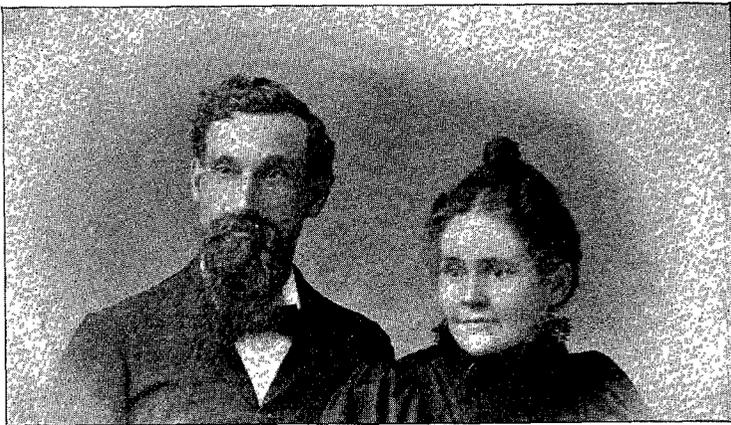
Elder Hale finds that there is a great work to be done, and many in various parts of that country are waiting for the Gospel message; this is the case among the Indians as well as among the other inhabitants of the land.

When Brother Hale took sick some time ago, he had calls to visit several places where help was needed. As he is yet unable to take up the work again, the arrival of Elder Fortner will be a great relief to him, although several other laborers ought to be employed in British Guiana. It is impossible for men to exert themselves in that excessively hot climate as they can in the United States or in Europe. Northern people must labor temperately, and have plenty of time to care for their own bodies while they work for the souls of others.



MR. AND MRS. HOFFMAN.

When only one or two laborers go to such needy fields, and find a people hungry for the word of life and the fame of the work spreading far and wide, it is very difficult for them to exercise the care that is necessary in their own cases. In all tropical countries we ought to have a sufficient number of workers so that



MR. AND MRS. FORTNER.

the needs of the field might be met without overworking any one, and thus rendering him liable to an attack of the fever so common in all these lands.

We trust God may abundantly bless all these workers as they enter their new fields of labor.

HOME DEPARTMENT.

TO EVERY MAN HIS WORK.

J. O. CORLISS.

“FOR the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.” Mark xiii: 34.

This Scripture covers the time of the Saviour's personal departure from earth nineteen hundred years ago, up to, and including His personal advent to earth in the final consummation of His mission for fallen man. The authority He then gave to his servants; the work He then delegated to *every man*; and the commission He then gave to the porter, are all just as valid and obligatory now as then. In fact, the obligation and responsibility increase as time goes on because, not only is the opportunity for fulfilling the commission being cut shorter, but as the time of the advent hastens, the great enemy of righteousness, knowing this fact, works with increasing alertness and power, for the subversion of truth, and the consequent destruction of a helpless race. Rev. xii: 12.

The opportunity given to the Lord's servants, to be used in His absence, is that of proclaiming to *every creature* under heaven, in the name of Christ, the beauty and power of the kingdom of heaven. Matt. xxviii: 18-20; Mark xvi: 15. In the fulfillment of this commission, *every man* has been assigned a part. It is not in the nature of things for every one to be assigned just exactly the same kind of work; for then some parts of the work would be left incomplete. No master workman thinks of putting his whole force on one kind of work, but he distributes the work among his workmen according to their several ability. This is exactly what the Lord has done with His people. Matt. xxv: 15.

Why then should so many feel that unless they can do a certain kind of work, they prefer to remain idle? Is such a course wise, when there are demands for workers in so many directions?

Like the impatient gold hunter, many people seem to be waiting to hear of some new phase of the work, when they are ready to drop all they have in hand to take up the new work. It matters not how much the old line of work may suffer in consequence, this thought does not seem to weigh in the decision to be made.

Let us stop a moment to think. Did God lead us as a people some years ago to adopt methods of personal labor, through distribution of liter-

NOTE.—The week of prayer exercises take the place of the fourth Sabbath reading this month.

ature and correspondence? In view of past results in this line, who is ready to say that such work was ill-advised? Did some of our people who had no other avenue of labor for souls, successfully engage in this line? Why, then, has this work been curtailed? Some may say that there are no longer those in their neighborhoods who will read literature offered them. Then do not be too fast to offer it. But look for an opportunity to assist some neighbor who has sickness in the family, or who has some trial which you can help him through. Put your whole soul into such work, without trying to proselyte him with argument. Let your unselfish service stand before him as your measure of the standard of truth, rather than your ability to argue. Whosoever will patiently do this sort of work, and not become weary in well-doing, will have calls enough for literature, which will set forth the truth.

Let those who have slackened their hand in personal missionary work consider whether they can afford to lose the blessings that they are surely missing by so doing. Stop and ask yourselves whether your spirituality has increased or not since you ceased activity in that line. Such reflections may become the means of leading you to that closer walk with God which you so often express a wish for when bearing your social-meeting testimony.

God has surely given to *every one* his work. If any are doing next to nothing they can conscientiously call for a delegated work from God. They may well ask themselves seriously if they are not neglecting the call of the Lord to them to "go work in My vineyard." Because special calls are made for some to enter upon a course of study to fit them for foreign work, it does not follow that all others should give up the line of operation pointed out as duty some years ago.

In a great house there are many vessels, some for one purpose and some for another. For whatever purpose in God's work any one of us may be set apart, and we fill that purpose faithfully, we shall be counted a sanctified vessel, one fitted for the Master's use, and prepared to do any work to which He may call us. We shall not be commended in the last day for the *great things* we have accomplished, but *because of having been faithful* over a few things. Matt. xxv: 21.

No one can bestow that upon another which he has not first received from God; for all things are from Him, and without Him we can do nothing. Eph. iv: 6; John xv: 5. So then, "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter iv: 10. *Are you sure* that God has not given you the grace to personally help others to know the Lord? If you are *not sure*, do not let the present opportunity pass to test the matter; remembering, first, to commit yourself wholly to the Lord to be used *as He wills*. Are you sure that you have not been called of God to place publications in the hands of those who may from them receive a knowledge of truth? *If you are not sure* on this point, do not delay to test the matter, asking God to direct you. There never was a better time than the present to engage in some branch of the Lord's cause, and there never will be a more favorable time. Then let all engage in the work while the day lasts, for the night will soon be here when no man can work.

"PREACH THE GOSPEL TO EVERY CREATURE."

MRS. A. E. ELLIS.

THIS surely includes the inmates of jails, reformatories, almshouses, and every institution where the inmates are practically dependent; and these unfortunate people *need* the light of the last Gospel message.

I have been much interested in the accounts given in the *MISSIONARY MAGAZINE* of work among this class of people, and perhaps a little of our experience in Minnesota may help to encourage some one who is hesitating in reference to this line of work.

There are eighty counties in this State, and a letter was sent to the sheriff of each requesting the addresses of jailors, overseers of the poor, superintendents of charitable institutions, etc., and stating that the object was to furnish good reading matter to the inmates of all these institutions. Answers were received from nearly every one. All were kind and courteous, and some, besides giving the information desired, expressed a real sympathy with the work. I give a few brief extracts from these letters:

"Your kind offer will be gladly accepted and matter of this kind will be gladly received. All communications will reach the inmates of the county jail promptly. I thank you in advance for the interest you take in this matter."

"Any reading matter sent will be greatly appreciated by this county."

"I will only be too glad to receive and distribute good reading for the prisoners."

"I am fully in sympathy with your object and hope that you may reach every jail and poorhouse in the country. If I can aid you in any manner, shall be glad to do so."

"We will be glad to get any reading matter you choose to send. It will be appreciated by the prisoners as well as by myself."

"I am very glad to communicate with you in regard to good reading for the prisoners. I would be very thankful if you could furnish us with some."

Sample copies of the "Signs," "Life-Boat," and "Youth's Instructor" were immediately sent to each, with the request that they look them over carefully, and let me know (on enclosed card) the number of each desired regularly. The cards were immediately returned, the number of papers desired in the county jails being usually from one to three.

A letter sent to the overseers of the poor brought some touching replies. The superintendent of a large city almshouse says: "We should be very thankful to you for any reading matter, as our stock is very limited and old, and the inmates appreciate reading so much when they are confined to the house as is the case with many. I thank you for remembering *our poor*." Another says: "Your letter in regard to the reading matter is received. It would please the inmates of the house, and I am sure anything for their comfort pleases me. It surely is very kind of you to remember us.

You may address the reading to me, as the inmates come and go. I will be more than willing to distribute it."

The superintendents of the city workhouses wrote good letters and sent copies of their annual reports. The physician in charge of a large city hospital expressed his thanks for the reading, and said it was greatly appreciated by the patients. The commandant of the soldiers' home writes: "Your kind favor is received, also periodicals. Please accept my sincere thanks. Good reading is always acceptable here, and your very generous offer will be thankfully accepted and gratefully appreciated by all members and officers of the Minnesota Soldiers' Home."

We have at St. Cloud a State reformatory, an intermediate correctional institution between the training school and the State prison—the object being "to provide a place for young men and boys from 16 to 30 years of age, never before convicted of crime—where they may, under as favorable circumstances as possible, by discipline and education, best adapted to that end, form such habits and character as would prevent their committing crime, fit them for self-support and accomplish their reformation." The superintendent of this institution writes: "We are always pleased to receive outside contributions of reading matter. The young men here have three or four hours a day for reading, and do read a good deal, and anything that you see fit to send will be used for that purpose."

The inmates of our State prison, at the close of last year, numbered 473. The warden says: "I have your favored inquiry, asking me if reading matter will be acceptable, such as the 'Life-Boat,' 'Youth's Instructor,' 'Signs of the Times,' 'Medical Missionary,' and others, sample copies of which have been received under separate cover. In reply would say that anything in this line will be very acceptable, and I shall be pleased to see that it is distributed among the inmates where it will do the most good. thank you in behalf of the inmates of this institution for your kind offer."

About 75 institutions are now being supplied, and 100 copies each of the "Signs," "Youth's Instructor," and "Life-Boat" are used, besides all the clean copies of the "Medical Missionary," "Missionary Magazine," etc., which we can collect. In the large institutions there is a much greater demand than we can at present properly supply.

The Lord has indeed opened the way, and blessed in this work.

Think! Forty cents was all that the average church-member in the United States could spare last year out of his abundance to send the Gospel to the uttermost part of the earth! It took 7,862 church-members to support one ordained foreign missionary. We have only given one sixty-fourth of our ordained ministers to carry the good tidings of great joy to the half that have never been told of Jesus' love!

Pray! "Lord, what wilt thou have *me* to do!"

Tell it out! Awaken Christians everywhere to their duty!

AN OPEN DOOR.

D. T. JONES.

THE plan of redemption was instituted in the beginning to save the world. In the mind of Christ when He was upon earth the field for the Gospel was the world. At the time of His ascension the Saviour commanded His disciples to preach the Gospel to all the world. The "Gospel of the kingdom," which is the same Gospel that has been proclaimed from the beginning having connected with it the coming of Christ the second time to set up His everlasting kingdom, is to be preached to all the world. The work in which the people of God are engaged is not a narrow one confined to a particular country or language or religious faith, but it is as broad as the world, embracing every nation and tongue and people.

The expression "to the Jew first, and also to the Gentile," so often used in the Scriptures, seems to indicate the natural order in which the work of God should move. When the Lord would send a special message to the world to accomplish a special object, He sends it first to those who are living the nearest to Him, and afterwards to others who are further away in faith and spiritual life, until the whole human family is reached.

It has been so with the special work with which we are connected. Growing out of the great revival of 1840-44, it was confined first to New England and neighboring States, and thence it went to the West until it reached the north central States. Institutions were then established to give permanence and strength to the work, and to facilitate its advancement. Laborers being few and the field large, a society was organized for the purpose of sending literature into fields where there were no laborers or where laborers were few. This was at first called the National Tract and Missionary Society, and its work was confined largely to the western and southern States. Later it began to reach out to Switzerland, England, and the Scandinavian countries, Germany, Australia, New Zealand, South Africa, and to English-speaking people in the West Indies, India, China, and other countries, and its name was changed to International Tract and Missionary Society, making the name to indicate the world-wide character of its mission. Through the efforts of this society the way was prepared for local work in all the fields mentioned, and large institutions have been built up, and strong local conferences organized in many of them, so that there is no further special need of the work of this society in these fields.

Is, therefore, the work of the Society finished? That depends on whether it has covered the *entire* field so that there is no longer a place for its efforts. If not, it only needs to change its operations to other new and needy fields. We shall endeavor to show that the latter is true.

The late war between the United States and Spain has opened up a field, before practically closed to the Gospel, which contains about 10,000,000 souls. We refer especially to Cuba and Puerto Rico in the West Indies, and the Philippine, Caroline, and Ladrone Islands in the Pacific. But this field, large in itself, calls attention to a still larger Spanish-speaking people for which as yet

very little has been done. Beginning on the southern border of the United States we have Mexico with 13,000,000, then the Central American States with 3,000,000, and South America with 30,000,000. The West Indies have 3,000,000 Spanish-speaking people, the Philippine, Ladrone, and Caroline Islands, 7,000,000, the northern states of Africa 2,000,000, and Spain 17,500,000. This makes a total of more than seventy-five millions of Spanish-speaking people that must have the "Gospel of the kingdom" preached to them before the end comes. The Spanish-speaking population of the world is about as large to-day as the English-speaking population was when the National Tract Society commenced its work. At that time not a foot of this Spanish-speaking territory was open to the Gospel messenger. But such has been the wonderful providences of God in opening up the world for the Gospel of the kingdom that to-day not a foot of it is closed against His messengers.

"The harvest truly is great, but the laborers are few." These words of our Saviour, spoken to His disciples as He looked out over the multitudes who were numbered among the worshippers of the true God, but who were starving for the true bread of life, were never more applicable than they are to the Spanish-speaking people of the world at the present time. Roman Catholicism has all the pomp and display of a magnificent ritualistic service, but the Word of God is not studied or taught. The people who attend so carefully on the service of the priests in their grand churches and cathedrals are starving for the bread of life. The Gospel has been forgotten, and the form of worship with written prayers and prescribed penances only remains. Images and pictures of saints and virgins have usurped the place of the living God in the minds and hearts of the people.

Many of the people in all of these countries want to be right, they want to know the true way. "A great door and effectual" is opened before those who will take up work for the people in these darkened lands. Why not adopt the same plans and use the same machinery for sending the truth to them through the medium of papers and tracts, followed by correspondence, that have been used so successfully in the past in other fields? Are not there those whose hearts the Lord has stirred up to contribute of their means for such a work? Are there not those who are ready to take up the work?

The work should not be delayed. Now is the most opportune time to enter the fields that have just been opened up. It is also the best time to begin in those fields that have been waiting for some years. We have great hopes for the results of such a work if it can be inaugurated at once. We trust that those who have labored so earnestly and effectually in this work in the past will not think there is nothing more to do while such large and needy fields are open before them.

IN 1804 there were only 5,000,000 Bibles in the hands of mankind; in 1890 there had been published 250,000,000 complete copies and portions of the Sacred Word.—*Facts on Foreign Missions.*

PARTIAL REPORT, EUROPEAN UNION CONFERENCE SOCIETY, QUARTER ENDING JUNE 30, 1898.

NUMBER of societies, Germany (including Holland), 47; Denmark, 15; Sweden, 17; Norway, 18; total, 97. Number of members, Denmark, 256; Sweden, 161; Norway, 151; total, 468. Reports received, Germany (including Holland), 458; Denmark, 104; Sweden, 63; Norway, 52; total, 677. Missionary visits, Germany (including Holland), 2,572; Denmark, 409; Sweden, 393; Norway, 89; total, 3,463. Bible readings, Germany (including Holland), 793; Denmark, 146; Sweden, 547; Norway, 59; total, 1,545. Letters written, Germany (including Holland), 371; Denmark, 109; Sweden, 175; Norway, 30; total, 685. Letters received, Germany (including Holland), 93; Denmark, 74; Sweden, 99; Norway, 7; total, 273. Periodicals in clubs, Germany (including Holland), 4,157; total, 4,157. New subscribers, Germany (including Holland), 117; Denmark, 16; Sweden, 48; total, 181. Number of pages of books and tracts given away, Germany (including Holland), 29,237; total, 29,237. Number of pages of books and tracts loaned, Germany (including Holland), 9,666; total, 9,666. Number of pages of books and tracts sold, Germany (including Holland), 43,817; Denmark, 41,172; Sweden, 59,000; Norway, 10,464; total, 154,453. Periodicals given away, Germany (including Holland), 10,096; total, 10,096. Periodicals sold, Germany (including Holland), 6,475; Denmark, 3,285; Sweden, 5,762; Norway, 923; total, 16,445. Cash received from local societies, Germany (including Holland), \$476.80; Denmark, \$24.-

05; Sweden, \$7.70; Norway, \$25.35; total, \$533.90.

The society in Denmark has given to the poor in clothing, food, and money, \$57.64; Norway, \$20.63. In Norway only 9 of the 18 local societies reported.

N. CLAUSEN, *Secretary*.

RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING SEPTEMBER 30, 1898.

FIRST DAY OFFERINGS:

District No. 1.

Atlantic, \$35.56; Maine, \$25.70; Maritime Province, \$2.07; New England, \$83.27; New York, no report; Pennsylvania, \$206.97; Quebec, no report; Vermont, \$54.81; Virginia, no report; West Virginia, \$13.37; total, \$421.75.

District No. 2.

Florida, \$38.45; Southern, \$24.50; Tennessee River, \$11.38; total, \$74.33.

District No. 3.

Illinois, \$390.75; Indiana, \$1.00; Michigan, \$232.92; Ohio, \$100.01; Wisconsin, \$82.79; total, \$807.47.

District No. 4.

Dakota, \$89.69; Iowa, no report; Manitoba, no report; Minnesota, \$112.59; Nebraska, \$36.86; total, \$239.14.

District No. 5.

Arizona, no report; New Mexico, no report; Arkansas, \$22.43; Colorado, \$125.59; Kansas, \$311.15; Missouri, \$5.10; Oklahoma, \$35.22; Texas, \$0.80; Wyoming, \$2.00; total, \$502.29.

District No. 6.

California, no report; Montana, \$2.30; North Pacific, \$141.21; Upper Columbia, \$101.00; Utah, no report; total, \$244.51.

Miscellaneous.

Argentina, \$3.28; Brazil, \$2.50; Germany and Russia, \$576.32; Jamaica, \$2.03; total, \$584.13. Sum total, \$2,873.62.

FOREIGN MISSION FUND.

Argentina, \$4.14; Arkansas, \$19.00; Atlantic, \$1,059.34; Dakota, \$15.85; Florida, \$20.00; Illinois, \$324.07; Indiana, \$187.10; International Sabbath-school Association, \$5,047.11; Kansas, \$13.26; Maritime Provinces, \$3.00; Michigan, \$253.56; Minnesota, \$446.39; Missouri, \$50.00; Nebraska, \$23.05; New England, \$136.90; New Mexico, \$10.00; New York, \$284.63; Ohio, \$3 60; Ontario,

\$1.00; Pennsylvania, \$18.93; Southern, \$2.60; Upper Columbia, \$100.00; Virginia, \$9.03; West Virginia, \$41.10; Wisconsin, \$289.49; Wisconsin Sabbath-school Association, \$62.50; Wyoming, \$24.60; total, \$8,450.25.

ANNUAL OFFERINGS.

Argentina, \$6.61; Dakota, \$8.38; Kansas, \$13.23; Michigan, \$34.00; Texas, \$8.00; total, \$70.22.

AUSTRALIAN MISSION.

Kansas, \$2.43.

BRITISH GUIANA MISSION.

Illinois, \$0.32; Texas, \$2.00; total, \$2.32.

HAMBURG MISSION.

Michigan, \$15.00; Wisconsin, \$22.00; total, \$37.00.

INDIA MISSION.

Atlantic, \$5.00; California, \$13.00; British Guiana, \$0.45; Florida, \$1.00; Germany and Russia, \$27.35; Indiana, \$25.00; International Sabbath-school Association, \$2.30; Michigan, \$2.00; Ohio, \$10.00; total, \$86.10.

MATABELE MISSION.

Germany and Russia, \$82.64; Iowa, \$25.00; Michigan, \$10.00; Minnesota, \$10.00; New York, \$10.00; Ohio, \$19.32; Southern, \$2.00; total, \$158.96.

POLYNESIAN MISSION.

Minnesota, \$10.00; Wisconsin, \$25.00; total, \$35.00.

RUSSIAN MISSION.

Argentina, \$3.57.

WEST INDIAN MISSION.

Nebraska (Jamaica School) \$50.00.

GENERAL SUMMARY.

First Day Offerings	\$2,873 62
Foreign Mission Fund	8,450 25
Annual Offerings	70 22
Australian Mission	2 43
British Guiana Mission	2 32
Hamburg Mission	37 00
India Mission	86 10
Matabele Mission	158 96
Polynesian Mission	35 00
Russian Mission	3 57
West Indian Mission	50 00

Grand total \$11,769 47

We feel grateful to God that we can offer to the denomination as favorable a report as the foregoing for the quarter ending September 30.

Though inadequate to meet the demands of the fast increasing work in foreign lands, we feel glad that so many hearts have been drawn out in liberality to the cause of God. This sum represents the gifts of men, women, and children. A good share of it is from the children, even from the smallest. A number of these have earned their nickel and penny offerings by doing work, running errands, selling articles, raising garden products, etc.

We can not say that those who have donated have not done enough; that matter is between themselves and the Lord; but we are safe in taking the ground that the quarter has gone by, and some have not done anything at all; or if the work of missions has not wholly slipped from their minds, it has not had weight enough upon their hearts and affections to influence their gifts very materially. The time has come for the work of missions—the work of the church for the last generation of men—to be accomplished. Nothing can stop the progress of God's closing work. If support does not come from the people whom He has made the repositories of His truth and to whom He offers the privilege of promulgating it through their cooperation, we are told that He will take to Himself another people and we may be excused. Can any of us afford to have such a state of affairs ensue? Only a study of the foreign field map by map, country by country, and nation by nation, can show one the greatness of the task and the untold numbers needing salvation.

The management are sparing nothing to make the MISSIONARY MAGAZINE the medium to communicate correct and exhaustive information on these subjects to all of our people.

Praise unstinted for what the *MAGAZINE* brings, comes from those who are reading it and studying the lands and peoples dwelt on in the different numbers.

The millions whose very needs cry out to a merciful Father in heaven, demand that Christians shall listen to the silent appeal for help. The command still is, Go, work to-day in My vineyard. The vineyard or the "field" is the "world." What part of the world has had the least attention? The answer brings us back immediately to the portions outside of Christian lands denominated by all as the "heathen." Every thinking person knows that missions will not run themselves. In a few cases self-supporting missionaries are found who can, unaided, locate themselves at their own expense and not only care for themselves but aid the general work in a measure; but the larger portion by far, having what missions demand—ability, health, and moral worth—must receive their support from the liberality of those interested in propagating missions.

We can only lay the facts before the denomination and trust that the God of missions will make duty plain to all who profess the present truth and believe in the nearness of the end of the world.

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

BRIEF MENTION.

THE long-looked-for book from the pen of Mrs. E. G. White, entitled "The Desire of Ages" is fresh from the bindery and is one of the most valuable accessions to the library of any book

issued from our presses since the advent of "Patriarchs and Prophets," and "The Great Controversy between Christ and Satan." It is published by the Pacific Press Publishing Co., Oakland, California, and is a paragon of typographical perfection.

It contains 866 pages, is printed on highly calendered paper almost equal to enameled; has 40 full page illustrations and 184 small illustrations made especially for this book.

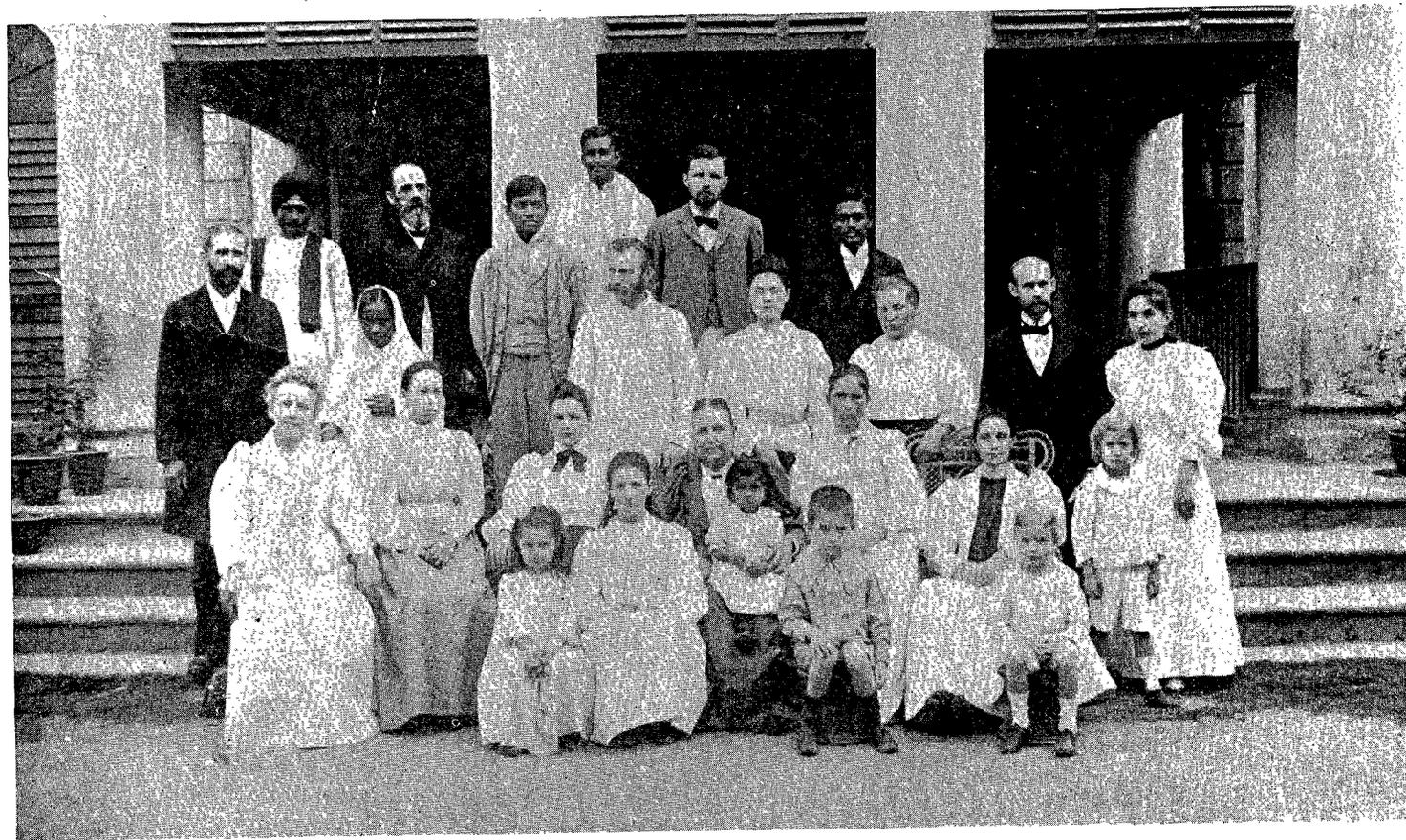
Prices are within the reach of all, ranging from \$3.50 to \$7.00. Sold only by subscription. Be on the watch for it, and interview your canvasser.

—It may be interesting to our readers to learn that in 1821 a periodical called the "Missionary Magazine" was published by the Seventh Day Baptists, but was discontinued in 1824. It was devoted largely to "home missionary effort." This fact is taken from the Hand Book of that denomination, published in 1887.

—Complaints have reached our office that some of our readers do not receive their *MAGAZINE* regularly. The management desire every subscriber to have every issue. Missing numbers will be supplied upon application.

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.



OUR MISSIONARIES IN INDIA.